

R. L. P.

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NOTES,
CRITICAL AND EXPLANATORY,
ON THE
GREEK TEXT OF PAUL'S EPISTLES

TO
THE ROMANS, THE CORINTHIANS, THE GALATIANS, THE
EPHESIANS, THE PHILIPPIANS, THE COLOSSIANS,
THE THESSALONIANS, TIMOTHY, TITUS,
AND PHILEMON.

Text of Tischendorf,
WITH A CONSTANT COMPARISON OF THE TEXT OF
WESTCOTT AND HORT (THIRD EDITION
OF OSCAR DE GEBHARDT).

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SEMINARY, NOW THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO.

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PREFACE.

THE author of these notes was recognized as unsurpassed in this country in the accuracy, extent, and finish of his Greek scholarship. He was an exceptionally successful teacher of the classic authors during thirty-eight years in universities, and published several text-books for the use of students of the Greek language. During the last sixteen years of his public life he taught theological classes in New Testament Greek, and sought to apply the same methods of exact scholarship to the critical elucidation of the original text of the New Testament as had proved so fruitful in classical Greek. These notes were not written for learned men, but for those whose scholarship might be somewhat immature, and yet who desired to find for themselves the exact meanings of the original scripture. Hence grammatical notes and careful explanation of constructions abound. If the learned reader finds these too elementary, they can be easily skipped. There is no attempt at exhaustive theological discussion. There is no massing of names of scholars in a balanced argument for special interpretations. "Four points have been kept constantly in mind: the exact force of words, the structure of sentences, their logical connection, and the general argument."

The notes are marvels of conciseness and lucidity. They state clearly what a devout student of the Greek text most desires to know; and they neither dodge difficult points nor omit essentials for the forming for one's self of careful opinions in the interpretation of the Sacred Word. Critical discussions of the authenticity of various readings of the Greek text have been omitted. Such discussion belongs rather to the sphere of the textual critic than to that of the interpreter. These notes were meant to incite pastors and students to make daily use of the Greek New Testament, and to discover for themselves accurate interpretations of the Word, rather than to depend, as is too frequently done, upon the interpretations of others. Students in theological schools will find them peculiarly helpful. Geographical, historical, and archæological information, and extended doctrinal discussions may be found in such works as every student will have necessarily at his hand. These notes were originally printed for private use and circulation, and now for the first time are presented to the general public in one volume.

The editor has made daily use of them for several years; and since the lamented death of their author, Feb. 9, 1895, has had the conviction that they ought to be given opportunity to prove themselves as clear a guide and as great an incentive to other students of the Word as they have been to himself.

The editor has left the notes themselves untouched. He has omitted some other matter which was not germane to this new edition, and has added all the introductory tables and notes. He has also rearranged the Epistles so as to follow the order of the English Bible rather than the order of chronology.

PREFACE.

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The editor desires to give his testimony of deep admiration and love for the devout and scholarly author, who was his revered teacher and his dear friend.

NATHAN E. WOOD.

STUDY, FIRST BAPTIST CHURCH,
Commonwealth Avenue, Boston.

May, 1896.

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PROBABLE CHRONOLOGICAL ORDER OF PAUL'S
EPISTLES, PLACE OF COMPOSITION, AND
APPROXIMATE DATES.

<i>I. and II. Thessalonians</i>	Written at Corinth, A. D. 52-3, during the Second Missionary Tour.
<i>I. Corinthians</i>	Written at Ephesus, A. D. 57 (Spring), during the Third Missionary Tour.
<i>II. Corinthians</i>	Written in Macedonia, A. D. 57 (Autumn), during the Third Missionary Tour.
<i>Galatians</i>	Written at Ephesus, A. D. 57-8, during the Third Missionary Tour.
<i>Romans</i>	Written at Corinth, A. D. 59 (Spring), during the Third Missionary Tour.
<i>Colossians</i> } <i>Ephesians</i> } <i>Philemon</i> }	 Written at Rome, A. D. 62, during the First Imprisonment.
<i>Philippians</i>	Written at Rome, A. D. 63 (Spring), just before the release from the First Imprisonment.
<i>I. Timothy</i> } <i>Titus</i> }	 Written in Macedonia, A. D. 67, near the close of the interval between the First and Second Imprisonments at Rome.
<i>II. Timothy</i>	Written in Prison at Rome, A. D. 68.

Paul was beheaded in Rome, A. D. 68, just before the death of Nero, in June, 68.

PROBABLE DATES OF SOME EVENTS IN THE LIFE OF PAUL.

	A. D.
Paul's Birth (conjectural)	5-15
Stephen's Martyrdom	36
Paul's Conversion	37
Sojourn in Arabia	37-40
<i>First Journey to Jerusalem</i> — at Tarsus — at Antioch	40-43
<i>Second Journey to Jerusalem</i> — with "relief funds"	44
<i>First Missionary Tour.</i> From Antioch to Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and return to Antioch	45-49
<i>Third Journey to Jerusalem</i> (Apostolic Council)	50
<i>Second Missionary Tour.</i> From Antioch to Cilicia (Acts xv. 41), Lycaonia, Galatia, Troas, Greece (Philippi, Thessalonica, Beroea, Athens, Corinth). The first preaching of Gospel in Europe	51-54
<i>Fourth Journey to Jerusalem</i> (Acts xviii. 22) (Spring)	54
<i>Third Missionary Tour.</i> From Antioch, through Galatia and Phrygia to Ephesus, Corinth, Macedonia	54-59
<i>Fifth Journey to Jerusalem</i> (Arrested and sent to Cesarea)	59
Imprisonment in Cesarea (Acts xxiv. 27)	59-61
Imprisonment in Rome (Acts xxviii. 30)	61-63
Release from Prison	64
<i>Fourth Missionary Tour.</i> (To Spain and the West?)	64-67
Captivity in Rome, and Death	68

EXPLANATION OF ABBREVIATIONS.

Alf.	Alford.
Att.	Attic.
Beng.	Bengel.
Butt.	Buttmann (New Testament Grammar).
B. U.	Bible Union Version.
Cf.	Latin <i>confer</i> , i. e. compare.
Chrys.	Chrysostom.
Ell.	Ellicott.
Erasm.	Erasmus.
et al.	et alii, <i>and others</i> .
ff.	following.
Good.	Goodwin (Greek Grammar).
Had.	Hadley (Greek Grammar).
H.-A.	Hadley-Allen (Greek Grammar).
Hengst.	Hengstenberg.
Hofm.	Hofmann.
κτέ.	καὶ τὰ ἕτερα: etc.
Lach.	Lachmann.
L. and Sc.	Liddell and Scott (Greek Lexicon).
Lex. Th.	Lexicon, Thayer.
LXX.	Septuagint.
Lünem.	Lünemann.
Olsh.	Olshausen.
O. V.	Old Version (of 1611).
Rigg.	Riggenbach.
R. V.	Revised Version (American).
st.	stead = instead of.
Th.	Thayer (New Testament Lexicon).
Theod.	Theodoret.
Theoph.	Theophylact.
Thol.	Tholuck.
Tisch.	Tischendorf.
Van Oost.	Van Oosterzee.
Vulg.	Vulgate.
W.-H.	Westcott and Hort.
Win.	Winer (New Testament Grammar).

It is thought the remaining abbreviations require no special explanation.

ROMANS.

THE Epistle to the Romans was written at Corinth, probably in the spring of 59 A.D., and was addressed to the church in Rome.

Its purpose was to vindicate and unfold Paul's apostleship to the Gentiles ; to show the relation of Jew and Gentile in the divine plan of salvation ; and to exhibit the salvability through Jesus Christ of the whole world, regardless of racial differences.

The church in Rome was composed mainly of Gentiles, but with some admixture of Jews.

Paul had never visited them. Hence the tender personal allusions of friendship are wanting.

It was apparently sent to Rome by the hands of a woman, Phœbe, a deaconess of Cenchrea, the port of Corinth.

Its authenticity has never been shaken by criticism.

NOTES

ON THE

EPISTLE TO THE ROMANS.

GENERAL OUTLINE OF THE ARGUMENT.

CHS. I.-V. Christ our righteousness (δικαιοσύνη). CHS. VI.-VIII. Christ our sanctification. CHS. IX.-XI. The rejection of Christ by the greater part of the Jews, and their final acceptance of him. God's plan in all this. CHS. XII.-XVI. Exhortations and ethical instructions.

CHAP. I. Vv. 1-7. Salutation. — Vv. 8-15. Thanks for the faith of the church. — Vv. 16, 17. Theme of the epistle; Justification (or Righteousness) by faith. — Vv. 18-32. Necessity of this method of Justification to the Gentiles.

V. 1. Παῦλος: cf. Acts xiii. 9. — δούλος . . . Ἰησοῦ: *a servant (a bond-servant) of Christ Jesus*. Like the Hebrew יְהוָה יְהוָה in the LXX, Judges ii. 8, δούλος κυρίου; cf. Ps. cxxxi. 10. It implies no menial or abject servitude like the Eng. word *slave*, Greek ἀνδράποδον. The etymology from δέω, *to bind*, is not certain; yet the idea of *bond-servant*, one who is bound to another by honorable ties for life, is the true meaning of the word as used in the N. T. — κλητὸς ἀπόστολος: Paul alone speaks of himself as a *called apostle*; referring no doubt to the manner of his appointment, and claiming at the same time an authority equal to that of the other apostles. — ἀφωρισμένος (ἀφορίζω, fr. ἀπό and ὅρος, *a boundary*) εἰς εὐαγγέλιον θεοῦ: *set apart (from the mass of men) unto the gospel of God* (to enter into the work of preaching the gospel of God): a more definite explanation of κλητὸς ἀπόστολος: article omitted w. εὐαγγέλιον followed by a gen. which makes it definite (Win. p. 125); like a Hebrew noun in the construct state. The divine origin of the gospel is here distinctly affirmed by θεοῦ (subjective gen.).

V. 2. **δ** (refers to εὐαγγέλιον) προεπηγγείλατο (πρό, ἐπί, ἀγγέλλω) *which He (θεός) before announced; or perhaps, promised; vorherverheiss hat (Meyer), vorher verhieß (De Wette), ante promiserat (Vulg.).* ὁ ἐπαγγελία, *promise.* — διὰ τῶν κτέ.: *through etc., spoken comm. as he of an intermediate agent.* — ἐν γραφαῖς ἁγλαῖς: *in the Holy Scriptures* article omitted because the noun is made definite by the adj. So. A. De Wette, and the most. Meyer however renders it, *in heiligen Schriften* *in Holy Scriptures*, i.e. the prophetic portions of the O. T. The difference in thought is not important. The gospel that I preach, Paul suggests, is no mere human invention, but comes from God; it is no recent announcement, but was promised long ago through the prophets in the Holy Scriptures.

Vv. 3, 4. περὶ τοῦ υἱοῦ αὐτοῦ: connect w. ὃ προεπηγγείλατο: *whom He before promised . . . concerning His son.* — τοῦ γενομένου κτέ: *who was born of the seed of David according to the flesh* (thus being of the most exalted rank in his earthly descent). — τοῦ ὀρισθέντος (ὀρίζω, *to define, determine, declare, manifest*): *who was manifested, or declared* (so Chrysostom, Theod., Luther, De Wette, Thol., Alf., Hodge, Shedd): *who was manifested, constituted, determined* (so Stuart, Meyer, et al.). The last is certainly the ordinary meaning of the Greek word, and we can see no good reason for departing from the exact meaning here. The Vulg., *qui praeordinatus est* is less exact. — ἐν δυνάμει: *in power*; predicated of what God had determined. — κατὰ πνεῦμα ἁγ-: *according to the spirit of holiness*; meaning Christ's own spirit, contrasted with κατὰ σάρκα (not the Holy Spirit, but the third person in the trinity, which would be κατὰ πνεῦμα ἁγιον). De Wette, Thol., Meyer, Alf., Hodge, et al. Others, and among the many of the ancient scholars, view this as synonymous w. κατὰ πνεῦμα ἁγιον. It is a point difficult to settle with certainty; but we take the view given first. — ἐξ ἀναστάσεως νεκρῶν declares the manner in which he was determined (or manifested) in power as son of God: *by virtue of (and through) the resurrection of the dead.* The fact of Christ's resurrection, though a single instance, proves the general fact of the resurrection, Paul argues in 1 Cor. xv. So De Wette, Hofm., Meyer, Alf., Hodge, et al. Many understand ἐκ before νεκρῶν, and translate *by the resurrection from the dead.* It is better as a rule to follow the exact language when it yields a sense suitable to the connection. — Ἰησοῦ Χρ. κτέ.: *emphatic apposition w. τοῦ υἱοῦ αὐτοῦ, v. 3, to show beyond a doubt whom the preceding declarations are made, and to make the connection with v. 5 still clearer.*

V. 5. δι' οὗ: cf. Gal. i. 1, Note. — ἐλάβομεν: *we* (i.e. Paul, the writer of the epistle, a frequent idiom in Greek authors; plur. in speaking of one's self) *received.* — χάριν καὶ ἀποστολήν, *grace and apostleship*; the former word general, the latter specific. It is not necessary, nor in f

so forcible, to view these two words as a hendiadys (*ἐν διὰ δυοῖν*), *the grace of the apostleship*. — *εἰς ὑπακοὴν πίστεως*: denotes the end in view, that into which the attention and all the energies of the apostle were directed; *πίστεως*, objective gen., *obedience to the faith*, viewed, not as the system of christian doctrine, but as the inward experience of belief and trust in Christ. Many however understand the expression to mean, *obedience of faith*, obedience which proceeds from faith, of which faith is the controlling principle. The gen. admits of either interpretation, both here and in many other instances. — *ἐν πᾶσιν τοῖς ἔθνεσιν*. Does this mean, *among all the nations*, including the Jews? So, many have understood it. Many others, however, have understood *ἔθνη* here as it is commonly used in the epistles of Paul (occurs 55 times: is translated *Gentiles* 44 times; *heathen*, 4 times; in other places, *nations*): *among all the Gentiles*. So Beza, De Wette, Meyer, Alf., Ewald, Hofm. et al. The expression by its position is closely joined in thought with *εἰς ὑπακοὴν πίστεως*. — *ὑπὲρ τοῦ ὀνόματος αὐτοῦ*: *for the sake of His* (Christ's) *name* (the great end and object which Paul never lost sight of): closely joined w. *εἰς ὑπακοὴν πίστεως*.

Vv. 6, 7. *ἐν οἷς ἐστὲ κτέ.*, *among whom are ye also called of* etc.; or *called (to be) of Jesus Christ*; or *called (to be) Jesus Christ's* (R. V.). It seems most natural to take *κλητοί* as subst. in descriptive appos. w. *ὑμῖς*. So Meyer, who renders *κλητοί*, *Berufene, persons who are called*. — *πᾶσιν τοῖς οὖσιν* (particip. dat. pl. fr. *εἰμί*) *κτέ.*, *to all those who are in Rome* (connect w. v. 1) *beloved of God*: *ἀγαπητοῖς θεοῦ*, in const. like *κλητοί Ἰησοῦ Χρ.* — *κλητοῖς* (adj.) *ἁγίοις* (subst.): *called saints*: *chosen saints* (Stuart): *berufene Heilige* (Meyer). Cf. *κλητὸς ἀπ.*, v. 1, *a called apostle*. This seems to be the most exact rendering; yet many prefer, *called (to be) an apostle, called (to be) saints*. — *χάρις ὑμῖν καὶ εἰρήνη*: sc. *εἴη* or *εἶεν*: *grace*, in the widest N. Test. sense, the divine favor; *εἰρήνη*, the direct result of *χάρις*, used in the comprehensive sense of *οἰκονομία*, *peace and prosperity of every kind*: *ἀπὸ θεοῦ κτέ.*, *proceeding from*, denoting the source, the only source of genuine grace and peace; *κυρίου*, same const. w. *θεοῦ*: both dependent on one preposition, hence united more closely in the thought.

V. 8. In accordance with the usual custom of Paul, an expression of thanks for the faith of those addressed. *πρῶτον μὲν*, without a following *ἔπειτα δέ*. — *διὰ . . . Χριστοῦ*: connect w. *εὐχαριστῶ*. The person and office of Christ as mediator distinctly recognized. — *περὶ*, *concerning*. Some editors have here *ὑπέρ*, *in behalf of, concerning*. The two prepositions in the later Greek often approach very near each other in signification. — *ὅτι*, *that, in view of the fact that, because*: introduces the reason for *εὐχαριστῶ*. — *ἡ πίστις ὑμῶν*, *your faith* (in Christ). — *καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ*: *is spoken of in all the world*: a popular hyperbole; yet

as Rome was the centre of the civilized world, towards which all eyes were turned, it would be quite natural that the christian church in that city should be known more or less to all other christian churches.

V. 9. γάρ introduces the proof of εὐχαριστῶ κτέ. — μάρτυς . . . ὁ θεός : *God is my witness*, a solemn appeal. God is the only witness of secret prayer. — ᾧ λατρεύω κτέ. : *whom I serve in my spirit* : a service not confined to outward and public activity, great as that was in the case of Paul. — ἐν τῷ εὐαγγελίῳ κτέ. : *in the gospel of His son* ; i. e. in the proclamation and defence of the gospel. This whole clause (ᾧ λατ- . . . τοῦ υἱοῦ αὐτοῦ) strengthens the solemn assertion, *God is my witness*. — ὥς. Is this declarative after μάρτυς ? *my witness that unceasingly* etc. (so the most) : or is it adv. of manner ? *my witness how unceasingly* etc. So Meyer, Stuart, Shedd, R. V., et al. Undecided, De Wette, Hodge, et al. The difference in thought is not important.

V. 10. πάντοτε : connect with the following. — ἐπί w. gen. meaning, *in the time of, during*, is familiar to the classical student. It may be rendered here simply, *in*. Many editors omit the comma before δεόμενος and place one after it. The sense is not materially changed. — δεόμε- εἴπως ἤδη ποτέ, *making request if in any way now at length*. — εὐδοθήσομαι (fut. pass. εὐδοῶ, fr. εὖ, ὁδός) : *I may be prospered, may have the good fortune* ; *ich das Glück haben werde* (Meyer). — ἐν τῷ θελήματι κτέ., *in the will of* etc., or in an Eng. idiom, *by the will of* etc. — ἐλθεῖν : w. εὐδοθήσομαι.

V. 11. ἐπιποθῶ (ἐπί, denoting direction towards, ποθέω, ὦ, *to yearn, to long*, expressing a much stronger desire than θέλω, ἐθέλω, or βούλομαι) γάρ, *for I long* etc. — ἵνα . . . μεταδῶ (μεταδίδωμι), *that I may impart* etc. — τί . . . χάρισμα . . . πνευματικόν. The separation of these words gives to each more distinctness : *something . . . a gift . . . a spiritual (one)* : χάρισμα can hardly mean here any one of those miraculous gifts, imparted by the Holy Spirit, mentioned more particularly in 1 Cor. ch. xii., but the refreshing, the encouragement, the παράκλησις, which his personal presence would bring to the church : χάρισμα (fr. χαρίζομαι, χάρις), *something imparted as a favor*, as an act of χάρις : δῶρον, δωρεά, δόσις, δώρημα, are all allied to δίδωμι, the generic word meaning *to give* ; and signify *a gift*, without the added idea of χάρις. — εἰς τό w. the infin. expressing purpose, that into which one directs attention, is especially frequent in the style of Paul : στηριχθῆναι (στηρίζω, -ίξω) ὑμᾶς (note how often the grammatical subj. follows the infin.) : *to the end that ye may be made firm, made to stand fast, be established*, in christian doctrine and life.

V. 12. τοῦτο δέ : *and this* (namely, the thought expressed in v. 11, ἰδεῖν ὑμᾶς, ἵνα κτέ., *to see you, in order that, etc.*) *is, this means, to be encouraged together among you*. So, with Meyer, we view the construction and mean-

ing of this somewhat doubtful expression: *συμπαράκληθῆναι* (σύν, παρά, καλέω) occurs only here in N. T. and not in the LXX; but *παρακαλέω* is frequent, meaning *to exhort, encourage, comfort*. Cf. *παράκλητος*, *comforter*; *παράκλησις*, *comfort, consolation, exhortation, encouragement*. No one English word expresses the full meaning of either of these Greek words. Both ideas, quickening and comforting, encouraging and consoling, belong at once to each. — *διὰ τῆς ἐν ἀλλήλοις πίστεως*: *through the faith* (here in the usual N. T. sense, *christian faith*) *in one another*, i. e. existing, dwelling, in one another. — *ὑμῶν τε καὶ ἐμοῦ* (added for perspicuity and for emphasis): *(the faith) both of you and of me*.

V. 13. Paul now speaks, not of his longing, but of the actual purpose often formed. — *οὐ θέλω . . . ἀγνοεῖν*: a form of expression used to emphasize a following statement. Cf. xi. 25. — *προεθέμην* (πρό, τίθημι), *I set before me, I purposed*. — *ἵνα κτέ.* (connect w. *προεθέμην . . . ὑμᾶς*. The intervening clause, *καὶ ἐκωλύθη . . . δεῦρο*, *and was hindered hitherto*, is parenthetical): *that I might have* (*σχῶ*, 2 aor. subjunc. fr. *ἔχω*): observe that *ἵνα* in N. T. is regularly followed by the subjunc., even after a historic tense of the indic. — *καὶ . . . καθὼς καὶ κτέ.*: *among you also as among etc.*: *καθὼς* is often followed by *καὶ*; not easily rendered here into English.

V. 14. *Ἑλλῆσιν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις*: *both to Greeks and Barbarians, both to wise and to foolish*; i. e. to all classes, particularly *ἐν τοῖς ἔθνεσιν*, without distinction of nationality, or of condition in life. The question whether the Romans belonged to the Greeks or the Barbarians is scarcely in place, probably did not occur to the mind of Paul. — *ὀφειλέτης εἰμί*: cf. Acts xxvi. 17, Gal. ii. 7, 1 Cor. ix. 16.

V. 15. *οὕτως*: *thus, so*, i. e. under a sense of this obligation. — *τὸ κατ' ἐμὲ πρόθυμον*, sc. *ἔστιν*: does *τό* belong simply to *κατ' ἐμέ* (*thus, so far as relates to me, there is a readiness*, etc. So Calvin, De Wette, et al.), or does it belong to *πρόθυμον* (*thus, the readiness on my part exists*. So Meyer, last edition, et al.)? The first seems to us most natural. Some other grammatical explanations may be found, but they seem improbable. — *καὶ ὑμῖν*: *to you also*, the christians in Rome: *τοῖς ἐν Ῥώμῃ*, added for emphasis and perspicuity: *εὐαγγελίσασθαι* (aor. infin. mid.) expresses the simple fact, without reference to the idea of momentary or continued action.

Vv. 16, 17. Statement of THE THEME OF THE EPISTLE.

V. 16. Introduces the reason why he is not ashamed to preach the gospel in Rome, the capital city of the world. — *ἐπαισχύνομαι* (ἐπί, αἰσχ-) w. acc.: the simple verb *αἰσχύνομαι* not so often in N. T., and not with the acc. — *δύναμις*, made definite by the gen. *θεοῦ*, Win. p. 125. — *ἔστιν*,

sc. τὸ εὐαγγέλιον: *for it is the power of God* etc.; the reason for οὐ . . . ἐπαισχύνομαι, and a pretty good reason. — εἰς σωτηρίαν: the end in view; leading *into salvation*, i. e. the salvation of the soul from death. — παντὶ τῷ πιστεύοντι: *to every one who has faith*; faith in the gospel, as the connection clearly shows. No salvation is promised to any other. — Ἰουδαίῳ τε πρώτον καὶ Ἕλληνι: *both to the Jew first, and to the Greek*: πρῶτον seems to express not simply priority in time, but also precedence in national privilege: Ἕλληνι in this and similar expressions, often occurring, includes all who were not Jews. The two together mean all mankind. Cf. Acts xiv. 1, xviii. 4, Rom. ii. 9, iii. 9, x. 12, 1 Cor. i. 24, x. 32, xii. 13.

V. 17. Explains and confirms v. 16. — δικαιοσύνη (cf. note on δύναμις, v. 16) γὰρ θεοῦ: *for the righteousness of God*: not viewed simply as an attribute of his character, as in iii. 5; nor the righteousness which he requires of every man, as in James i. 20; but the righteousness which belongs to him, proceeds from him, and is imparted to the believer: θεοῦ, gen. of source. — ἐν αὐτῷ: *in it*, i. e. ἐν εὐαγγελίῳ. — ἀποκαλύπτεται: *is revealed*. The doctrine of righteousness by faith, although foreshadowed in the case of Abraham, was yet a μυστήριον until it became revealed in the gospel. This thought is distinctly presented in ἀποκαλύπτεται: pres. tense, expressing that which is continued in the preaching of the gospel. — ἐκ πίστεως εἰς πίστιν: lit. *out from faith into faith*: faith the source, faith the end in view: faith, and that alone, from beginning to end. Is this to be connected most intimately in thought with ἀποκαλύπτεται (so Alf., Meyer, Hofm.), or with δικαιοσύνη θεοῦ (so Luther, Beng., Thol., Stuart, Hodge)? The latter connection seems to us preferable. The righteousness which God imparts, springing forth from faith and leading into a life of faith, is revealed in the gospel. — καθὼς γέγραπται: *as it has been written*: confirmation of the foregoing by a citation from the O. T., Hab. ii. 4: ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. With slight variations, this is found in Gal. iii. 11, Heb. x. 38. In the LXX, it stands, ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται. The δέ is transferred from the LXX, and is not to be translated in this connection. Note that ὁ δίκαιος contains the same root as δικαιοσύνη, *righteousness*. It would be consistent, therefore, to render it by the corresponding word *righteous*. (δικαιοσύνη occurs in N. T. 92 times, and is always rendered in the old version *righteousness*: δίκαιος 81 times, and is rendered *righteous* 40 times; *just* 35 times; *right* 5 times; *meet* once; δικαίωμα occurs 10 times, and is rendered *righteousness* 4 times, *justification* once, *judgment* once; in the plur. *ordinances* 3 times, *judgments* once; δικάωσις occurs twice, and is rendered *justification*.) The question arises, shall we join ἐκ πίστεως w. ὁ δίκαιος, or w. ζήσεται? *He who is righteous by faith shall live*: or *he who is righteous shall live by faith*. The former is preferred by Meyer, Hodge, et al.; the latter, by De Wette,

Thol., Delitzsch, Stuart, et al. The grounds of choice between the two are not very clear, as is manifest from the fact that the most critical scholars have differed in their opinions. May it not in fact suggest both ideas? *he who is righteous as a result of faith shall live thereby*. Thus ἐκ πίστεως would belong to the whole proposition, both subject and predicate. Why limit it to a part of the sentence? Cf. Gal. iii. 11, note. It should be borne in mind in this entire argument that πίστις means here, not a body of doctrine, a creed, not a mere intellectual belief, but chiefly a spirit of trust in God. For an excellent article on this point, by President Hopkins, the student is referred to the Princeton Review, Sept. 1878.

Vv. 18–32. Necessity of this method of obtaining righteousness (this method of obtaining justification) shown in the case of the Gentiles.

V. 18. γάρ: *for*, a confirmation of v. 17: that the righteousness of God is revealed in the gospel; since, where the gospel is not preached, only the wrath of God is revealed, ἀποκαλύπτεται, *emphat. posit.* — ὀργή (cf. note on δύναμις, v. 16) θεοῦ: *the wrath of God*: contrasted w. δικαιοσύνη θεοῦ, v. 17. — ἀπ' οὐρανοῦ, connect closely w. ἀποκαλύπτεται. In what manner the wrath of God is revealed from Heaven is shown more clearly v. 24, ff. — ἐπί, w. acc., *extending upon*; often as here, *against*. — ἀσέβειαν, *ungodliness, impiety* (predicated of our relations to God): ἀδικίαν, *unrighteousness, immorality, injustice* (predicated of our relations to our fellow-men). — τῶν . . . κατεχόντων: *those who hold back, hold in check, repress*. This is the more exact meaning of κατέχω. So the most. Some, however, understand it as the simple verb ἔχω, *to have, hold, possess*. — τὴν ἀλήθειαν ἐν ἀδικίᾳ. Though they understand (in the way indicated in v. 19, ff.) the general principles of right and wrong, yet they continue to practise injustice, thus violating these principles; *holding back the truth in unrighteousness* (in the constant practice of injustice).

V. 19. διότι: *because, in view of the fact that*, etc.: the reason why the wrath of God is revealed etc. So Meyer, Hofm., R. V. Some understand διότι in the sense of γάρ, *for*, as introducing an explanation of the preceding clause (τῶν . . . κατεχ-). This is less in accordance with the common use and exact meaning of διότι, yet is preferred by De Wette, Thol., Stuart, Alf., et al. The difference is not important. — τὸ γνωστὸν τοῦ θεοῦ: may mean, *that which is known of God* (*quod notum est*, Vulg.). So Chrys., Theod., Luther, De Wette, Meyer, Alf., Hodge, et al.; or *that which is knowable, that which may be known*. So Origen, Erasm., Beza, Calvin, Ewald, Stuart, et al. The former, *that which is known* etc., is best supported by usage in the N. T. and the LXX. Of course, that which is made known by divine revelation cannot be included. A fuller

explanation of the meaning is found in v. 20. (For the two uses of verbal adjectives in *-τος*, cf. Win. p. 96, Butt. p. 190.) — *ἐν αὐτοῖς*: *in them, within them*; i. e. *in their own consciousness, in their hearts*, ii. 15. — *αὐτοῖς ἐφάνερωσεν* (*φανέρω*): *made (it) plain to them*. Cf. Acts xiv. 17, xvii. 26, ff. That God's plan of redemption was not included, Paul asserts in 1 Cor. i. 19, ff.

V. 20. *γάρ*, *for*, confirming the statement of the preceding verse. — *τὰ ἄορατα αὐτοῦ . . . νοούμενα καθοράται*: lit. *the things of him unseen (by the eye) . . . being perceived by the mind are seen* (note the oxymoron *ἄορατα, καθοράται*); or *τὰ ἄορατα*, in the other sense of the verbal, *the things of him which cannot be seen (by the eye), his invisible attributes*. — *ἀπό*, of time, *from, since*. — *τοῖς ποιήμασιν*: *by the things that are made*: join in thought w. *νοούμενα* and w. *καθοράται*. — *ἢ τε . . . θεϊότης*: explanatory appos. w. *τὰ ἄορατα αὐτοῦ*: *ἄϊδιος* (akin to *ἀεί*, *always, eternal*; connect the article and adj. w. both nouns *δύναμις* and *θεϊότης*, thus uniting them more closely: *both his eternal power and divinity* (divine character, divinitas, Vulg.). The specification of *δύναμις* is quite natural, being that attribute of the divine character which first strikes us in the study of the created world. — *εἰς τὸ εἶναι κτέ.* Does this denote result, or purpose? *so that they are without excuse*; or, *so that they should be etc., in order that they might be etc.* The former, De Wette, Ewald, Stuart, Thol., Hodge, et al. The latter (purpose), Meyer, Shedd, et al. May not both ideas, purpose and result, be suggested by *εἰς τὸ* w. the infin., like *ut* w. the subjunc. in Latin? So Alf. If but one of these ideas is expressed, that of result seems to us most natural. Meyer denies this use of *εἰς τὸ* w. the infin., at least in the Ep. to the Romans; but such denial begs the whole question.

V. 21. *γνόντες* (*γινγνώσκω*): aor. particip.: *after having known, though they had known*. — *οὐκ ὥς . . . ἡὐχαρίστησαν* (*εὐχαριστέω*): lit. *not as God did they glorify (him) or give thanks (to him)*. The force of *οὐκ* extends over both verbs. — *ἐμταιώθησαν* (*ματαιόδομαι*, fr. *μάταιος, vain*): only here in N. T.: *became vain, idle, false*. Cf. Acts xiv. 15. — *ἐν τοῖς διαλογισμοῖς αὐτῶν*: *in their reasonings, in their speculations*. This has always and everywhere been true, where the revealed word has not guided the minds and hearts of men. Cf. 1 Cor. i. 18, ff. — *καὶ ἐσκοτίσθη* (*σκοτίζω*) *ἡ ἀσύνετος* (adj. of two endings, fr. *α* priv. and *συνετός, ἡ, ὄν*, *intelligent, sagacious*, fr. *συνίημι*) *αὐτῶν καρδία*: *and their foolish heart was darkened*: *καρδία* includes the whole inner man.

Vv. 22. 23. An independent sentence, without connective: introduces a proof of the statement just made. — *φάσκοντες εἶναι σοφοὶ* (pred. nom. w. infin., Good. § 136, Note 3) *ἐμωράνθησαν* (*μωραίνω*, from *μωρός, foolish*): *professing to be wise, affirming that they were wise, they became foolish*,

played the fool. — καὶ ἥλλαξαν (ἀλλάσσω): *and changed* etc. This was their great folly, the foundation of every other. — τὴν δόξαν τοῦ ἀφθάρτου θεοῦ: *the glory of the incorruptible (imperishable, eternal) God.* — ἐν ὁμοιώματι κτέ.: ἐν represents the element in which the change subsisted (Alf.): *in* (i. e. so as to appear *in*) *a resemblance of an image* (i. e. in something similar to the form) *of a corruptible human being* (man or woman) *and of birds* etc. The phrase, *in a resemblance of an image*, is regarded by many as a Hebraism for, *into an image like to* (εἰς εἰκόνα ὅμοιον) etc. So Hengst., Thol., Stuart, et al. Further, ἥλλαξαν . . . ἐν, is rendered by De Wette, Meyer, Stuart, Hodge, Shedd, et al., *exchanged . . . for*. Either one is a somewhat free rendering of the Greek. εἰκόνας . . . ἀνθρώπου would point to the images common among the Greeks and Romans; the remaining words, to those among the Egyptians, and other nations.

V. 24. Διό, *wherefore*; as a direct result, the terrible degradation described in the remainder of the chapter. — ἐν . . . εἰς κτέ.: both prepositions in their ordinary and strict sense: *in the lusts of . . . into* (i. e. to enter into, to plunge into) *uncleanness, debauchery.* — τοῦ ἀτιμάζεσθαι may be viewed as gen. denoting purpose, or result, or as limiting ἀκαθαρσίαν: and ἀτιμάζ- may be either mid. or pass.; *to dishonor their bodies among themselves*; or *that their bodies should be* etc. (Stuart); or, *so that their bodies were dishonored among themselves* (Alf., Meyer); or, *so that they dishonored* etc. (Hodge); or, w. ἀκαθαρ-, *the uncleanness of dishonoring* etc. (Winer, De Wette, Thol.). Each is strictly grammatical and the general meaning remains the same. The last, in N. T. Greek, is the least probable. — ἐν αὐτοῖς (ἐν ἑαυτοῖς, Meyer). The careful student will observe how seldom the reflexive pronoun occurs in the N. T. (text of Tisch., and of W — H.).

V. 25. οὗτινες, in N. T. only in the nom.: often refers as here, like ὅς, οἷ, to a definite antecedent. This use of οὗτις is constantly gaining ground in the later Greek (Butt.). It may often be translated by a conjunc. and pers. pron. So here: *since they, because they.* — μετήλλαξαν (μετά, ἀλλάσσω): cf. ἥλλαξαν . . . ἐν, v. 23: *because they exchanged the truth of God for that which was false*: μετήλλαξαν, an intensive form of ἥλλαξαν: ἐν denotes strictly the sphere, or “the element, in which the change subsisted:” standing, working in the midst of falsehood, they changed completely the truth of God. Note here the article, τὴν ἀλήθειαν τοῦ θεοῦ, denoting that which was perfectly definite. Cf. τὴν δόξαν τοῦ . . . θεοῦ, v. 23. Above, w. δικαιοσύνη θεοῦ, ὀργὴ θεοῦ, vv. 17, 18; the article was not deemed necessary. — καὶ ἐσεβάσθησαν (σεβάσθωμαι, only here in N. T., a pass. deponent) καὶ ἐλάτρευσαν (λατρεύω) κτέ.: *and worshiped and served the creature (the thing created)*: a specification and proof of the preceding statement. — παρὰ τὸν κτίσαντα. Note this use of παρὰ w. acc., *in preference to, rather than, the one who created*. The rendering,

more than, implying that the Creator was worshipped somewhat, but the creature still more, seems unsuited to the connection; hence, we prefer, *rather than*; the Creator being left entirely out of their worship (*relictore creatore*, Cyprian). So Beza, De Wette, Thol., Olsh., Alf., Hodge, et al. — ὅς ἐστιν εὐλογητὸς κτέ.: *who is blessed for ever. Amen.* A natural expression of Paul's devout piety, and strong emotion.

V. 26. διὰ τοῦτο, *on this account, therefore*: referring to the thought introduced by οἵτινες κτέ. — εἰς πάθη ἀτιμίας: (*to enter*) *into dishonorable passions*: lit. *passions of dishonor*. — τέ . . . τέ: correlative: unemphatic connectives, the first of which can scarcely be translated without an over-rendering. — αἱ θήλειαι . . . οἱ ἄρρενες: lit. *their females . . . their males*: used st. αἱ γυναῖκες . . . οἱ ἄνδρες, because the notion of sex, and its shameful abuse, is the prominent idea. — εἰς τὴν (sc. χρήσιν) παρὰ φύσιν: *into that against nature, contrary to nature*. This use of παρὰ is frequent in classic Greek; and is closely allied in meaning to παρά, v. 25. In both, the violation, or setting aside, of that which follows is implied.

V. 27. ὁμοίως τε (correl. of τέ in αἱ τε γάρ. Some editions have δέ here) καὶ κτέ.: *and in a similar manner also* etc. — ἀφέντες (ἀπό, ἔφημι: aor. act. particip.): *abandoning*. — ἔξεκαύθησαν (ἐκ, καίω): a much stronger expression than the Eng. *burned*; and stronger than the simple verb ἐκαύθησαν. Lit. *were burned out*. — τὴν ἀσχημοσύνην: *the* (well-known, notorious) *indecentcy*. — ἣν ἔδει, sc. ἀπολαμβάνειν: *which it was necessary* (to receive); *which was meet*. — τῆς πλάνης αὐτῶν: *of their error, of their departure* (from the true God). — ἀπολαμβάνοντες: note the force of the pres. particip.: also of ἀπο-: *receiving* (continually, habitually, what is due). For the force of ἀπο-, cf. ἀποδίδωμι. The vice here mentioned is alluded to in Leviticus xviii. 22. Cf. 1 Cor. vi. 9, μαλακοί, the victims; ἀρσενικοῦται, the perpetrators. This form of vice is thought to have been especially common among the Greeks and Romans. Cf. Juvenal, Sat. ix. Observe that the description is more particular here than in v. 26.

V. 28. καὶ καθὼς: *and as, even as, according as*. This is the prevailing meaning of καθὼς, a frequent word in the N. T.; and it seems unnecessary here, or in any other passage, to assign to it a causal force. — οὐκ ἔδοκίμασαν . . . εἰς ἀδόκιμον νοῦν: note the paronomasia; *they did not approve . . . into a mind not approved* (or, *not worthy of approval*): τὸν θεὸν ἔχειν ἐν ἑπ-: *did not approve of retaining God in (their) knowledge*. By the light of nature, they might learn something of him, his eternal power and Godhead; but even this knowledge they did not like to retain. Observe that this important fact is stated as antecedent to God's delivering them over, etc. — ποιεῖν (pres. infin., expressing what is continued or habitual) κτέ.: *to do the things not becoming*: ποιεῖν is expegetical (Win. p. 318) of ἀδόκιμον νοῦν: *to do, so as to do* etc. — τὰ μὴ καθήκοντα. The much more

frequent use of μή w. the particip. in later Greek is particularly observable in the N. T. It seems scarcely possible in the N. T. to draw the same sharp distinction between οὐ and μή which is made in classic Greek. Cf. Butt. N. Test. Gram. p. 351. For a valuable article, discussing the encroachments of the negative μή on οὐ in later Greek, see American Journal of Philology, Vol. I. No. 1.

V. 29. **πεπληρωμένους** (πληρώ): agrees w. αὐτοῖς: usu. w. gen.; here, and sometimes in classic Greek, w. dat.: **πάσῃ ἀδικίᾳ**, a general term, **πονηρίᾳ κακίᾳ πλεονεξίᾳ**, specific words in appos. w. ἀδικίᾳ: *being filled with all unrighteousness, with malice, baseness* (the opposite of ἀρετή), *covetousness*. — **μεστοὺς κτέ.**: *filled full of envy, murder* (i. e. the spirit of murder), *strife, deceit, malignity* (an evil disposition which puts the worst construction on everything).

Vv. 30, 31. **ψιθυριστάς, κτέ.**: same const. w. αὐτοῖς: *whisperers* (i. e. those who suggest evil things in a whisper), *slanderers* (or *detractors*), *hated of God* (so De Wette, Meyer, Alf., et al.), or *haters of God* (so Theodore, Erasm., Luther, Calvin, Beza, Thol., Stuart, et al.), *insolent* (*persons*), *overbearing, boastful, inventors of evil things, disobedient to parents, without understanding* (ἄσυνέτους, fr. α priv., σύν, ἴημι), *covenant breakers* (ἄσυνθέτους, fr. α priv., σύν, τίθημι), *without natural affection* (α priv., στέργω, *to love*, spoken esp. of the love between parents and children), *without pity*. The paronomasia, in φθόνου, φόβου, ἄσυνέτους, ἄσυνθέτους, will not escape notice. A very remarkable, yet how truthful, list of things to be abhorred. For similar groupings, cf. 2 Cor. xii. 20, Gal. v. 19, ff., 1 Tim. i. 9, ff., 2 Tim. iii. 2, ff.

V. 32. A climax of the terrible description; in that all these forms of wickedness, when known to be wrong, are engaged in deliberately, and are encouraged in others. — **οἵτινες**: *being of such a character that they*. Cf. note, v. 25. — **τὸ δίκαιωμα**: *that which has been determined as righteous, the righteous judgment, the righteous decision*. — **ἐπιγνόντες** (ἐπιγιγνώσκω, later ἐπιγιν-): *recognizing, acknowledging*; not simply γνόντες, *knowing*. — **θανάτου**: not *execution*, or *capital punishment*; but *death*, in the sense of punishment in the other world. — **οἱ πράσσοντες, τοῖς πράσσουσιν ποιοῦσιν**. We can generally distinguish bet. *πράσσω, to commit, to practise*, and *ποιῶ, to do*.

CHAP. II. — Necessity of this method of salvation to the Jews also (ch. ii. 1, to iii. 21).

V. 1. **Διό** (Δι' ὅ): *on account of which thing, wherefore*: a conclusion from the entire argument, ch. i. vv. 18-32; a sudden and unexpected application of the whole description to the Jew himself. — **ὦ ἄνθρωπε πᾶς ὁ κρίνων**: lit. *O man, every one who judgest* (or *every one, the one judging*).

Although the Jew is not mentioned by name, yet the application is so plain that no Jew could fail to see it. He, above all other men, was in the habit of judging; that is, of passing an unfavorable judgment. — *ἐν ᾧ γάρ*: *for wherein (in what thing; not, by what thing; nor, in what time)*. — *τὸν ἕτερον*: lit. *the other (man)*: in an Eng. idiom may be rendered, *an other*. — *κατακρίνεις*: *thou condemnest*: although the simple verb *κρίνω* generally implies of itself an unfavorable judgment, yet the definite idea, *to decide against, to condemn*, is more clearly expressed by *κατακρίνω* (more comm. in N. T. than the usual classic word *καταγιγνώσκω*). — *τὰ αὐτά*: *the same things*; not in all particulars, but in general, the same. — *ὁ κρίνων*: *emphat. posit.*: *thou that judgest* (another unfavorably).

V. 2. *οἶδαμεν* (Att. *ἴσμεν*) *γάρ*: *for we know*, etc. Note the change of number and person, *we* etc. Paul thus implies the tacit concurrence of the Jew in this sentence of condemnation. — *τὸ κρίμα* (Meyer, Lach. *κρίμα*): *the judgment* etc.: *κρίμα*, like *κρίνω*, generally implies an unfavorable judgment. — *κατὰ ἀλήθειαν*: *according to truth*. No error or falsehood is possible in God's judgment. — *ἐπὶ* w. acc., direction *upon*, often in the sense *against*, as here, cf. i. 18.

V. 3. *λογίζῃ* (*λογίζομαι*) *δὲ τοῦτο*: *but dost thou* (knowing the truth just stated), *by any process of reasoning, count on this . . . that thou* etc. The Jew, supposing himself included in the Abrahamic covenant, thought of the judgment of God as coming only on the Gentiles: *ὅτι σὺ* (*emphat.*) *ἐκφεύξῃ* (*ἐκφεύγω*), *that thou wilt escape* etc.

V. 4. *ἢ . . . καταφρονεῖς*: *or (in case thou dost not count on this) dost thou despise the riches (the wealth) of his goodness* etc.: *χρηστότης*, *goodness* in the sense of *kindness*: *ἀνοχή* (*ἀνά, ὑπ*; *ἔχω*, *to have, to hold*), *the act of holding up, of bearing, enduring*; *patience* in this sense: *μακροθυμία* (*μακρός, long*; *θυμός, mind, heart*), *patience* in the sense of *waiting, long-suffering*, Germ. *Langmuth*. — *ἀγνοῶν* (*ἀγνοέω*), *not knowing, the fact not being recognized*. — *ὅτι τὸ χρηστὸν . . . ἄγει*: *that the goodness of God leads* etc.; that such is its natural tendency; a tendency which is frustrated only by the blindness of a corrupt heart. How plainly is this opposed to the idea that any man is predestined to be damned!

V. 5. The question not continued beyond v. 4. — *κατὰ δὲ κτέ.*, *but according to* etc., with a causal force; a contrast to the sentence *ὅτι τὸ χρηστὸν . . . ἄγει*. — *θησαυρίζεις*: note the force of the pres.: *thou art hoarding up*, etc. — *ὀργὴν ἐν ἡμέρᾳ ὀργῆς*: *wrath in the day of wrath*, i. e. *wrath which will appear, which will come upon thee, in the day* etc. — *καὶ ἀποκαλ-*: same const. w. *ὀργῆς*: *and of the revelation of God's righteous judgment*. God's justice, his righteous dealing with all men, will, on that day, be revealed, will be placed beyond a question.

V. 6. **ὃς ἀποδώσει**: note the ordinary force of ἀπο-: *who will render in full*. — **κατὰ τὰ ἔργα αὐτοῦ**: *according to his deeds*. No partiality will be shown on account of race, or of rank; no favor to the Jew as such. The fuller explanation of this clause follows. The conception of legal justice, justification by obedience to law, is here presented; that of righteousness (or justification) by faith is presented in another connection.

V. 7. **τοῖς μὲν . . . ζητοῦσιν**: explanatory appos. w. ἐκάστω. — **καθ' ὑπομονὴν ἔργου ἀγαθοῦ**: *by patient continuance in well doing*: κατὰ, *according to, by*; ὑπομονήν, *patience, endurance, patient continuance*; ἔργου ἀγαθοῦ, *in good conduct, well doing*. — **δόξαν . . . ἀφθαρσίαν**: object of ζητοῦσιν. — **ζωὴν αἰώνιον**: obj. of ἀποδώσει, *he will render in full eternal life*.

V. 8. **τοῖς δὲ ἐξ ἐριθείας**, sc. οἷσι: *but to those who are of contention; of a self-seeking and party spirit*: ἐριθεία, cf. ἐριθεύομαι. — **ἀπειθοῦσι** (dat. pl. particip.) expresses the two ideas *disbelieving* and *disobedient*. — **πειθομένους**, the combined ideas *believing, trusting, obeying*. — **ὀργὴ καὶ θυμός**, sc. ἔσται. We might expect here the acc. in the same const. w. ζώην, but the nom. is thought to present these words with more rhetorical effect. ὀργή (above rendered *wrath*) expresses a more permanent feeling; θυμός, a more sudden outbreak, and a stronger passion. Observe that these emotions are here predicated of God, and hence may be wholly free from sin.

Vv. 9, 10. An emphatic recapitulation of vv. 7, 8. — **θλίψις, στενοχωρία**, sc. ἔσται: θλίψις (fr. θλίβω, *to press hard, to gall*), *tribulation, affliction from without*: στενοχωρία (στενός, *straight, narrow*; χώρα, *place*), *anguish, an inward feeling of distress and hopelessness*. — **Ἰουδαίου . . . Ἑλλήνος**: same const. w. ἀνθρώπου; added for emphasis. — **πρώτον**. The Jew might expect some special favor; but, as he had enjoyed more light, higher privileges, the condemnation would come first on him. Ἑλλήνος: cf. i. 16, note. — **εἰρήνη**: a frequent and expressive word in the N. T.; including the idea of that peace which God alone gives through his Son. — **πρώτον**. As punishment will first overtake the wicked Jew, v. 9; so the precedence in reward will be given to the righteous Jew. This, however, v. 11, does not involve the idea of partiality.

Vv. 11, 12. **Οὐ γὰρ ἐστιν**: *for there is not etc.*; a confirmation of the preceding statement. — **προσωποληψία** (note the μ in W — H. and Tisch.): *respect of persons, partiality*; occurs 4 times in N. T. — **παρά** w. dat.: strictly, *by the side of, in the presence of, with*: a frequent const. in N. T. — **ὅσοι γὰρ**: confirmation of the statement that there is no partiality with God; because all will be treated according to their opportunities of knowing their duty. — **ἀνόμως**: *without the (written) law*; that of Moses; but not without some knowledge of the principles of right

and wrong. — **ἡμαρτον**: ἁμαρτάνω. — **ἐν νόμῳ**: *in the law*, in the possession of the Mosaic law. Note the word **νόμος** without the article referring to the Mosaic law. So in the epistles often; only once in the gospels. The whole verse expresses the perfect impartiality of the Judge.

V. 13. **οὐ γάρ, κτέ.** *For not the hearers of the law*, those who listen Sabbath after Sabbath to the reading of the law in the synagogue. — **δικαιωθήσονται**: *shall be justified, shall be declared δίκαιοι, righteous*. The principle of legal justification is here again stated. Cf. v. 6. The thoughtful Jew must have felt how impossible it was for him to be justified on this principle; and to create this conviction was the object of the apostle in this entire connection.

V. 14. **ὅταν . . . ποιῶσιν**: *when, whenever*; denoting a case purely hypothetical. Win. § 42, 5. Paul here states the legal principle of justification as applicable to the Gentiles also; but without declaring that this ever becomes realized as an actual fact. — **γάρ**: a proof of v. 13. — **ἐθνῇ . . . ἔχοντα**: *the gentiles that have not the (Mosaic) law*: **ἐθνῇ** without the article, viewed as indefinite; *gentiles, any gentiles* (Meyer). Viewed as including all aside from the Jew; *the gentiles* (so the most). — **φύσει, w. ποιῶσιν**: *do by nature*, by their own innate perceptions of what is right, being guided by their own consciences. — **τὰ τοῦ νόμου**: lit. *the things of the law*; *the things required by the law, or contained in the law*. — **οὗτοι** (masc.) refers to the idea contained in **ἐθνῇ** (neut.), and presents it with a certain degree of emphasis. — **νόμον μὴ ἔχοντες**: observe that the article **οἱ** is not expressed after **οὗτοι**, as **τά** after **ἐθνῇ**; hence is predicate rather than attributive: may be viewed as causal, *since they have not the law* (Meyer); better as the simple statement of a fact, *not having the law*. The classical student will notice the frequent use, as here, of **μὴ** w. the particip. in N. T., where neither condition nor concession is implied. — **ἐαυτοῖς εἰσὶν νόμος**: *are a law* (in the most general sense) *to themselves*: cf. note on **φύσει . . . ποιῶσιν**.

V. 15. **οὔτινες**: *since they, quippe qui, being such as*. Cf. note i. 25. — **τὸ ἔργον τοῦ νόμου**: *the work of the law*; not the theory, the full conception, of the law as contained in the Old Testament; but *the practical feature, the work*. Such seems to be the meaning of this expression; although there has been much difference of opinion respecting its precise force. The sing. is collective; the plur. (iii. 20, 28, ix. 32, Gal. ii. 16, iii. 2, 5, 10) denotes the idea of repeated acts. — **γραπτόν**: note here the use of the verb. adjec., *written*; like the perf. or aor. particip. pass.: so, often in N. T. The metaphor in **γραπτόν**, *written*, is perhaps suggested by the fact that the Mosaic law was written on tables of stone. — **ἐν ταῖς καρδίαις αὐτῶν**: the prep. **ἐν** expressed in the verb (**ἐνδεδεικνύνται**) and before

the noun: so, freq. in Attic Gr.; *in their hearts*; not *on*, but *in*, as it were *in the interior of*. Recollect the force of *καρδία* and *καρδαί* in N. T., denoting the inner man; the intelligent and sentient being within. — *συνμαρ- . . . συνειδήσεως*: *their conscience testifying at the same time* (*συν-*); or *therewith* (with the outward manifestation, *τὸ ἔργον*). — *μεταξύ ἀλλήλων*: *in the midst of one another*. Does *ἀλλήλων* refer to *λογισμῶν*, so that w. *μεταξύ* it may be rendered *alternately* (so the most); or does it refer to persons (*τὰ ἔθνη*), the same as *αὐτῶν* and *οἵτινες* (so Meyer)? We prefer the latter.

V. 16. The connection of this v. with what goes before is differently viewed by different expositors. Some join it directly with v. 15 (so Calvin, Beng., De Wette, Thol., et al.). The punctuation of Tisch., of W — H., and of R. V., also indicate the close connection of this verse w. verse 15. Others (Alf., Stuart) connect it w. verse 10. The remoteness of this connection is certainly an objection, if something nearer presents itself. Others connect it with v. 12, *κριθήσονται* (so Beza, Grotius, Winer, Hodge, et al.); others still with v. 13, *δικαιωθήσονται* (so Lachm., Meyer), including in each instance the intervening vv. in parenthesis. If we join it with v. 13, and include vv. 14, 15, in parenthesis, the connection will be thus: *shall be accounted righteous . . . in the day when God shall judge* etc. W — H. read here, with some doubt, *ἐν ᾗ ἡμέρᾳ κρίνει ὁ θεός*, *in the day in which* (lit. *in what day*) *God judges* (pres. tense). Perhaps, among all these views, the simplest and most natural connection, that which represents most accurately the thought of the writer, is the one first suggested above, and indicated by the punctuation of Tisch., W — H., and R. V.; namely, to join these words with those immediately preceding; bearing in mind, however, the important statements in *δικαιωθήσονται* and *κριθήσονται*. The whole thought is so interwoven that no part of it should be allowed to drop from the mind. — *κατὰ τὸ εὐαγγέλιόν μου*: *according to my gospel*, i. e. according to the gospel which I preach. This verse seems to declare both the fact that God will judge the hidden things of men (Alf., Hodge), and also the principles on which he will do this (Meyer). — *διὰ . . . Ἰησοῦ*: *through Christ Jesus*. Cf. Jno. v. 22, 27. Acts xvii. 31. 1 Cor. iv. 5. 2 Cor. v. 10. 2 Tim. iv. 1. for the same idea.

Vv. 17-20 contain the protasis of a "simple partic. — supposition" (Good.). — *εἰ δὲ . . . ἐπονομάζη* (*ἐπί, ὀνομάζω*): *but if* (as a matter of fact) *thou art called a Jew* (if thou hast the national name, Jew, in addition to (*ἐπ-*) the personal name). The name, Jew (*Ἰηδ*), *celebrated, lauded*) was a matter of national pride. — *καὶ ἐπαναπαύῃ* (*ἐπί, ἀνά, παύομαι*) *νόμῳ*: *and retest on the law* (implying quiet and confidence). — *καὶ καυχᾶσαι* (*καυχάομαι, -ῶμαι, καυχᾶσαι, -ᾶσαι*, st. Attic *καυχ(άη), -ᾷ*, cf. Win. § 13, 2, b): *and gloriest, makest thy boast*; or it may be rendered, *and dost rejoice*. *καυχάομαι* occurs 35 times in the epistles of Paul, and

twice in James; nowhere else in N. T. It is rendered, *boast, rejoice, joy, glory*; as distinguished, therefore, from χαίρω, it denotes a more demonstrative and exultant joy. — ἐν θεῷ: *in God*, the true God, Jehovah; the gods of the heathen being but idols. Notice the climax in the three clauses of v. 17.

V. 18. καὶ γινώσκεις τὸ θέλημα (definite, *the thing willed, the thing desired*): and knowest (hast a distinct and definite knowledge of) *his will* (τὸ θέλημα used here κατ' ἐξοχήν. There could be no doubt whose "will" was meant). — καὶ δοκιμάζεις τὰ διαφέροντα: two principal renderings are proposed; 1st, *and approvest the things that are more excellent* (E. V., B. U., Vulg., Meyer, Hodge, et al.); 2nd, *and distinguishest the things that differ* (Theod., Theoph., Thol., Stuart, Alf., Shedd, et al.): δοκιμάζω means, *to test, try, examine, approve* (as a result of testing); διαφέρω, *to carry through, to differ, to excel*. So far, therefore, as the use of the words is concerned, either rendering is perfectly correct; and it remains only to determine which meaning suits the connection best. On this point, Alford remarks on the 1st rendering, *approvest* etc., that it "is somewhat flat in meaning, and not so applicable." On the 2d rendering, *distinguishest the things that differ*, Meyer remarks, "wie matt und die Steigerung vernichtend!" (how flat and destructive of the climax!). So the most eminent critics often differ in their perceptions. Our own preference is for the 1st rendering. — κατηχούμενος (fr. κατηχέω; Eng. word *catechumen* fr. this stem): *being instructed (orally)*; or, *since thou art* etc. (added as a reason for what precedes).

Vv. 19, 20. Note the asyndeton in the successive clauses; thus heightening the rhetorical effect: also that v. 19 is joined to the foregoing, not by the more emphatic and closer connective, καί, but by the looser, enclitic, τέ. The allusion in these verses to the Jewish assumption of superior knowledge, and the Jewish fondness for making proselytes, is pointed. — πέποιθας (2 perf. of πείθω, intrans.): very rare w. acc. and infin.; only here in N. T.: note σεαυτόν, reflex pron. as subj. of an infin.; and not, as usually, the direct obj. of a verb: *and trustest (art confident) that thou thyself art a guide of blind (persons)*. — παιδευτήν . . . διδάσκαλον νηπίων: *an educator (or a disciplinarian) of persons without intelligence, a teacher of youth (young persons)*. — ἔχοντα (this and the preceding accs. in agreement w. σεαυτόν), κτέ. The particip. may be viewed as causal: *having (or since thou hast) the form (the outward, definite form) of knowledge and of truth in the law (the written law)*: the article τῆς w. abstract nouns, generic: ἡ ἀλήθεια, *truth* (meaning here, of course, as usu. in N. T., moral truth, that truth, *par excellence*, which it is most important for the human being to know): ἡ γνῶσις, *knowledge*, directing attention rather to the apprehension of truth. The arrogance of the Jew could hardly be better described. It is not necessary to seek for a climax in the succes-

sive clauses of vv. 19 and 20. Observe that the protasis of the conditional sentence ends here. The apodosis, in an unusual form, begins with v. 21, being introduced by the illative conj. *οὖν*.

V. 21. The connection of the thought is, if thou hast all these advantages for knowledge and art a teacher of others, dost thou, then, fail to teach thyself? etc. — *ὁ κηρύσσων* (never, we think, very accurately rendered, *preach*) . . . *κλέπτεις*; *thou that heralded* (the commandment) *not to steal, dost thou steal?* Note that the participles and verbs in vv. 21, 22, are pres. tense, expressing that which is going on and is habitual.

V. 22. *ὁ βδελυσσόμενος . . . ἱεροσυλεῖς*; *thou that abhorrest idols* (regarding them as an abomination so that one is made unclean by even touching them), *dost thou rob* (heathen) *temples* (entering them and stealing articles of value)? That the heathen temples often contained articles of great value is well known; and that the Jews, who did not regard these places as sacred, often took from them valuables, is altogether probable. Cf. Acts xix. 37, Josephus Antt. 4, 8, 10. Other explanations of this clause seem to us less probable. There is a perceptible climax in the successive clauses of vv. 21, 22.

V. 23 sums up the thought of the preceding pointed questions. — *καυχᾶσαι*: cf. v. 17. — *διὰ . . . νόμου*: *through the transgression of the law*, as in the particulars just named. — *τὸν θεόν*: *God*; the true God, Jehovah, the giver of the law thus violated.

V. 24. A free citation from the LXX of Isaiah lii. 5 (the last part of the verse): *γάρ* is introduced by Paul (not in the LXX) to connect this w. v. 23; and the statement, *καθὼς γέγραπται*, comes at the end instead of the beginning of the citation. This arrangement is never found with exact verbal quotations. — *δι' ὑμᾶς*: *on your account, because of you*; i. e. because of your wicked lives. — *ἐν τοῖς ἔθνεσιν*: *among the Gentiles*; who naturally infer from your conduct that the God whom you serve is impure and corrupt, like the gods of the Heathen. So now, those christians, whose lives are reprehensible, bring reproach on the name of Christ, — a matter of daily observation.

V. 25. But the Jew, acknowledging all that has gone before, his guilt according to the strict construction of the law, might claim, and actually did claim, some special immunity and favor from the fact of his circumcision; by which he was incorporated into the family of Abraham. Paul now touches this point so as to dispel this delusion. — *γάρ*. The foregoing reasoning and the implied conclusion, namely, the guilt and condemnation of the Jew who breaks the law, must be admitted, *for* etc. — *ἐὰν . . . πράσσης*. The supposition implies nothing whatever as to its actual fulfilment: *if* (and only if) *thou keep the law*; more lit. *if thou habitually put in practice the law* (a collective expression for, *the require-*

ments of the law). Note the frequent occurrence in N. T. Greek of εἰ w. indic. pres.; and of ἐάν w. subjunc. pres. or aor.; also the absence of εἰ w. the optat. (so frequent in classic Greek), except in "short, parenthetic clauses" (Butt.). — ἀκροβυστία γέγονεν: *has become (and is) uncircumcision* (thou art in the same condition morally with those who are uncircumcised).

V. 26. An inference, stated interrogatively, from v. 25. The Jew could hardly answer the question in the negative. — ἡ ἀκροβυστία: abstract for the concrete ὁ ἀκρόβυστος: hence, αὐτοῦ in the next clause: *if the uncircumcision* (the man who is uncircumcised) *keep* etc., *will not his uncircumcision* etc. — τὰ δικαιώματα (cf. i. 32): *the things accounted as righteous, the righteous requirements, the ordinances*. Cf. note on δικαιοσύνη, i. 17. — φυλάσσει (pres. denoting that which is habitual): *to keep*, in the sense, *to guard, to defend*: v. 25. πράσσει, *to keep*, in the sense, *to put in practice*. — εἰς denotes often the end in view, that into which one directs attention, purpose; less frequently, the end reached, that into which one has come, result; so here: w. λογισθήσεται (fut. pass. fr. λογίζομαι) it may be rendered freely, *to be reckoned for, to be counted for*.

V. 27. Observe that this verse is not pointed as a question; but as a distinct period. So Luther, Erasm., Beng., Stuart, Meyer, Alf., W — H., et al. Thus pointed, it may be viewed as an answer to the preceding question. Others, retaining in mind the negative of v. 26, or expressing it before κρινεῖ, read this verse also as a question (so R. V.). — καὶ κρινεῖ . . . σέ: *will even judge thee*. — ἐκ φύσεως: attributive posit.; lit. *the by nature uncircumcision*; or more freely rendered, *the uncircumcision which is by nature*. — τὸν νόμον . . . τελοῦσα (particip. denoting condition): *if it fulfil the law*. Cf. νόμον w. πράσσειν, φυλάσσειν and τελεῖν (vv. 25, 26, 27). — διὰ . . . περιτομῆς: attrib. posit. bet. τὸν and παραβάτην: *the one who, with a written (law) and circumcision, art a transgressor of the law*. διὰ w. gen., (passing) *through*, denotes the attendant circumstances. Meyer renders it here, *ungeachtet, regardless of*, a rendering not generally adopted. Cf. iv. 11, xiv. 20.

Vv. 28, 29, a confirmation of v. 27. — Note the emphatic position of οὗ, which may be preserved in the Eng. sentence. — The simplest grammatical analysis seems to be, ὁ ἐν τῷ φανερῷ subj., Ἰουδαῖός ἐστιν pred.; and the following clauses after the same form: *for not the one who is (such) outwardly is a Jew; nor is that which is outward in the flesh circumcision; but he who is (a few) inwardly is a (genuine) Jew* (from this point the grammatical structure is slightly changed); *and circumcision is of the heart in the spirit, not in the letter*; or, since περιτομή is without the article, we may render the clause, *and (there is) a circumcision of the heart in the spirit not in the letter* (lit. *not in that which is written*). The question

arises here, as often elsewhere, whether πνεύματι refers to the Holy Spirit. The thought is more forcible thus viewed (so Meyer, Hodge, et al.); *in the Spirit*, i. e. effected by the Spirit. — οὗ refers most naturally to the character just described; *whose praise* etc. It may be regarded as neut. (Meyer); *the praise of which character* (just described); or as masc. (so the most), *the praise of which genuine Jew is* etc. — ἐκ denotes source, origin, *proceeding out from*.

CHAP. III. Vv. 1-20. Same topic continued; that is, the necessity of this method of salvation to the Jew not less than to the Gentile. — Vv. 21-31. Certainty and completeness of this method of salvation to all alike, both Jews and Gentiles.

Vv. 1, 2. Τί οὖν κτέ.: *What, then, is the advantage* etc.; a very natural question following the conclusion at which the apostle had arrived in the last ch. — ἢ τίς ἡ ὠφέλεια κτέ.: the former question repeated in a more specific form. — πολὺ, neut., includes both ideas περισσόν and ἡ ὠφέλεια: *much* (advantage and profit). — κατὰ πάντα τρόπον: *in every manner* (viewing the matter in whatever way one will). So much the apostle frankly acknowledges to the Jew at the outset. — πρῶτον μὲν γὰρ ὅτι: *for, in the first place* (the Jew has an advantage), *because* (or *in view of the fact that*) etc. πρῶτον μὲν is used as though other specifications would follow; but having mentioned the chief one, he omits others, and presses on to the leading thought in his mind: γὰρ is bracketed by W — H. — ἐπιστεύθησαν (πιστεύω) τὰ λόγια (acc. of remote obj. w. pass. verb) τοῦ θεοῦ: *they were entrusted with the oracles of God*. How honorable this distinction, and how important this trust!

V. 3. W. — H. punctuate τί γάρ; *For what? What then? What is to be said?* So Alf., Meyer, Godet, Hodge, et al. Cf. Phil. i. 18. The next interrogation point would be after καταργήσει, *If some were without faith, shall their want of faith* etc. Note the force of μή in a question; anticipating a negative answer. The R. V. follows the punctuation of Tisch. — τὴν πίστιν τοῦ θεοῦ: *the faith* (fidelity, faithfulness) of God, in keeping his word; in fulfilling his promises to his chosen people. — καταργήσει (κατά, ἀργέω, fr. ἀργός, idle, inoperative). It is important to bear in mind everywhere in the N. T. the exact force of καταργέω, *to render completely idle, useless, inoperative*.

V. 4. μὴ γένοιτο (optat. of wishing, without ἔν, neg. μή): a strong deprecatory expression; frequent in Paul's epistles, especially in Gal. and Rom.; once in Luke (xx. 16); not elsewhere in N. T.; sometimes in later classic Greek: *may it not happen! let it not be! by no means! (das sei ferne! Meyer)*. I do not like the rendering, "*God forbid!*" — γινέσθω (pres. imperat.) . . . ἀληθής: *but let God become* (be proved, be found in the

developments of the future) *true*, i. e. speaking the truth. Cf. ἀληθινός, *true*, i. e. genuine, not spurious. — πᾶς ἄνθρωπος, sc. γινέσθω. — ὅπως ἂν (note here ἂν in a final clause) . . . νικήσεις (note the fut. indic. after ὅπως) ἐν τῷ κρίνεσθαι σε. The citation is from the LXX, Ps. li. 4: *that thou mayest be justified, declared righteous (δικαίος) in thy words, and mayest prevail when thou judgest (for thyself), when thou comest into judgment.* κρίνεσθαι is either pass. or mid. in form. The middle sense is preferred (Meyer, Thol., Ewald, Godet, Shedd, R. V.), and corresponds to the Hebrew.

V. 5. εἰ . . . συνίστησιν: the supposition of an actual fact; a concession. — δικαιοσύνην made definite by the limiting gen. θεοῦ, as in Hebrew; a frequent idiom in N. T., Win. § 19, 2, b: *the righteousness of God*. — συνίστησιν (σύν, ἵστημι): *commendeth*, R. V.; *demonstrates*, Shedd; *sets forth*, Hodge; *beveist*, Meyer; *établit*, Godet. Though the meaning *to commend* is frequent in the N. T., yet the other idea, *sets forth, renders conspicuous*, is preferred here. So also Stuart, et al. Perhaps both thoughts may be conveyed at once, *sets forth in a favorable light, so as to commend*. — τί ἐροῦμεν; Paul uses this expression only in Rom.: *what shall we say? God is not unjust, is he*, etc.; we cannot for a moment suppose this, can we? Note the force of μή in a question, anticipating a negative answer. — ὁ ἐπιφέρων κτέ., *the one who bringeth on wrath*; more freely rendered, *who visiteth with wrath*: ἐπιφέρω usu. w. acc. and dat.: a rare word in N. T. — κατὰ ἄνθρωπον λέγω: *I speak after the manner of a human being, after the manner of men*. Though the question is so put as to anticipate a negative answer, yet the suggestion is made of injustice on the part of God; and this is the way in which men venture to talk.

V. 6. μή γένοιτο: *no! by no means!* repeats emphatically that which is implied in the question beginning with μή. — ἐπεὶ πῶς κτέ.: *since* (if that were so, if God is unjust) *how* etc. In that case, God would be incapacitated by his character for the office of judge of the world.

V. 7. Still further, a supposition akin to the former, such as the unrenewed man might make. — εἰ δὲ ἡ ἀλήθεια κτέ.: *but if the truth of God* (his truth in fulfilling his promise; cf. τὴν πίστιν τοῦ θεοῦ, v. 3); ἐν τῷ ἐμῷ ψεύσματι (a rare word, found only here in N. T.), *in my falsehood, through my lie*; ἐπερίσσευσεν (περισσεύω), *became περισσός (over and above), abounded richly*; εἰς, (leading) *into, resulting in*. ἀλήθεια, ψεύσματι correspond to δικαιοσύνην, ἀδικία in v. 5. — τί . . . κρίνομαι; *why am I also (with the mass of mankind) longer, still* (after the result just named) *on trial, judged, as a sinner?* ἐγώ must not be referred to Paul, but to the unrenewed man.

V. 8. καὶ (sc. τί) μή κτέ. The sentence thus begun is changed in its construction through the parenthetical clause καθὼς . . . λέγειν. Note

that the neg. *μή*, not *οὐ*, is here used; owing to the conception of prohibition or warning implied in the sentence. *And (why may we) not (say), just as etc., let us do evil etc.* ὅτι before the *oratio recta* not translated. — ὧν: the nearest and most natural antecedent, those who adopt the motto, *let us do evil etc.*

V. 9. τί οὖν; sc. ἐστί: *What then (is the fact)? What then (is our actual condition)?* — προεχόμεθα has been understood in various ways. Two interpretations are most prominent. (a) *Have we any excuse? Have we any defence (to make before a just judge)?* So Meyer, Godet, Ewald, et al. (b) *Are we (Jews) better (than they, i. e. than the Gentiles)? Have we any preference?* So Alf., Thol., De Wette, Stuart, Hodge, Shedd, and the majority of commentators. The translation of the English revisers, *are we in worse case than they?* is far-removed from the ordinary meaning of προέχομαι. — οὐ πάντως: an emphatic denial; *no! certainly! certainly not!* Cf. the French *pas du tout!* or *point du tout!* — προηπιστάμεθα (προαιτιόδομαι) γὰρ κτέ.; *for we (i. e. Paul himself, I) before (in ch. ii. 1 ff. the Jews; ch. i. 18 ff. the Gentiles) charged both Jews and Greeks (i. e. Gentiles) all with being under sin: πάντας may be grammatically viewed as adj. w. the preceding substantives, as just rendered; or as subst., the subject of εἶναι: we charged both Jews and Greeks that all were etc.* — ὑπό w. acc. placed under, extending under, rest under (bear in mind that ὑπό w. dat. does not occur in N. T.): *under sin, i. e. not only under the guilt of sin, but also under its power.*

Vv. 10-18. Proof from Scripture that all, both Jews and Gentiles, the former not less than the latter, are under sin; that the former have no advantage over the latter in this respect. — ὅτι (w. *orat. recta.*) introduces a series of citations from the LXX, with some slight changes. The order of the thought is: (1) the sinful *state* of men (vv. 10-12); (2) the sinful *conduct* of men in word (vv. 13, 14) and in action (vv. 15-17); (3) the sinful *source* of all this (v. 18). — οὐκ ἔστιν . . . εἰς: *lit. there does not exist a righteous (man), not even one.* From Ps. xiii. (xiv.) 1, where the idea of δίκαιος is expressed by ποιῶν χρηστότητα, *doing good.* — συνίων (fr. συνίημι); W — H., συνίων; Attic, συνιείς; Win. p. 81: *there does not exist the man who puts (things) together, who understands.* — ὁ ἐκζητῶν, stronger than ζητῶν, *the man who seeks after:* W — H. without ὁ, *a man who*, etc. — ἐξέκλιναν: ἐκκλίνω, *to bend out from a direct line, or course.* — ἡχρεώθησαν: ἀχρεόω, or ἀχρεῖω: fr. the adj. ἄχρεος, or ἄχρειος, or ἀχρεῖος, *useless, good for nothing, unprofitable.* Understand πάντες with this verb also. — οὐκ ἔστιν ἕως ενός: *there does not exist (the man that doeth good) up to one, even one* (an imitation of the Hebrew, and an emphatic expression). — τάφος ἀνεωγμένος (ἀνοίγνυμι): *lit. a grave having been opened,* — an expressive metaphor denoting corruption and

perdition. — ἐδολιούσαν (δολιόω, fr. δόλιος, *deceitful, treacherous*). Note here the imperf. denoting what was habitual. This form of the imperf. (st. ἐδολιούν) is freq. in the LXX, but does not perhaps occur elsewhere in N. T., Win. §§ 13, 2, f. — ἰός (sc. ἐστίν) κτέ., — a striking metaphor picturing the character of a backbiter. — ὀξεῖς. Note this use of ὀξύς, *sharp, keen, quick, swift*. The common word for *swift* is ταχύς. — ἐκχέαι: 1 aor. act. infin.: ἐκ-χέω, *to pour out*. — σύντριμμα: derived fr. συν-τρίβω, *to rub together and crush*. Wherever they go (*in their ways*), everything is completely crushed and ruined. — ὁδὸν εἰρήνης: *the way of peace*, i. e. the way where one may walk peacefully. — φόβος θεοῦ: *the fear of God*, which would keep them from their present course of life: ἀπέναντι κτέ., *before their eyes*. Though the fear of God is something in itself subjective, it is here strikingly pictured as something objective. ὁδὸν and φόβος are made definite by the limiting gen.

V. 19. Proof that the above citations apply to the Jews: *we know* etc. Cf. ii. 2. — ὅσα, *as many things as, all things which*. — ὁ νόμος. The citations above were from the Psalms. It appears, therefore, that ὁ νόμος is sometimes used to mean the entire O. T. See 1 Cor. xiv. 21; also John x. 34, xii. 34, xv. 25. — τοῖς ἐν τῷ νόμῳ: *to those (who are) in the law, within the (sphere of the) law; innerhalb des Gesetzes*, Meyer. — λέγει (*says*) directs the attention more especially to the contents, the λόγοι, of the law; λαλεῖ (*speaks*) directs attention rather to the utterances, the expression, of the law. — ἵνα in its ordinary sense, *that, in order that*: not that this was the only purpose of the law, to the exclusion of other and higher purposes; but that this was the point specially in the apostle's mind in his present argument. — πᾶν στόμα . . . πᾶς ὁ κόσμος: *every mouth . . . all the world*, — emphasizing the thought that the Jew, as well as the Gentile, is described in the above citations. — φραγῇ (2 aor. pass. φράσσω): *may be stopped* (as if by a fence or hedge). — ὑπόδικος (not elsewhere in N. T., nor in the LXX, but frequent in classic Greek; from ὑπό *under*, and δίκη *justice, indictment*) . . . τῷ θεῷ: *under indictment; or under judgment, in relation to (or in respect to) God*.

V. 20. διότι occurs 22 times in the N. T., and is everywhere causal, unless we give it an illative meaning here. As the causal sense is logical here, it is more consistent to retain that meaning. So the majority of scholars now understand it. — ἐξ ἔργων νόμου: *by (as a result of) works of law, or the works of the law*. It can scarcely be questioned that νόμου is used here, as above, of the law as the Jews would understand the word; i. e. of their own law, — the Mosaic, or the O. T., system. The article is often omitted before nouns denoting “objects of which there is but one in existence” (Win. § 19, 1, a), and ἔργων may be made definite by the limiting gen.: hence we may render, *by the works of the law*. —

οὐ δικαιωθήσεται πᾶσα σὰρξ. Grammatically οὐ belongs to the verb, not to πᾶσα: *all flesh shall fail to be accounted righteous*: a Hebrew idiom. Win. § 26. We may render it freely, *no flesh shall be accounted righteous*, πᾶσα σὰρξ nearly in the sense πᾶς ἄνθρωπος, but with the notion of frailty and sinfulness more prominent. — ἐνώπιον αὐτοῦ: a periphrasis for the dat., to render the thought more vivid, or to approximate it to the Oriental style. Butt. p. 188, Rem. The apostle cannot mean here that the man, who should keep the law perfectly, would fail to be accounted righteous. That would contradict ch. ii. 13. But he evidently means that as a matter of fact every man fails in heart to keep the law perfectly, though he may do this in his outward life, and hence fails to be accounted righteous. The clause which follows confirms this view. — διὰ γὰρ νόμου κτέ., *for through the law* (comes), not δικαιοσύνη, but what? ἐπίγνωσις ἁμαρτίας, *the full knowledge of sin*. By means of the law, the human being comes to know his actual character and condition. The law of God reaches the heart; human laws affect only the outward life.

Vv. 21-26. The only, and the sure, method of being accounted righteous. Cf. i. 17.

V. 21. Νυνὶ δέ. *But now*. Is νυνὶ to be understood here as temporal, or logical? The former, Thol., Olsh., Stuart, Hodge, et al.; the latter, Alf., Meyer, De Wette, Godet, Shedd, et al. Either makes good sense. *But now*, i. e. under the gospel dispensation; or, *but now*, as things are, in the present state of things. — χωρὶς νόμου: *emphat. posit., apart from the law*. — δικαιοσύνη θεοῦ: *the righteousness of God*, such as he imparts and accepts. Cf. i. 17, note. — πεφανέρωται: *has been made φανερός, plain, manifest*. — μαρτυρουμένη κτέ. (an important statement, especially to the Jewish mind): *being witnessed, attested, by the law and the prophets*; so that this method of justification was not a new doctrine, a Pauline gospel.

V. 22. δέ is viewed by some (Alf., Shedd) as adversative, *but*; more comm. rendered *even*. Viewed either way, the statement is logically correct. — διὰ w. the gen. *through, by means of*; διὰ w. the acc. *on account of*. — Ἰησοῦ Χριστοῦ: *objective gen.: faith directed towards and fixed upon Jesus Christ, faith in Jesus Christ*. — εἰς πάντας τοὺς πιστεύοντας: not simply *unto*, in the sense, *to, towards, up to*, as the word is commonly understood; but *into* (in the strict and usual sense of εἰς), entering into the heart, into the inner being of *all those who have faith*. — οὐ . . . διαστολή: *for there is no distinction*. The Jew is again reminded that he has no moral superiority in the sight of God over the Gentile.

Vv. 23, 24. ἥμαρτον (ἁμαρτάνω). The aor. states the historic fact; the pres. ὑστεροῦνται (ὑστερέω), that which is continually true. — τῆς

δόξης τοῦ θεοῦ : *the glory of God*, — that glory which belongs to his character and which he imparts to the believer. Cf. *δικαιοσύνη τοῦ θεοῦ* (i. 17). So Alf., Meyer, Godet, Hodge, Stuart, Shedd, et al. Other interpretations of the expression seem less natural. — **δικαιοῦμενοι** : pres. denoting what is continually taking place : *being accounted righteous* ; **δωρεάν** (acc. used as adv.), *as a free gift, without any equivalent whatever in return, freely*. — **τῇ αὐτοῦ χάριτι** : *by his grace*, explains and intensifies *δωρεάν*. — **διὰ τῆς ἀπολ- κτέ.** : *through the redemption* (the redeeming act which is accomplished) *in Christ Jesus*. All human agency in this transaction is thus excluded. Note the three expressions : **τῇ . . . χάριτι**, *by his grace*, the efficient cause ; **διὰ τῆς ἀπολ- κτέ.**, *through the redemption* etc., the means or method ; **διὰ πίστεως κτέ.** (vv. 22, 25), *through faith* etc., the condition. — **τῆς ἐν Χριστῷ Ἰησοῦ** : *that which is in Christ* (the Messiah) *Jesus*. The act of redemption is here conceived of and represented as entirely in him ; not *through* him, or *by* him, but *in* him ; *faith in Christ Jesus*, and in no other.

Vv. 25, 26. **προέθετο** (*προτίθημι*) : *set forth* ; in his incarnation, death, resurrection, and exaltation. This sense is generally preferred here (Alf., Meyer, Lange, De Wette, Thol., Hodge ; also Vulg., Luther, Beza, Beng., and many others) ; though in i. 13, the word means, *to purpose*, and this meaning is preferred by some here (Chrys., Theophyl., et al.). — **ἱλαστήριον** may in construction be an adj. qualifying *ὃν*, or a subst. in appos. w. *ὃν*. The sense is the same in either case. The word occurs in Heb. ix. 5, with the article **τό**, where it is rendered *mercy-seat*. It may be rendered here as adj., *propitiatory* ; or as subst., *a propitiation, a victim of propitiation*. — **ἐν τῷ αὐτοῦ αἵματι** *in his blood*, denotes the means of propitiation. We may punctuate as in the R. V., with a comma after *πίστεως*. The verse would then read, *whom God set forth (to be) a propitiation, through faith, in his blood*, etc. So Alf., Meyer, Godet, De Wette, Shaff, et al. Others connect closely, *through faith in his blood*. So Hodge, Thol., Stuart, Shedd, Olsh. ; so also Luther, Calvin, Beza. The thought is logical, if we connect **ἐν τῷ αὐτοῦ αἵματι** with **προέθετο**, or **ἱλαστήριον**, or **πίστεως**. Do we not gain the most just conception of the meaning, if we join it with the entire preceding statement ; yet most intimately with **πίστεως**, which directly precedes it ? — **εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ** : *for an exhibition, a showing forth, of his righteousness*. The offering of his son exhibited his righteousness, as never before or since in the history of the world ; especially his holiness, his justice, his hatred of sin ; united with his amazing love and compassion. — Why this exhibition of his righteousness ? **διὰ τὴν πάρεσιν κτέ.**, *on account of the passing over* (observe it is *πάρεσιν*, *a passing by* ; not *ἄφεσιν*, *a remission*) *of the sins before committed in the forbearance of God*. “For 4000 years the spectacle presented by humanity to all the moral universe was as it were a constant

scandal. Excepting a few striking examples of punishment, divine justice seemed to slumber. One might even ask if it existed. Men sinned, and yet lived on to hoary age. Could it be said, *the wages of sin is death*? This comparative impunity rendered a solemn manifestation of God's righteousness necessary." *Godet*. — **πρὸς τὴν ἔνδειξιν . . . καιρῷ**: a resumption, in a somewhat varied form, and with a fuller expression, of the thought begun in **εἰς ἔνδειξιν κτέ.**: *with a view to the exhibition of his righteousness (his righteous character) in the present time*. — **εἰς τὸ εἶναι αὐτὸν κτέ.** The end in view in all which is expressed from **ὃν προέθετο** to **καιρῷ**: *to the end that he might be righteous and making righteous the one who is of faith in Jesus*. This clause furnishes the best comment on the meaning of **δικαιοσύνη θεοῦ** (i. 17, iii. 5, 21, 22, 25, 26); — the righteousness which essentially belongs to him (**δίκαιον**), and which he imparts to the believer (**δικαιοῦντα κτέ.**). How much of the gospel is contained in these two verses! They brought peace and joy to the poet Cowper in a period of great mental depression.

Vv. 27–31. Agreement of this method of justification with the true meaning of the law.

V. 27. **οὖν** introduces a conclusion from vv. 21–26. "In a spirited interchange of question and answer, like a conqueror who has possession of the field, Paul now draws the conclusion that the Jewish glorying is excluded." *Meyer*. — **ἡ w. καύχησις** indicates something well known. Cf. ii. 17 ff. **ποῦ** suggests that this glorying has now disappeared, is out of sight. — **ἐξεκλείσθη** (**ἐκ-κλείω**). *It is excluded*, has no longer any place. The aor. denotes an accomplished fact. — **διὰ ποίου νόμου**; *through what manner of law*? sc. **ἐξεκλείσθη**. Note the difference between **ποίου**, *what kind of, what manner of*, and **τινος**, which means simply, *what*. — **τῶν ἔργων**; sc. **νόμος**: (*a law*) *of works*? i. e. a law which demands works? — **οὐχί**, an emphatic negation. — **διὰ νόμου πίστεως**: *through a law of faith*, i. e. a law which requires faith.

V. 28. **γάρ** introduces the confirmation of **οὐχί**. — **λογιζόμεθα**: *we conclude*; we draw the direct logical conclusion. Cf. ii. 3; viii. 18. — **ἄνθρωπον**: the generic word: *a human being*; any human being. — **χωρὶς ἔργων νόμου**: added to the preceding statement for emphasis: *apart from works of law*. These do not even contribute, together with faith, to the acceptance of the human being as righteous.

It cannot be too carefully noted in all this argument that Paul is speaking of "works of law," *legal* works. In all such works, the human being has ever failed. In the epistle of James, on the other hand, an entirely different class of works is spoken of; namely, the christian activity, which is the direct result of a living faith. Paul recognizes, as dis-

tinctly as James, the importance and value of such works. Cf. Eph. ii. 10, Tit. iii. 8.

V. 29. ἡ . . . μόνον : Or (if this is not admitted; namely, the statement in v. 28) *is God (the God) of the Jews only?* If righteousness comes through works of law, as the Jews only had the law, the absurd conclusion follows that he was the God of the Jews only. In the grammatical analysis of this sentence, it is necessary to supply only *ἐστίν*, and not to repeat *θεός*. Lit. *Or does God belong to the Jews only?* So in the sentences following, *Does he not belong to the Gentiles also? Yes, to the Gentiles also.* — οὐχί anticipates an affirmative answer. Paul could affirm this with confidence; as it was not only clearly stated in the prophets, but proved also by the conversion of many Gentiles already. We can hardly imagine how impressive these emphatic statements must have been at the time when they were written. — Ἰουδαίων and ἑθνῶν may be correctly rendered either with, or without, the article. Win. p. 112, "Proper names do not require the article."

V. 30. εἴπερ (strengthened for εἰ) εἰς ὁ θεός : *if indeed, if really God is one*; if the divine being is a unity (a cardinal doctrine of the Jews), then it follows, that the Gentiles must either have no God, — an absurdity, — or must be under the superintendence of this one God. Meyer and some others read here ἐπεὶπερ, *since indeed*. The argument remains the same. From this principle of the unity of God, the apostle proceeds to make an additional statement of great importance, which follows as a natural conclusion from what precedes. — ὅς δικαιώσει κτε. : *who will justify (account as righteous) the circumcision out of (as a result of) faith and the uncircumcision through faith (or through the faith)*. The rel. ὅς may here, as often elsewhere, and as the Lat. *qui*, be resolved into a personal pron. and conjunc. : *and he* (so R. V.). περιτομήν and ἀκροβυστίαν (abstract for concrete) may be translated with the English article (omitted in Greek often with objects of which there is but one in existence, Win. § 19). — ἐκ, *out of*, denoting the source; διὰ, *through*, the way and means. There is danger, in reading this verse, of laying too much stress on the prepositions. They are not emphatic. Win. pp. 362, 411. The emphatic word in each clause is πίστews : τῆς before the second πίστews seems to point to the fact that the word had been just mentioned, and that *the faith* was the same in each case. It may further be noted that the fut. δικαιώσει affirms something that will be constantly realized.

V. 31. A very important statement, often forgotten, and sometimes thought to contradict other statements of Paul. The eternal validity of the law, in its spiritual character, in its righteous requirements, remains and must remain, while the character of God is unchanged and unchangeable; but the law, viewed as a system and as a means of salvation to the

sinner, was "made of none effect." Cf. vii. 4, x. 4, 2 Cor. iii. 7, 11, 13, 14, Gal. ii. 19, ch. iii., Col. ii. 14, Eph. ii. 15. — νόμον: emphat. posit.: *the law*, i. e. the Mosaic law, as in v. 28. — οὖν: *do we then*, etc. The apostle introduces thus a possible objection to his doctrine in v. 30. — καταργούμεν: cf. v. 3, note. — ιστάνομεν (*ιστάνω*, a late form = ἵστημι): *we make to stand, we establish*.

CHAP. IV. — ABRAHAM accounted righteous (or justified) through faith.

Vv. 1–12. The apostle shows that Abraham was accounted righteous through faith and faith alone. — Vv. 13–16. In proof of this, the reader is reminded that the inheritance of the world, promised to Abraham and his seed, was given independently of the keeping of the law. — Vv. 17–22. The posterity, to whom this inheritance should belong, was itself the fruit of faith. — Vv. 23–25. This example of faith applied to all believers. Hence Abraham obtained through faith righteousness, inheritance, posterity; thus serving as an example of faith to us.

The effect of this argument on the mind of a pious Jew can hardly be estimated.

V. 1. οὖν: *then, therefore*; in view of the fact that we do not nullify, but establish, the law through faith. — τί . . . εὐρηκέναι (*εὕρισκω*) κατὰ σάρκα; *What then shall we say that Abraham, our forefather, hath found according to the flesh?* i. e. through the flesh, by his own labor, his own works. Such is the logical arrangement and explanation of the majority of modern expositors. Many of the earlier commentators, however, connect κατὰ σάρκα with τὸν προπ-ῆμῶν, *our forefather according to the flesh* (so R. V.). W — H. omit εὐρηκέναι, and we should then translate, *What then shall we say of Abraham (or in respect to Ab.), our forefather according to the flesh?* The verse presents one of those critical questions which we cannot decide with certainty, not affecting materially the general argument.

V. 2. εἰ γὰρ κτέ. The preceding question (with εὐρηκέναι expressed) implies a negative answer, thus, *What hath Abraham found by his own natural, unaided, strength? or, What hath Abraham our forefather according to the flesh found? Nothing. For if* etc. With εὐρηκέναι omitted, the force of γὰρ is not so apparent. — ἔχει καύχημα κτέ.: *he hath occasion for glorying*, for self-congratulation. — ἀλλ' οὐ πρὸς θεόν: *but (he has) not (occasion for glorying) towards God (only towards himself)*. It was not the grace of God through which he was accounted righteous; but this result was attained by his own works (*ἐξ ἑργων*).

V. 3. τί γὰρ κτέ. (But the supposition of v. 2 is not to be entertained.) *For what saith* etc. Such a supposition contradicts the express declaration of Scripture. The logical connection of these three verses is by no means beyond question. The above is the view of the Greek interpreters Chrys., Theod., Theophyl.; and is adopted by Thol., Meyer, et al. As Meyer remarks, it is true to the context and the meaning of the words. — ἐπίστευσεν (placed first for emphasis) ἐξ κτέ. *And Abraham believed (had faith in) God, and it* (his faith, or the fact that he had faith, τὸ πιστεῦσαι) *was reckoned to him for righteousness.* Cf. Gal. iii. 6, note; James ii. 23. In all three places, the citation is made (with a slight variation) from the LXX. In the Hebrew, it reads (Gen. xv. 6), *And he believed in the Lord; and he counted it to him for righteousness.* — ἐλογίσθη (λογίζομαι, *to count, to reckon*) αὐτῷ: *it was reckoned to him.* Meyer cites with approval the note of Erasmus: quod re persolutum non est, sed tamen *ex imputantis benignitate pro soluto habetur*: that which is not in fact paid, but yet, *from the goodness of the person imputing it, is held for paid.* — εἰς (denoting result) δικαιοσύνην. Abraham's faith was reckoned to him as leading into that state denoted by δικαιοσύνην. It may be rendered into English *for righteousness*; but this fails to present the exact conception of the Greek.

Vv. 4, 5. τῷ δὲ ἐργαζομένῳ: *now to him that worketh*, i. e. to him whose characteristic is τὰ ἔργα. — ὁ μισθός, *the reward, wages, pay.* — κατὰ χάριν . . . κατὰ ὀφείλημα (both expressions are emphatic): *according to favor, according to obligation.* The pay is not reckoned as a matter of favor, but as a thing due to the laborer, a debt. — τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ κτέ, *while to him who does not work, but directs and rests his faith upon* etc.; i. e. to the one whose characteristic is not ἔργα, but πίστις. — τὸν δικαιούντα τὸν ἄσεβήν, *the one who accounts the ungodly as righteous.* These two verses are a confirmation and an explanation of v. 3.

Vv. 6-8. Agreement of this doctrine with the words of David (who in the mind of the Jew was scarcely second in authority to Abraham). — καθάπερ (κατά, ἕ, πέρ enclit.): *according as, even as.* The rendering of Godet, précisément comme, *precisely as*, seems too emphatic. — τὸν μακαρισμόν: deriv. fr. μακαρίζω, *to pronounce happy, to congratulate.* The ending -μος implies action. Hence, the word means, not properly *happiness* (μακαριότης or μακαρία), but *the act of pronouncing happy, the declaration of blessedness, the congratulation, Glücklichpreisung* (Meyer). With λέγει, lit. *speaks or expresses, the congratulation of the man* etc.; nearly equivalent to saying, *congratulates the man* etc. — μακάριοι, sc. εἰσίν, *blessed (are they).* — ὧν (ὅς, ἥ, ὅ) w. αἱ ἀνομίαι, *whose iniquities.* Note that the citation is from the LXX. — ἀφέθησαν (ἀφῆμι, ἀπό, ἔημι): (*were and*)

are remitted. Cf. ἄφεσις, remission. — ἐπεκαλύφθησαν (ἐπί, upon; and καλύπτω, to cover): are covered over, are covered completely. Note the use of the aorist in these two verbs. So rendered in R. V. The critical scholar will do well to observe habitually whether Winer's view of the aorist in the N. T., or that of Buttmann, seems the more correct. — μακάριος . . . ἁμαρτίαν, *Blessed is the man whose sin the Lord will in no wise take into the account, will certainly not reckon.* In place of οὐδ (gen. w. ἁμαρτίαν, the reading of Tisch. and W. — H.), many editors read ᾧ, to whom, etc. (dat. w. λογίς-). The intens. negation, οὐ μή w. subjunc. aor., sometimes w. fut. indic., is particularly frequent in the N. T. Note that the difference in form bet. the aor. subjunc. and fut. indic. is so slight that they might easily be interchanged.

Vv. 9, 10. οὖν, *therefore, then.* After referring in vv. 3-5 to the manner in which Abraham was accounted righteous, and in vv. 6-8 to the testimony of David, Paul now introduces with οὖν a most important inquiry. — ὁ μακ- . . . οὗτος, sc. ἐστίν. *This declaration of blessedness, therefore, does it apply to, is it pronounced upon etc.* Some understand here λέγεται; but λέγεται is very rarely, if ever, found w. ἐπί and acc., which means, upon with the notion of motion or of extent; i. e. directed upon or extending over. — γάρ. No answer to the preceding question is expressed, but it is readily understood; i. e. upon the uncircumcision also; for we say; thus resuming the statement in v. 3. The plur., we say, assumes the consent of the reader. The thought, ἐπίστευσεν . . . τῷ θεῷ, is here contained in the one word ἡ πίστις, his faith; the article here as often used for an unemphatic possessive pronoun. — πῶς οὖν ἐλογίσθη; The fact that his faith was thus reckoned is supposed to be conceded. The question now arises, how, in what circumstances? A point of great importance to the Jewish mind is here presented, and is emphasized by the form of statement; first, by a direct question; then, by a direct and unequivocal answer. — ὄντι: sc. αὐτῷ ἐλογίσθη: (was it reckoned to him) being in, while he was in circumcision, or etc. — οὐκ, sc. ὄντι, not (when he was) in etc.

V. 11. Meyer would separate this v. from the preceding only by a comma. καί, and, "in consequence of the justification thus obtained," Godet. — σημείον . . . περιτομῆς (gen. of apposition, Win. § 59, 8, a; gen. of designation or description, Meyer, Had., Butt.): he received (the) sign of circumcision. — σφραγίδα (appos. w. σημείον) κτέ.: a seal (an outward sign, cf. 1 Cor. ix. 2) of the righteousness of the faith (which he had while he was) in uncircumcision. — τῆς . . . ἀκροβ- naturally from its position goes w. πίστεως. — εἰς τὸ εἶναι κτέ.: a const. frequent in Paul's epistles, to denote purpose or result; here purpose: that he might be (the) father of etc. αὐτόν, subj. of εἶναι; πατέρα, pred. The subj. of the infin. directly after it, instead of before it, is especially frequent in N. T. — τῶν

πιστευόντων δι' ἀκροβυστίας: *of those who have faith while in uncircumcision.* διὰ w. gen., cf. note ii. 27. — εἰς τὸ λογ- . . . δικαιοσύνην: same const. as above; δικαιο- subj. of infin.: *that righteousness might be reckoned to them.* An important addition to the preceding statement, and not to be viewed as parenthetical.

V. 12. Bear in mind εἰς τὸ εἶναι αὐτόν, above. — πατέρα περιτομῆς: *father of circumcision* (abstract for concrete, father of persons circumcised; without the article, because some of the class, not all, are meant). — τοῖς οὐκ . . . ἀλλὰ καὶ τοῖς κτέ: lit. following nearly the order of the Greek, *to those not of circumcision only, but also to those who walk in the steps* etc.; i. e. to those who have not the outward sign only, but also to those who walk etc.; two characteristics of one and the same class of persons. The article τοῖς, repeated before στοιχοῦσιν, has occasioned some grammatical difficulty; yet the great majority of commentators are agreed that this clause adds another, and most important, characteristic of the one class of persons. — τοῖς ἔχουσιν: *in the steps*: dat. of place, Win. p. 219; dat. of manner, Butt. p. 184; cf. πνεύματι, Gal. v. 16 and 25. The latter designation (dat. of manner) seems preferable. — τῆς ἐν ἀκροβυστίᾳ (attributive position) πίστews κτέ.: Greek order, *of the in uncircumcision faith of our father* etc.

V. 13. Confirmation of the preceding from εἰς τὸ εἶναι αὐτόν κτέ., that he should be the father of all who have faith, both Gentiles and Jews. — διὰ νόμου . . . διὰ δικαιοσύνης πίστews: *through the law . . . through the righteousness of faith*: διὰ, *through*, i. e. the means. In a different sense in v. 11. — ἡ ἐπαγγελία. It is usual to understand ἐγένετο. Meyer prefers ἐστίν, as in v. 9, w. μακαρισμός. In either case, the statement would be logical in the connection. *For not through the law was the promise made* etc.; or, *is the promise* etc., viewed as a permanent and present fact. — τὸ κληρονόμον . . . κόσμου: *that he should be heir of the world*, explanatory of ἡ ἐπαγγελία. Precisely what is meant by *heir of the world*, has been much discussed. Perhaps it is best explained by the promise, *in thee shall all families of the earth be blessed*, Gen. xii. 3. "It implies the universality of the divine intention." Shedd.

V. 14. εἰ γὰρ οἱ ἐκ νόμου (sc. εἰσὶ) κληρονόμοι: simple supposition; "implying nothing as to the fulfilment of the condition," Good. *For if those who are of the law (are) heirs* etc. — κεκένωται (κενῶ) . . . κατήργηται (καταργέω): *faith has been made void (empty) and the promise has been made of none effect* (ἄργός, idle, inoperative, null). — The word *law*, νόμος, is to be understood of the Mosaic law as a system; not "the moral law" in distinction from "the ceremonial law,"—a distinction too frequently made in modern times, and one that often obscures, or distorts, the argument of Paul.

V. 15. γάρ introduces the confirmation of *κεκένωται κτέ.*, faith has been made void and the promise has been made of none effect; because the law, as opposed to these, effects, brings about, an opposite result; namely, *ὀργήν*, *wrath*, i. e. the divine wrath. — οὐ δὲ . . . παράβασις: *but where the law does not exist, there is not even transgression* (of it); a very simple and self-evident proposition. There is in this case no specific transgression of the law, so as to work the divine wrath. We understand νόμος here again (as in all this argument) to mean the Mosaic law. Observe the apostle says οὐ δὲ παράβασις. He does not and could not say οὐ δὲ ἁμαρτία. That would contradict what he so distinctly affirms elsewhere. Cf. V. 13. He simply affirms again the fact, that he who has faith, not being under the law, is under another and totally different system. This prepares him for the conclusion in the next verse.

The above seems to us the simplest and most natural interpretation of this verse. If by νόμος after *ἔστιν* we understand *law* in the widest sense, the explanation is difficult, the argument ceases to be clear and connected, and it makes the writer guilty of employing the same word νόμος in the same sentence in two widely different senses. Instead of οὐ δέ, many commentators read here οὐ γάρ. The argument remains the same, but is not so clear.

V. 16. διὰ τοῦτο: *on this account*; because the law works wrath and can do nothing besides. Note the striking brevity and force of the Greek: *on this account, of faith, in order that according to grace*. Meyer understands κληρονόμοι εἰσὶν after διὰ τοῦτο, and κληρονόμοι ᾧσιν after ἵνα: *on this account (they are heirs) as a result of faith, in order that (they may be heirs) according to grace*. Others supply other phrases, but with the same general force. — ἵνα κατὰ χάριν: the divine purpose in accepting them as heirs by faith, that it may be *according to grace*; not as a reward (*μισθός*), but (*δωρεάν*) as a gift. — εἰς τὸ εἶναι (the end in view in all this) βεβαίαν (predicate posit.) τὴν ἐπαγγελίαν (subj. of εἶναι): *to the end that the promise may be sure, firm, secure*. — οὐ τῷ . . . μόνον ἀλλὰ καὶ τῷ . . . Ἀβραάμ (added to παντὶ τῷ σπέρματι for emphasis and to remove all possibility of doubt as to the meaning): *not to that (seed) which is of the law only, but also to that which is of the faith of Abraham*. The first of these clauses would include the believing Jews; the second, all believers, all who have the faith of Abraham, even though not his lineal descendants. — ὃς ἡμῶν: *who is the father of us all*, i. e. of all who have faith.

V. 17. καθὼς . . . τίθεικά σε: *as it has been written, I have made thee the father* etc.: *ἔτι* before the oratio recta not rendered. Cited from the LXX, Gen. xvii. 5. — κατέναντι . . . θεοῦ: to be closely connected in thought w. ὃς . . . ἡμῶν, from which it is separated by a parenthetical

clause. θεοῦ, antecedent incorporated in the relative clause, may be resolved thus: κατέναντι τοῦ θεοῦ κατέναντι οὗ ἐπίστευσεν: *before the God before whom he exercised faith*. — τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος κτέ.: *who makes alive, quickens, the dead, and calls the things not existing, as if existing*; — words carefully chosen and strictly applicable; the first clause to Abraham himself and Sarah, the second to their descendants. That which follows makes this application sufficiently clear. Different meanings have been attached to καλοῦντος, *who calls*: (1) *who commands, utters his command respecting*; so Meyer, Hodge, et al.: (2) *who utters his creative command respecting*; so Thol., Stuart, Shedd, and most expositors: (3) *who names, speaks of*; so Alf. The last is the most common meaning of καλεῖν, and certainly makes good sense. The classical scholar will note here the neg. μή where he would expect οὐ. The encroachments of μή on οὐ in the later Greek are very perceptible in the N. T.

V. 18. ὅς: same anteced. as ὅς in v. 17, i. e. Ἀβραάμ. — παρά w. acc., *contrary to*; ἐπὶ w. dat., *upon, resting upon*: so in classic Greek. — εἰς τὸ γενέσθαι αὐτὸν κτέ: here with the ordinary teleological force of this const. in N. T.: *had faith, exercised faith (ἐπίστευσεν), to the end that he might become etc.* — κατὰ τὸ εἰρημένον: connect w. γενέσθαι in thought: *that he might become . . . according to etc.* — οὕτως, *thus, so*, i. e. as the stars for number, Gen. xv. 5; an exact citation of the words in the LXX.

V. 19. Note the omission of οὐ before κατενόησεν: *and not being weak in faith* (i. e. with a strong faith), *he considered etc.* — τὸ ἑαυτοῦ σῶμα. Note the reflexive ἑαυτοῦ, which is so rare in N. T.; used here with some emphasis. — νεκρωμένον (νεκρώω, *to make νεκρός*): *made dead, deadened*, with respect to generative power; in the same sense τὴν νέκρωσιν, *the deadness*. It appears that this restored generative force continued after the death of Sarah, according to Gen. xxv. 1 ff. — ἑκατονταέτης που (somewhere near, about) ὑπάρχων (note the frequency of ὑπάρχω in N. T., nearly = εἰμί): *being about etc.*; or the particip. w. concessive meaning, *though he was about etc.*

Vv. 20, 21, 22. εἰς δὲ . . . οὐ διεκρίθη (δια-κρίνω) τῇ ἀπιστίᾳ: a continuation of the thought in v. 19, *not with a weak faith did he regard his own body . . . and looking into the promise of God, he did not waver (did not doubt) through the lack of faith*. — ἐνεδυναμώθη (ἐν-δυναμώνω): *was made strong in etc.* — πληροφορηθεῖς (πληρο-φορέω): *being fully assured*. — ὅτι δ' ἐπηγγέλται (ἐπαγγέλω) . . . ποιῆσαι: *that what he has promised he is able (powerful) to perform also*: stated as a general truth, as something which is always true. — διὸ καὶ ἐλογίσθη (λογίζομαι) αὐτῷ εἰς δικαιοσύνην: *wherefore it was reckoned also to (or for) him (as leading) into righteous-*

ness. The *καί* is not without force. He exhibited remarkable faith in God's promise, *wherefore it was reckoned also*; — first the fact of his faith, then the result also is stated.

Vv. 23-25. Application of all this to Christians. — *οὐκ ἐγράφη* (*γράφω*): subj., the clause *ὅτι ἐλογίσθη αὐτῷ*: *and the fact that it* (his faith) *was reckoned to him* (for righteousness) *was not written* (*was not recorded*) *on account of him alone*. — *οἷς* (relates directly to *ἡμᾶς*) *μέλλει λογίζεσθαι*: *to whom it is about to be reckoned*. — *τοῖς πιστεύουσιν* (in appos. w. *οἷς*) *ἐπὶ τὸν κτέ.*: *who rest our faith upon etc.*; or, *if we rest our faith upon*; or, *since we rest etc.* The participle may be viewed as expressing simply the relation of time, or condition, or cause. Each and all of these ideas would be suitable here. — *ἐπὶ* (cf. v. 5) *τὸν ἐγείραντι . . . ἐκ νεκρῶν*: *upon him who raised Jesus our Lord from the dead*. Note that the Christian is here represented as resting his faith on the same person on whom Abraham reposed faith; and also that the great, the prominent, fact on which his faith rests is the resurrection of our Lord. — *ὅς* (relates to *Ἰησοῦν*) *παρεδόθη* (*παραδίδωμι*) *διὰ τὰ κτέ.*: *who was delivered up on account of* (or *because of*) etc. — *ἡγέρθη* (*ἐγείρω*) *διὰ τὴν δικαίωσιν ἡμῶν*: *was raised on account of* (i. e. *for the purpose of*) *our justification*. *δικαίωσις* occurs in the N. T. only here and in ch. v. 18. The ending *-σις* denotes commonly, in nouns derived from verbs, the *acting* or *doing* of that which the verb signifies: *δικαίωσις*, the *act* of *δικαίω*, the *act of accounting righteous*. *διὰ* w. the acc. denotes either the moving or the final cause: *διὰ τὰ παραπτώματα*, *because of our trespasses*; *διὰ τὴν δικαίωσιν ἡμῶν*, *for the purpose of our justification*, i. e. *to bring about the act of accounting us righteous*.

Observe how much of the gospel is contained in this one verse.

CHAP. V. — After dwelling thus far on the subject of *righteousness by faith* (*δικαιοσύνη ἐκ πίστεως*), — its necessity (i. 18 - iii. 20), its nature (iii. 2-30), its relation to the law (iii. 31 - iv. 25), — Paul now presents the certainty of final salvation to those who have faith (v. 1-11), and makes an extended comparison of this salvation with the ruin through Adam (v. 12-19), which had been, and must be, even aggravated by the law (v. 20, 21).

V. 1. *Δικαιωθέντες* (emphat. position; stands in close connection w. *τὴν δικαίωσιν*) . . . *ἐκ πίστεως*: *accounted righteous by faith*. This is viewed as an accomplished fact. — *οὖν*, *wherefore*; a conclusion from the argument iii. 21 to iv. 25. — *εἰρήνην ἔχωμεν*: the reading of Tisch., and W — H.; *let us have peace*. We cannot possibly adopt this. The statement of the fact seems the only suitable idea in the connection. The transcriber seems here and in other places in the N. T. to have confounded *ο* and *ω*. This might easily be done, as the two letters were

probably not distinguished in pronunciation when the earliest MSS. now extant were written. We translate therefore, *we have peace*. So the great body of scholars understand it, — Alf., Meyer, Godet, Hodge, Lange, Thol., Stuart, Shedd, et al. — **πρὸς τὸν θεόν** : English idiom, *with God* ; strictly, in the Greek idiom, *toward God, in relation to God*. Though we may have anything but peace in our worldly relations, *toward God* all is peace. — **διὰ κτέ.**, *through* etc., the means by which this is brought about.

V. 2. **δι' οὗ καὶ . . . ἐσχήκαμεν** (ἔχω) : *through whom also we have had*. καὶ is usu. joined thus w. δι' οὗ. — **τὴν προσαγωγὴν . . . εἰς κτέ.** : *access by faith into* etc., or *our access by faith into* etc. (the article signifying something well known; or used as an unemphatic possessive pronoun). — **τὴν χάριν . . . ἐστήκαμεν** (perf. in form, pres. in meaning, fr. ἵστημι) : *this grace in which we stand*. Connect **εἰς τὴν χάριν ταύτην** in thought w. **τὴν προσαγωγὴν** : *access (or our access) into this grace* (i. e. into this gracious state or condition); **τῇ πίστει**, dat. of manner or means. — **καυχώμεθα** (καυχάομαι) is in form either indic. or subjunc. We view it as indic. It is generally in the N. T. translated, *to glory*. If we render it, *to rejoice*, we should bear in mind that it expresses a triumphant, an exultant, joy. — **ἐπ' ἐλπίδι** : Eng. idiom, *in hope* ; Gr. idiom, *upon hope*, as the foundation of our exultant joy. — **τῆς δόξης** (objective gen.) **τοῦ θεοῦ** : *upon hope of (sharing) the glory of God*. Connect this w. δι' οὗ above : *through whom we have triumphant joy, founded upon the hope of sharing the glory of God*. All this joy and hope can come only through Christ.

Vv. 3, 4. **οὐ μόνον δέ** : sc. **καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ**. — **καυχώμεθα ἐν ταῖς θλίψεσιν** : *we glory in afflictions* (or *tribulations*). ἐν here, not in the sense *in the midst of*, but *in*, as denoting the sphere, the matter, the ground, of the glorying. θλίψις occurs often in the N. T., and is rendered by several different words; usu. *tribulation* or *affliction* (these two with about equal frequency). — **ὑπομονήν** (ὑπο-μένω) : *a remaining under, endurance, fortitude* (*Ausdauer*, Meyer; *la constance*, Godet). — **δοκιμήν** : *a testing, proving*; usu. w. the collateral idea of *approval* (cf. **δόκιμος**, *approved*) : *probation*, R. V.; *approval*, Alf., Lange; *approbation*, Stuart; *experience*, Shedd. We prefer the word *approval*. — **ἐλπίδα** : *hope*, specially the hope mentioned in v. 2, **τῆς δόξης τοῦ θεοῦ**. How many Christians have learned that they have arrived at the fulness of a glorious hope through affliction!

V. 5. **ἡ δὲ ἐλπίς οὐ καταισχύνει** : *and hope* (the hope here described) *maketh not ashamed*, does not disappoint. And this is the only hope that never does disappoint and make ashamed. The verb in the pres. tense expresses a general truth, that which is always true, in all time, or without regard to time. — **ὅτι** introduces the reason of the foregoing state-

ment: because the divine love has been poured out (ἐκκέχυται, fr. ἐκ-χέω) in our hearts through the Holy Spirit which has been given to us. Where this love fills the heart, the Christian's hope never makes ashamed. ἡ ἀγάπη τοῦ θεοῦ may mean our love for God (objective gen.), or God's love for us (subjective gen.), or it may include both ideas at once. The second, God's love for us, is perhaps the most prominent thought (cf. V. 8), but should not exclude the other. The one does not exist in the heart without the other. Note the word ἐκκέχυται, — an expressive metaphor, denoting abundance, fulness. — διὰ w. gen.: the regular const. in the N. T. to denote the mediatorial agency of Christ and of the Spirit.

V. 6. ἔτι is not to be connected w. Χριστὸς . . . ἀπέθανεν, but should be viewed as repeated, perhaps with emphasis, after ἀσθενῶν, and should be rendered but once, i. e. after ἀσθενῶν. W — H. read here εἴ γε, since. — γάρ, for, introduces the proof of God's love, as affirmed in v. 5. The sense is the same, if we read with W — H. εἴ γε, since. — ὄντων . . . ἔτι: while we were yet without strength (ἀσθενῶν, gen. pl., fr. ἀσθενής, a priv. and σθένος, strength): with no ability to help ourselves, — a fact which the philosophical and religious systems of Asia and of Greece had failed to recognize or suitably to emphasize. — κατὰ καιρὸν: according to a fitting time, in due season. When this fitting time had arrived in the affairs of the world, God alone could judge. With this expression, cf. Eph. i. 10, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν; also 2 Cor. vi. 2, καιρῷ δεκτῷ. — ὑπὲρ ἀσεβῶν: in behalf of etc. The question has been much discussed whether Christ died *instead of*, *in place of*, as well as *in behalf of*. It is true that ὑπὲρ is the ordinary preposition used in this connection, and that ἀντὶ is never used thus; yet the idea of substitution is distinctly expressed in Matt. xx. 28, and Mark x. 45, λύτρον ἀντὶ πολλῶν; also in ἀντίλυτρον ὑπὲρ πάντων, 1 Tim. ii. 6; also in the idea that Christ gave himself as a sacrifice to God, Eph. v. 2; that he was a propitiation, Rom. iii. 25, 1 John ii. 2, iv. 10. — ἀσεβῶν (ἀσεβής, fr. α priv. and σέβομαι, to revere, to reverence): persons without reverence, ungodly. He died for those who were not only weak and unable to help themselves, but also without reverence towards him, impious. This presents the divine love in a most striking light. The writer dwells on the thought and amplifies it in vv. 7, 8.

V. 7. "To set forth in a light altogether exceptional the character of the love attested to humanity in this death of Christ, the apostle compares the conduct of God in this circumstance with the most noble and the rarest proofs of devotion which the history of the human race presents, and makes us measure the distance which still separates these acts of heroism from the divine sacrifice." (Godet.) This illustrative characterizing (erläuternde Charakterisirung, Meyer) of the divine love, in dying ὑπὲρ ἀσεβῶν, is introduced by γάρ . . . γάρ expegetic. (See L. and Sc.;

also Robinson.) Perhaps the force of γάρ may be better appreciated by dwelling on the preceding statement and repeating it, somewhat in this way : This death of Christ for ungodly men was an act altogether unexampled ; *for scarcely in behalf of a righteous man will one die ; for in behalf of the good man perchance one even dares to die.* According to Meyer, also Chrys., Theod., Theophyl., Calvin, Beza, et al., no contrast is made between δικαίου and τοῦ ἀγαθοῦ, but both are contrasted with ἁσεβῶν. The first sentence begins with μόλις, *scarcely* ; the second admits the possibility ; then comes the amazing contrast in v. 8. According to Jerome, Erasm., Luther, Melanch., both δικαίου and ἀγαθοῦ are neuter (*pro re justa ; um des Rechtes willen, um etwas Gutes willen*). The prevailing interpretation now is to understand both as masc. ; to take δικαίου in the usual sense, *righteous* or *just*, i. e. *a strictly righteous man* ; and τοῦ ἀγαθοῦ in the sense, *the good man, the benefactor* (the man who has been kind and has actually conferred favors). This interpretation does no violence to the meaning of the words, and seems altogether the most simple, natural, and forcible. So Alf., Godet, De Wette, Thol., Olsh., Stuart, Hodge, Schaff, Shedd, et al. The emphat. posit. of ὑπὲρ τοῦ ἀγαθοῦ strongly favors this interpretation.

V. 8. The great contrast to human devotion and love. — συνίστησιν : pres. tense, indicating what is ever true, — τὴν ἑαυτοῦ ἀγάπην : *his own love*. The classical scholar will note here the emphatic word ἑαυτοῦ. — εἰς ἡμᾶς : belongs, says Meyer, w. συνίστησιν. Why? Why with συνίστησιν rather than with τὴν . . . ἀγάπην? Why not with the whole clause, as the order of the words indicates? — ὅτι : *in that, in view of the fact that, seeing that*. — ἔτι . . . ἡμῶν : *while we were yet sinners* : more direct and personal in its application to us than ὑπὲρ ἁσεβῶν, v. 6. Note how closely the conceptions ὁ θεός and Χριστός are united in this great transaction ; how completely the oneness, and yet the distinctness, of the two are presented.

V. 9. πολλῷ οὖν μᾶλλον : *much more then*. If God exhibited his love towards us in so remarkable a manner while we were yet sinners, much more, for a much stronger reason etc. If the greater exhibition of love has already actually been made, with how much more certainty may we expect the lesser ; — the argument *a fortiori*. — δικαιωθέντες : *made or accounted δίκαιοι, righteous*. — νῦν : *now*, in contrast with our former condition. — ἐν τῷ αἵματι αὐτοῦ : *in his blood*, — connect in idea both with what precedes and with what follows. — σωθησόμεθα (σώζω) . . . ἀπὸ τῆς ὀργῆς : *we shall be saved from the wrath*, i. e. from the impending wrath of God against the ungodly. — δι' αὐτοῦ : *through him*, i. e. through the intercession of the risen and exalted Jesus. Cf. ἐν τῇ ζωῇ αὐτοῦ, v. 10. Observe, both in this verse and in verse 1, the particip. δικαιωθέντες is in the aor. tense ; denoting an accomplished fact, not a progressive work.

We who have faith have been accepted as righteous once for all. Our sanctification, expressed by *ἅγιος* and its derivatives, may be represented as progressive.

V. 10. The apostle dwells on the leading thought of the preceding verses, presenting it in a varied form. The thought is fundamental in Christianity. He labors to clinch the nail. — *ἐχθροί*, *enemies*, expresses both ideas, *hating* and *hated*. The latter seems to be more prominent here. The word *πολέμιοι*, *public enemies*, so common in classic Greek, is not found in the N. T. — *κατηλλάγημεν* (*κατ-αλλάσσω*) *τῷ θεῷ*: *we became reconciled to God*, i. e. our condition was changed (see L. and Sc. *ἀλλάσσω* and *καταλλάσσω*), and we entered into new relations, by virtue of which our enmity to God, and especially his enmity to us, were completely removed. — *διὰ τοῦ θαν- κτέ*. Note that the apostle does not say *through his Son*, through his life, or his teaching, or his faultless example, but *through the death of his Son*. — *καταλλαγέντες*: *being reconciled*, — an accomplished fact; the old relations of enmity having been changed for those which are entirely new. — *ἐν τῇ ζωῇ αὐτοῦ*: *in his life*; in the fact that he lives and intercedes, — a fuller expression of the thought contained in *δι' αὐτοῦ*, v. 9.

V. 11. Yet another fact; another expression showing the fulness of the apostle's conception. — *οὐ μόνον δέ*: the grammatical const. is made simplest by understanding *καταλλαγέντες*, *and not only reconciled, but also rejoicing* etc. So Meyer, et al. Yet the majority of commentators understand *ἔσμεν* w. *καυχώμενοι*, and read thus: *and not only (so), not only is all this which has just been stated true, but we rejoice also* etc. See note on *καυχώμεθα*, v. 2. — *ἐν τῷ θεῷ*: *in God*, in the assurance that he loves us, that we are accounted righteous, that we are reconciled to him and shall be saved, — the chief joy of the Christian, yet a joy unintelligible, impossible, to the unconverted man. This joy of the Christian can come only *διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*. — *νῦν*: *now*, at the present time. The reconciliation is not something merely in prospect, something hoped for, but a present possession and joy. In v. 9, *νῦν* is contrasted with a previous time; here with the future.

Vv. 12-19. — A comparison of the salvation in Christ with the ruin through Adam.

V. 12. *Διὰ τοῦτο*. Meyer understands this as a conclusion from verse 11. *Therefore*, i. e. from the fact that we have received through Christ the reconciliation, and the certainty of salvation. The majority understand it as a conclusion from the entire preceding argument of the chapter. — *ὥστε* introduces a dependent sentence, which is not followed by a regularly constructed principal sentence. At what point the thought

of the principal sentence begins is not certain. Meyer compares the structure with Matt. xxv. 14, 1 Tim. i. 3, where the comparison only is formally expressed; that which is compared is left unexpressed. In the passage before us, he considers the thought of the principal sentence to begin with *ὅς ἐστιν τύπος τοῦ μέλλοντος* in verse 14. This is the view of Calvin, Thol., et al. The majority of commentators, however, view the structure as unfinished, and the sentence as begun anew in v. 18. So Godet, Stuart, Hodge, Schaff, Shedd, et al. — *δι' ἑνὸς ἀνθρώπου*: *through one man*. "Paul does not mean that sin entered the world by Adam, exclusive of Eve: by the man, in distinction from the woman. He employs the term 'man' as it is employed in Gen. v. 2, to denote the human species, which God created bi-sexual, in two individuals, male and female." (Shedd). — *ἡ ἁμαρτία, ὁ θάνατος*: the generic article; *sin, death* (natural and spiritual). — *καὶ οὕτως εἰς πάντας . . . διήλθεν*: lit. *and so death passed through into all men*. How all this took place is a question much discussed, and very differently answered by different schools of philosophers and theologians. The teachings of the Bible have mainly to do with the fact and the remedy. — *ἐφ' ᾧ* (*for that, because*; the old interpretation, *in quo, in whom* (i. e. Adam), is now generally abandoned) *πάντες ἥμαρτον* (aor. of *ἁμαρτάνω*): *for that all sinned*. Observe it does not say, *by whom, or in whom* (meaning Adam), *all sinned*. This idea, so often associated with the expression, is not suggested by *ἐφ' ᾧ* (*ἐπὶ ᾧ*). What, then, is the statement of the verse and the contrast which follows? Simply this: *Through one man, sin* (with all its consequences) *entered the world*; through one also the remedy for sin. The question, *how* the entire race became involved in the consequences of the one act of the one man, is not discussed by the apostle. The fact alone is affirmed. Godet well remarks: "In the revelation given to the apostle of the system of salvation, this mysterious connection was supposed, but not explained" ("supposé, mais non expliqué"). Is it necessary or profitable for us to go beyond what is revealed?

In respect to the grammatical structure of the sentence, we venture to make a suggestion. The verbs of the sentence, *εἰσῆλθεν, διήλθεν, ἥμαρτον*, are all in the aorist tense. Now, if we view these aorists as *gnomic*, — a use which Winer indeed denies in N. T. Greek, but which Buttmann, rightly we think, affirms, — perhaps the thought of the verse may be expressed thus, as a general truth without regard to time: *Through one man sin enters the world; through sin, death; and so death enters into all men, because all sin*. We have thus a statement of the facts, and the sequence of those facts. For the force of the *gnomic* aorist, see Butt. N. Test. Gram. p. 201 ff.; Had. 707; Good. § 205. Cf. Buttmann's view, p. 202, of the doctrinal statement in Rom. viii. 29, 30. As the *gnomic* aorist is freely interchanged with the present (Had.), may we not view

ἡμαρτον in iii. 23 as a general truth, — *all sin, and come short of the glory of God?*

V. 13. γάρ: and this is true (that death entered, and still enters, into all men; because all sinned, and still sin), *for* etc. The confirmatory fact is contained in vv. 13, 14. — ἄχρι . . . νόμου: *until the* (Mosaic) *law*; i. e. ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, *from Adam to Moses*. — ἁμαρτία ἦν (impf., continued state) ἐν κόσμῳ: *sin* (introduced into the world by one man) *was* (continued) *in the world*. Note that ἁμαρτία, in v. 13, is without the article. Does this indicate that the conception of sin was less clearly defined during this period? κόσμῳ has nearly the force of a proper name, and hence is often without the article. Win. p. 123. — ἁμαρτία δὲ οὐκ ἐλλογέται (ἐλλογέμαι, ἐν, λόγος). This verb occurs nowhere else, except in a Greek inscription given by Boeckh. In Philemon v. 18, we find ἐλλόγα, from ἐλλογάω, same derivation. The root-meaning of ἐλλογέται seems to be clear, *is reckoned* (Alf.); *is taken into account* (wird in Rechnung gebracht, Meyer; cf. λογίζεται, iv. 4). With οὐκ, *is not reckoned, is not taken into account, is not imputed* (a less exact rendering). — μὴ ὄντος νόμου: *when there is no law, or if there is no law*. But the question arises, by whom is sin not taken into account? Some would answer, by the sinner himself. So Augustine, Ambrose, Luther, Melancthon, Calvin, Beza, Stuart, Thol., et al. Meyer understands it, *sin is not taken into account* (for punishment, on the part of God; zur Bestrafung, und zwar von Gott). So Alf., De Wette, Beng., Olsh., et al. It is not difficult to view the statement in both ways: *sin is not reckoned, is not taken into account* (by the sinner), *if there is no law*; or, *sin is not taken into account* (for punishment on the part of God), *is not imputed* (to the sinner of God), *when there is, or if there is, no law*. May not both ideas be included in the general statement? Is it necessary to limit the thought entirely to either one of these aspects? We think not. The further question arises here, what is the meaning of νόμου in the last clause of the verse? Does it mean law in the widest sense? or does it mean here, as in ἄχρι νόμου, the Mosaic law? Meyer understands the latter, and translates it with the article, *the law* (das Gesetz). It is by many understood in the former sense, *law, law in general*.

V. 14. ἀλλά, *yet* (though sin is not taken into account). — ἐβασίλευσεν (emphat. posit.) ὁ θάνατος, *death reigned*. — καὶ ἐπὶ τοὺς κτέ. (added to show the universality of the reign of death): *even over those who had not sinned after the likeness of Adam's transgression* (i. e. in the same manner in which Adam had sinned). — ἐπὶ τῷ ὁμοιώματι (cf. note i. 23) τῆς παραβάσεως (object. gen., Meyer; subject. gen., Hofm.: it may be viewed either way; cf. vi. 5). Though account was not taken of sin, yet death reigned over all, — a proof that sin was in the world. — μέχρι Μωϋσέως = ἄχρι νόμου. — ὅς ἐστιν τύπος κτέ.: *who is a type, a pattern* etc. The German word

Vorbild is more expressive. — τοῦ μέλλοντος: *of the one about to be, of the future (Adam): future, as viewed from the time of Adam; hence we may translate, of him who was to come.*

V. 15. ἀλλ' οὐχ . . . χάρισμα: lit. *but not as the fall (the fall-aside), so also the free gift.* Though Adam and Christ stand, each at the head of a long line, related to each other as type and antitype, yet how different are the two *facta*,—the one the παράπτωμα, the other the χάρισμα. In v. 14 παραβάσεως is fr. παρα-βαίνω, *to transgress, to go aside*; v. 15, παράπτωμα, fr. παρα-πίπτω, *to fall aside*. The ending -μα, in substantives derived from verbs, denotes the *result* of an action: παράπτωμα, the result of παρα-πίπτω; χάρισμα, the result of χαρίζομαι, *to do or show a favor or kindness gratuitously*; Lat. *gratificari*. The common logical order of a sentence would be, first οὕτως w. its member, then ὥς w. its member. Thus: *But the gracious gift is not like (so as) the fall.* Paul adopts the order in which each occurred, and presents each pointedly with a strong contrast. — εἰ γὰρ κτέ. (the two, the fall and the gracious gift, are not alike): *for if by the fall of the one the many died* (or, viewing ἀπέθανον as gnomic aor., *the many die*). — πολλῷ μᾶλλον cannot mean *much more* in number; that would be an impossibility. Does it, then, denote degree? Thus: *much more* (in degree or in quantity) *did the grace . . . abound.* So Erasm., Calvin, Beza, Alf., Godet (*le degré d'extension*), et al. We cannot adopt this view; but, instead of it, the more usual one, *much more*,—in the logical sense, “the logical *plus*,” *multo potius*, the argument *a fortiori*, *for a much stronger reason, much more signally*. So Chrys., Theodoret, Meyer, Hodge, Stuart, Lange, et al. — ἡ χάρις τοῦ θεοῦ: *the grace of God*, the source of the gift (ἡ δωρεά). ἡ . . . ἡ denotes that which is well known. — ἐν χάριτι . . . Χριστοῦ: *in (the) grace that of the one man Jesus Christ.* Does this clause describe ἡ δωρεά, or ἐπερίσσευσεν? It makes good sense viewed either way, and commentators are divided in opinion. Need we separate it in thought from either? May we not, as in so many similar instances, connect it with both subject and verb? — οἱ πολλοί, *the many*, the long line at the head of which stands the one man, the offender, Adam; τοὺς πολλούς, *the many*, the long line at the head of which stands the one man, the deliverer, Jesus Christ. How many, and who, are included in the τοὺς πολλούς, we learn from the important words, οἱ . . . λαμβάνοντες, in verse 17. — εἰς τοὺς πολ-: not simply *to*, or *unto*, but *into*, i. e. *into* their hearts.

V. 16. Another contrast. τὸ δῶρημα, sc. ἐστίν. The sentence is the same in const. with the first part of v. 15, οὐχ ὥς . . . οὕτως καὶ κτέ., except that οὕτως καὶ is omitted before τὸ δῶρημα; and *not, as through one having sinned, is the gift: τὸ δῶρημα, the result of giving, the thing given: τὸ χάρισμα, the result of χαρίζομαι, the gracious gift: δωρεά, apparently synonymous w. δῶρον, the generic word for gift, Lat. donum.* — τὸ μὲν γὰρ

κρίμα . . . τὸ δὲ χάρισμα κτέ. (Meyer understands ἐστίν): *for the judgment is* (or *proceeds*, Godet *va*) *from one into condemnation, but the gracious gift from many trespasses (many instances of falling aside) into justification* (into the result of δικαίω, *to account righteous*). The contrasted words are τὸ κρίμα . . . τὸ χάρισμα . . . ἐξ ἑνὸς . . . ἐκ πολλῶν . . . εἰς κατὰκρίμα . . . εἰς δικαίωμα. It is a question whether ἑνός (after ἐξ) is masc. or neut.; usually viewed as masc., like δι' ἑνὸς ἁμαρτήσ-. Again, πολλῶν may be masc., *from the trespasses of many* (but is usu. viewed as neut.). It seems more natural to supply the same word (ἐστίν) w. δώρημα, κρίμα, χάρισμα: yet the latter part of the verse is often translated in the past tense, *the judgment came* etc.

V. 17. γάρ: (And these two contrasts in vv. 15, 16, are certainly true,) *for* etc. "If a feeble objective cause, without personal appropriation on the part of those interested, has been able to found a kingdom of death, for a much stronger reason one may be certain that an objective cause, more powerful still, and individually appropriated, will be capable of founding a glorious kingdom of life." (Godet.) — ἐβασίλευσεν, *reigned, became king* (Good. § 200, Note 5, (b); Had. 708): βασιλεύσουσιν, *will reign, will become kings*. — πολλῷ μᾶλλον: as in v. 15, the logical *plus*. — οἱ w. λαμβάνοντες: *those who receive*: pres. particip.: the statement of a most important general truth. There is no promise to any others than to *those who receive* etc. — τὴν περισσείαν corresponds to ἐπερίσσευσεν, v. 15. — τῆς χάριτος: the article may be viewed as generic, *the abundance of grace*; or as denoting something well known, *the abundance of the grace*. We prefer the latter, *of the grace*; same idea, more briefly expressed, as ἡ χάρις τοῦ θεοῦ, verse 15. — τῆς δωρεάς, here defined by τῆς δικαιοσύνης, *of the gift of righteousness*; in v. 15, w. the article alone, *the* (well known) *gift*. Note that, to the believer, not only *the grace* of God is imparted, but also *righteousness* as a free gift; and both in overflowing abundance (τὴν περισσείαν). — ἐν ᾧ, w. βασιλεύσουσιν. — διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ: *through the one Jesus Christ* (antithetical to διὰ τοῦ ἑνός above, *through the one* not named, but well understood).

An air of rapturous triumph pervades the closing part of this verse.

V. 18. See note on ὥσπερ, v. 12. — ἄρα (postpos. in classic Greek) οὖν: a frequent combination in the style of Paul, but not elsewhere in N. T. *So then*: a conclusion from what precedes (ἄρα), and a resumption of the sentence which was begun in v. 12 (οὖν). The construction is the most condensed possible, the verb in both members being omitted. Grotius, Winer, Alf., Meyer, et al., supply only a verb (ἀπέβη, or ἐγένετο); yet the connection suggests something more, as in R. V., — *the judgment came, . . the free gift came*. So B. U., Hodge, Stuart, et al. Or we may here again put the statements in the form of general truths, which they undoubtedly are: thus, — *the judgment* (τὸ κρίμα) *comes . . the free gift*

(τὸ χάρισμα) comes. — It is not certain whether ἐνός is better viewed as neut. or as masc., *through one trespass (one instance of falling aside)*, or *through the trespass of one*. The former (*through one trespass*) is more probable; as the latter idea (*through the trespass of one*) is expressed in v. 17 w. the article, in the form τῷ τοῦ ἐνός παραπτώματι. — εἰς πάντας ἀνθρώπους. How shall we render this? If we say *to*, or *unto*, *all men*, in the sense *up to*, or *even to* (and no farther), this certainly is not the meaning. If we say *on*, or *upon*, *all men*, the general idea is correct; but this relation would be expressed more properly and exactly by ἐπὶ w. the acc. Why may we not render it, as we so often render εἰς w. the acc. denoting persons, *into the midst of*? The idea would be correct, and the exact force of the prep. would then be shown. — εἰς w. κατάκριμα and w. δικαίωσιν ζωῆς: the end in view, that into which the attention is directed, into which one is tending, and the result reached. If the sentence is viewed as a general truth, we may say, many are now moving forward into that which is indicated, and many have already reached the result. We may render the entire sentence thus: *So then, as through one trespass (the judgment comes) into the midst of all men (leading) into condemnation, so also through one act of righteousness (the free gift comes) into the midst of all men (leading) into justification of life*. The conditions under which the first and the last statements are fulfilled we learn elsewhere. The judgment enters into the midst of all men, leading them with certainty into condemnation, if no deliverer, no saviour, appears. The free gift enters into the midst of all men, leading them into justification of life if they receive the abundance of the grace and of the gift of righteousness (v. 17). Alas, that so many forget or reject this condition! — δικαίωσις. Cf. note, ch. iv. 25, εἰς δικ-ζωῆς, *into justification of life*, i. e. into the act of accounting (us) righteous, an act which assures (us) of life. δικαίωμα, the result of δικαίω, cf. ch. ii. 26, i. 32. δικαιοσύνη is the abstract, *righteousness*, and occurs much oftener than either of these words. Cf. i. 17, note in fine print. — With our rendering of εἰς, cf. the Vulgate *in* w. the acc., not *in* w. the ablat., — thus: *in omnes homines, in condemnationem, in justificationem vitae*. So also the version of Wiclif: *in to alle men, in to condemnacioun, in to justifynge of liif*.

V. 19. A recapitulation and summing up of the whole argument, vv. 12-18. — γάρ, a confirmation particularly of v. 18. — ὥστε . . . οὕτως καί: unlike the ὥστε in v. 12, which has no correlative clause, we have here a complete sentence. — κατεστάθησαν (1 aor. pass.), κατασταθήσονται (fut. pass.), fr. καθίστημι: *became established, will become established*. In the one case, the certainty became determined in the very beginning of the race; in the other, it will be determined at the very end, when all the redeemed shall be gathered in. — οἱ πολλοί, . . . οἱ πολλοί: *the many . . . the many*. These words direct attention simply to the vast

multitude in each case. Who are included in the second *οἱ πολλοί* we learn in *οἱ . . . λαμβάνοντες*, v. 17.

"Two historic facts control the life of humanity, — the condemnation which kills and the justification which makes alive. These two grand facts rest upon two moral individual acts, — an act of *disobedience* and an act of *obedience*." (Godet.)

Vv. 20, 21. The comparison of Adam and Christ is finished; but midway between the two, in this far-reaching view of the human race, stands the Mosaic system, the law. This is something which the apostle could not pass over in silence. What position does it occupy in the religious history of mankind? This is the point before us. — *νόμος*, *the law*, often in N. T. without the article. Win. p. 123. — *παρεισήλθεν* (*παρ-εις-έρχομαι*): *came in by the side*. By the side of what? *τῇ ἁμαρτίᾳ*, *by the side of sin*, which was already in the world. — *ἵνα κτέ.* Does this mean, *in order that*, the purpose, the end in view, *telic*; or *so that*, the result, *ekbatic*? The former is the view generally held, and confirmed by the construction, *πλεονάση*, subjunc.: *in order that the trespass* (the one spoken of in all this paragraph, the original trespass, that of Adam) *might abound still more*, i. e. by the constant growth of trespasses added to it. *παράπτωμα* denotes an actual trespass of a given commandment, or *a falling aside* in the view of an express commandment, a particular sin. It is therefore a concrete noun. *ἁμαρτία*, *sin*, is either abstract, sin in general; or concrete, a particular sin. The statement here is: *The law came in by the side* (of the sin which was already in the world) *in order that the trespass* (that of Adam) *might abound still more* (by the constant addition to it of other trespasses; thus showing, in the providence and plan of God, the necessity of the one to come, and preparing the way for the Redeemer). — *οὗ δὲ κτέ.*: *but where sin abounded* (*ἐπλεόνασεν*, *was πλέον*, *more*), *grace abounded over and above it* (*ὑπερεπερίσσευσεν*, *was ὑπερ-περισσός*, *over and above abundant*). — *ἵνα* w. *βασιλεύση*: *ὥσπερ* correlative w. *οὕτως καί*: *ἡ ἁμαρτία, ἡ χάρις*, antithetical: *in order that, just as sin reigned* (*became king*) *in death* (*ἐν τῷ θανάτῳ*, *the realm in which sin was king*), *so also grace might reign through righteousness* (*leading*) *into life eternal through Jesus Christ our Lord*. *διὰ Ἰησοῦ . . . ἡμῶν* belongs w. the whole statement beginning w. *ἡ χάρις βασιλεύση*. "These last words, *through Jesus Christ our Lord*, are the final echo of the comparison which has formed the subject of this passage." (Godet.)

CHAP. VI. — CHAP. VIII. — Up to this point the topic has been, CHRIST OUR RIGHTEOUSNESS (*δικαιοσύνη*): in these three chapters the topic is, CHRIST OUR SANCTIFICATION (*ἁγιασμός*).

CHAP. VI. — vv. 1-14. Continuance in sin that grace may

abound is opposed to the idea of our fellowship with Christ, into which we were publicly introduced through our baptism. We are dead to sin and alive to Christ. — Vv. 15–23. The fact that we are no longer under law, but under Christ, gives us no freedom to sin.

V. 1. Τί οὖν ἐροῦμεν; *What then* (in view of what is said in ch. v. 20, 21) *shall we say?* — ἐπιμένωμεν: of the three readings, ἐπιμένομεν, pres. indic., ἐπιμενοῦμεν, fut. indic., and ἐπιμένωμεν, pres. subjunc., the last is best attested, and adopted generally by the most critical scholars. How then shall we understand it? As deliberative subjunc., *may we remain* etc.; or as hortatory, (*shall we say*) *let us remain* etc.? The former is usually preferred; the latter, however, is forcible, and is a much more frequent meaning of the 1st pers. plur. subjunc. — τῇ ἁμαρτίᾳ: dat. of relation, a freq. const. in N. T.; to remain in sin, i. e. not to abandon sin. — ἵνα ἡ χάρις πλεονάσῃ: *in order that grace may abound, may become πλεόν.* The entire question is naturally suggested by the last part of ch. v. 20.

V. 2. μὴ γένοιτο: cf. iii. 4, note. — οὔτινες: cf. i. 25, note: *we who, since we, in view of the fact that we* etc. The absurdity of remaining in sin is here strongly set forth. — ἀπεθάνομεν (ἀποθνήσκω) τῇ ἁμαρτίᾳ: dat. of relation, as above. — ζήσομεν (ζάω): the opposite of ἀπεθάνομεν: hence preferred here to the fut. of ἐπιμένω: ἐν αὐτῇ, *in it, in the midst of it* (not simply the dat., in relation to it). The acceptance of Christ as our Lord implies a death to our former master. Our relations are all completely changed, and we cannot at the same time serve two masters. *How shall we longer* etc., implies the impossibility.

V. 3. ἥ: *or* (if you do not acknowledge the fact of your death to sin). — ἀγνοεῖτε ὅτι: *are you ignorant that* etc. An appeal to their knowledge. It implies that they already understood the moral significance of the ordinance of baptism. — ὅσοι . . . Ἰησοῦν: *all we who were baptized into Christ Jesus* (i. e. into an acknowledgment of Christ as our Lord, our Redeemer, our future Judge). — εἰς τὸν θάνατον κτέ., *were baptized into his death* (i. e. into a recognition of his death, with all that it signified). “The act of faith implied and expressed in baptism, is receiving Christ as our sanctification as well as our righteousness.” (Hodge.)

V. 4. συνετάφημεν (συν-θάπτω) . . . αὐτῷ: *we were buried therefore with him.* — διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον: *through the baptism into his death* (a repetition in a substantive form of the clause, *we were baptized into his death*), presented as the means by which, or the manner in which, we were buried. — ἵνα . . . περιπατήσωμεν: (all this took place) *to the end that . . . we may walk* etc. — ὥσπερ ἠγέρθη (ἐγείρω) Χριστὸς . . . οὕτως καὶ ἡμεῖς κτέ., *as Christ was raised from the dead . . . so we also* etc. — διὰ τῆς δόξης τοῦ πατρὸς: *through the glory of the Father.* ἡ δόξα, spoken of

God, may mean "the sum of all his perfections, or any one perfection specially manifested" (Hodge). In other passages, Christ is said to have been raised by *the power* of God (διὰ τῆς δυνάμεως, ἐκ δυνάμεως), 1 Cor. vi. 14, 2 Cor. xiii. 4: *through the glory of the Father*, naturally means through the glorious exhibition of his power. — ἐν καινότητι ζωῆς: *in newness* (the emphasis is on this word) *of life* (i. e. manner of life). Cf. 2 Cor. v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις κτέ.

V. 5. εἰ γὰρ σύμφυτοι κτέ.: *For* (a confirmation of what has just been said) *if we have become grown together* (united as if by growth) *with the likeness of his death* (so Chrys., Calvin, Thol., Olsh., De Wette, Meyer, Alf., Hodge, Shedd, et al.); or *grown together with (him) by the likeness of his death* (so Erasm., Grot., Godet, et al.), *in the likeness*, or *in respect to the likeness* (Stuart, Lange). The first is the most exact rendering: σύμφυτοι (fr. σύν and φύω, not φυτεύω, *to plant*), *grown together*. — ἀλλὰ (emphasizes the conclusion) καὶ . . . ἐσόμεθα: *on the other hand* (or *in turn*) *we shall be also* (united as by growth with the likeness) *of his resurrection*. That this has no reference to the future resurrection of the body, but to our newness of life here on earth, is plain from v. 4.

V. 6. τοῦτο γινώσκοντες: *knowing this*. The particip. here suggests not simply time, but also cause: *since we know* (know by inward experience) *this*. τοῦτο here points to what directly follows. — ὁ παλαιὸς ἡμῶν ἄνθρωπος: *our old man* (*human being, human nature* before our conversion). — συνεσταυρώθη (συσταυρόω): *was crucified with (him)*. Cf. vv. 3, 4. All this indicates no slight, or imperceptible, or gradual, change of the entire character within. Paul's opinion of a genuine conversion is very clear and pronounced — ἵνα καταργηθῇ (1 aor. pass. subjunc., fr. καταργέω) κτέ., expresses the object, the end in view, of this crucifixion, *in order that the body of sin might become ἄργός, inoperative, powerless* ("annulled as far as regards activity and energy. The word occurs 25 times in Paul's epistles; elsewhere only in Luke xiii. 7, Heb. ii. 14. It does not appear to signify absolute *annihilation*, but as above." Alf.). τὸ σῶμα τῆς ἁμαρτίας, *the body of sin*, i. e. the body belonging to, controlled by, under the dominion of, sin; the sinful nature. Paul might have said τὸ σῶμα τῆς σαρκός (as in Colos. ii. 11), or simply ἡ σὰρξ: but the notion of ἡ ἁμαρτία suits the connection better, and the metaphor in συνεσταυρώθη is more perfectly carried out by using τὸ σῶμα. — τοῦ μηκέτι δουλεύειν κτέ. (in close connection with the preceding clause), *to the end that we no longer serve sin* (continue as slaves to sin). The expression presents sin under the figure of a master.

V. 7. ὁ γὰρ (a confirmation of τοῦ μηκέτι κτέ.) ἀποθανὼν κτέ.: *for he who died* (as above described) *has been accounted righteous* (and removed, separated) *from sin* (viewed as master). Through our death, and burial,

and resurrection to a new life, our allegiance to the old master is brought for ever to an end. We are now accounted *δίκαιοι* (cf. ch. v. 1), and owe allegiance to another. This is all which the verse asserts. It does not assert that we are already *τέλειοι* (perfect).

Vv. 8, 9. *δέ*, continuative (*metabatic*), and, introduces in the same line another thought: *εἰ ἀπεθάνομεν . . . πιστεύομεν ὅτι κτέ.*, — simple supposition, and here the supposition of that which is above given as a fact; *if we died with Christ* (cf. v. 2), *we have faith that we shall also live with him*, have life in connection with him (cf. Gal. ii. 20, *ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός*: Rom. viii. 1, 2, 10, etc., *ἐν Χριστῷ Ἰησοῦ*: *Χριστὸς ἐν ὑμῖν*), *live with him* here in this world and hereafter. — *εἰδότες* (particip. causal as well as temporal): *since we know*. Cf. *γινώσκοντες*, v. 6, *we have faith . . . since we know* etc. — *οὐκέτι ἀποθνήσκει . . . κυριεύει* (*κυριεύω*, *to be κύριος*): pres. st. fut., a general truth: *no longer dies . . . is no longer κύριος with respect to him, is no longer master over him* (verbs of ruling take the gen.).

V. 10. Confirmation of the preceding: *ὁ γὰρ ἀπέθανεν . . . ὁ δὲ ζῇ*. In each clause, *ὁ* may be cognate accus.: *for the death that he died . . . but the life that he lives* (lit. *for what he died, or that which he died . . . what he lives, or that which he lives*); or *ὁ* may be accus. of specification, *as to what, as to the fact that*. The former as a grammatical explanation seems preferable. — *τῇ ἁμαρτίᾳ* (dat. of reference) *ἀπέθανεν ἐφάπαξ*: *he died in relation to sin once for all*. The question naturally arises, what can this mean? It certainly cannot mean that our Lord himself sinned. Yet he was in a world of sin, surrounded by it, and suffering from it, — who can tell how much? By his death all this was changed. Sin could no longer reach him after his death; so that it might be said, *he died to it, or in relation to it, he died to its power*. Other interpretations, as *he died to expiate sin*, or *he died to destroy its power*, though truthful ideas, seem to force the meaning of the dat. case. — *ζῇ τῷ θεῷ* (again a dat. of reference or of relation): *he lives unto God*. This dat. and the preceding mutually aid in understanding each the other. Christ sustains no longer any such relation to sin as he sustained in this world. That relation is broken off; the relation to God remains unchangeable. This is all which the verse asserts. We are not to draw the conclusion that Christ did not, in one sense, live to God while in this world; but only that the former relation to sin is at an end; that the relation to God, in a new and exclusive sense, abides. Cf. John xvii. 1, 2, ff., for a fuller explanation of the relation which Christ now sustains to God.

V. 11. The application of v. 10, *οὕτως καὶ ὑμεῖς κτέ.*, *so do ye also* (in like manner with Christ) *consider (account, reckon) yourselves to be dead to sin (in relation to sin), but alive to God (in relation to God)*. All this can

be understood and realized only by the aid of the last and emphatic clause of the verse, ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*, as the element in which we have the new spiritual life. Since we live *in him*, we sustain the same relations that he sustains. — λογίζεσθε (imperat.), a frequent word in the writings of Paul. Cf. ch. iv., where it occurs 11 times.

V. 12. Μὴ οὖν βασιλεύτω κτέ.: *Therefore* (thus accounting yourselves) *let not sin reign* (continue to reign as king). No allegiance to sin can be acknowledged or allowed. — ἐν τῷ . . . σώματι: *in* (the strict local meaning) *your mortal body*. Though still in the body, which is subject to physical dissolution, reckon yourselves as dead to (the former master) sin and alive to God. Let the former master no longer continue as king (βασιλεύς). — εἰς τὸ ὑπακούειν (pres. infin. denoting continuance or habit) κτέ.: *so as to continue to obey its lusts* (ἐπιθυμίαις, inordinate and sinful appetites; αὐτοῦ refers to σώματι).

V. 13. μηδὲ παριστάνετε (παρ-ιστάνω = ἵστημι, pres. imperat., continued, habitual action) τὰ μέλη ὑμῶν; *and do not present your members*. — ὅπλα, (as) *weapons*, particularly military weapons, and those of the heavy-armed soldier, the hoplite: ἀδικίας, *belonging to injustice, unrighteousness*: τῇ ἁμαρτίᾳ, dat. of interest (dat. comm.), *unto sin, or for sin*. In choosing the word ὅπλα, the metaphor is carried out. Sin is presented in βασιλεύτω under the figure of a king. This king is carrying on a warfare against righteousness, and makes use of armor, ὅπλα. — ἀλλὰ παραστήσατε (1 aor. act. imperat., fr. παρίστημι) ἑαυτοὺς τῷ θεῷ: *but present yourselves* (as an accomplished fact, once for all) *to God*. — ὥσεί ἐκ νεκρῶν ζῶντας: *as if alive from the dead*, as those who have risen from the dead and are now alive. — καὶ τὰ μέλη ὑμῶν κτέ.: *and your members* (as) *heavy armor of righteousness to God*.

V. 14. The conclusion of this argument. ἁμαρτία γὰρ . . . κυριεύσει, *for sin shall not be κύριος in respect to you, or over you, shall not be your lord*: οὐ γὰρ ἐστε . . . χάριν, and this is confirmed by the fact that *ye are not under the law but under grace* (ὑπό, under, in the sense *subject to*). The law imparted to the inner man no power to resist sin; it only revealed to him his actual sinfulness and helplessness. Grace implies reconciliation with God, joy in view of his love, the possession of his Spirit, and the needed strength to fight victoriously against sin. The renewed man is under this system.

"The discussions as to whether νόμος is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here." (Alf.) The apostle regularly uses the word νόμος of the entire Mosaic system.

The question naturally arises, why did Paul think it necessary to develop so elaborate an argument in proof of that which is so familiar to every

Christian man now? It appears that many of the first converts to Christianity, from the idea that they were no longer under the law, were led into improper liberties, into improper indulgence of the animal appetites. See 1 Cor. v. and vi. It was of the highest importance that such tendencies should be checked at once, and that the true nature of Christian liberty, the true position of the Christian while in this mortal body, should be distinctly defined and understood.

Vv. 15-23. — The power of the new principle of sanctification to deliver from sin.

V. 15. Τί οὖν; sc. ἐστίν: *What then* (is the inference, the conclusion)? — ἁμαρτήσωμεν, ὅτι κτέ. Not a mere repetition of ἐπιμένωμεν τῇ ἁμ- above. That denotes remaining, continuing, in sin. This, ἁμαρτήσωμεν (note the force of the aor.), is definite, and may be spoken of a single act. *May we sin, in view of the fact that, because* etc. — μὴ γένοιτο. *By no means!* We are not only not to continue in sin, but every single act of sin is to be avoided. The fut. ἁμαρτήσομεν is not found in the most critical editions. — ὅτι οὐκ ἐσμὲν . . . χάριν, an emphatic repetition. The fact that we are under grace, and no longer under the law, gives no license whatever to sin, not even to a single sin.

V. 16. οὐκ οἴδατε: *Do ye not know.* Note that οὐ in a question regularly anticipates an affirmative answer. — ᾧ παριστάνετε (παρ-ιστάνω) . . . δοῦλοι ἐστε ᾧ ὑπακούετε; *to whom you present (are in the habit of presenting) yourselves as bond-servants (slaves) entering into obedience (into the relation of obedience), (to him) whom ye obey ye are bond-servants?* The emphatic word here is δοῦλοι. — ἥτοι ἁμαρτίας (sc. δοῦλοι) εἰς θάνατον κτέ.: *either indeed (bond-servants) of sin into death, or of obedience into righteousness.* The contrast of θάνατον and δικαιοσύνη shows in what sense θάνατον is here used. The answer to this entire question (v. 16) is readily understood, and need not be expressed. The incompatibility with the Christian character of indulgence in sin could hardly be more strikingly shown.

V. 17. χάρις δὲ τῷ θεῷ ὅτι κτέ. Supposing a full assent to what was just implied, the apostle exclaims, *But thanks be to God, that* etc. — ἦτε δοῦλοι τῆς ἁμαρτίας: *ye WERE (but are no longer) bond-servants of sin.* Thanks be to God that all this has passed away. Cf. Eph. v. 8, 1 Cor. vi. 11. The sentence might have been: ὅτι ὄντες ποτὲ δοῦλοι τῆς ἁμ- ὑπηκούσατε ἐκ καρδίας κτέ. With the use of ἦτε here, cf. Lat. *fui*. — ὑπηκούσατε (ὑπ-ακούω) ἐκ καρδίας: *but ye became obedient from the heart.* It was no mere outward and formal obedience; it sprang out from the heart. Note the rendering of ὑπηκούσατε. "The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition."

{Good.} — εἰς ὃν . . . τύπον διδασχῆς (antecedent in the relative clause) = τῷ τύπῳ διδασχῆς εἰς ὃν παρεδόθητε : *ye became obedient to the form of teaching into which ye were delivered (committed, surrendered)*. This does not necessarily, nor even probably, denote any outward, written, catechetical, form of doctrine. Such a form could hardly have existed in the church at Rome, or anywhere else, at the date of this epistle (probably early in A. D. 58). It means rather *model, type, original pattern*, with respect to substance and spirit, rather than any outward form, — the gospel, of that pronounced, evangelical type, as distinct from Judaism, which Paul always preached.

V. 18. ἐλευθερωθέντες (ἐλευθερώω, fr. ἐλεύθερος, *free*) δὲ (continuative) ἀπὸ κτέ. : *and having been made free (having become freemen) from sin, ye were made bond-servants to righteousness*, — a continuation of the thought in the previous sentence, but presented under a metaphor frequent in Paul's epistles. The last two sentences are independent, not joined w. δτι. "Bond-servants (i. e. servants for life) to righteousness" is the only genuine moral freedom (freedom of the soul). Cf. the paradox in 1 Cor. vii. 22. Such service is not slavish, but always elevating.

V. 19. ἀνθρώπινον λέγω : *I speak (something) human* : same idea as κατὰ ἄνθρωπον λέγω (ch. iii. 5), *I speak after the manner of a man*. The reference is to the figure of freedom and servitude in v. 18. The apostle illustrates his idea by taking a figure from the relations of human life which were well known to his readers; and he does this, as he says to them, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν, *on account of the weakness of your flesh*, i. e. on account of their imperfect intellectual and spiritual comprehension. ἡ σὰρξ is often used in the N. T. to denote the weak and animal, as distinguished from the spiritual and intellectual, nature. — ὥσπερ γὰρ παρ-στήσατε (πα-ίστημι) κτέ., is to be closely connected w. v. 18, *ye became bond-servants to righteousness*; for as ye presented your members δοῦλα (in form an adj. w. τὰ μέλη) *subject like bond-servants to uncleanness (the sin against one's self) and to iniquity (or lawlessness, the sin against God) leading into iniquity, so now present your members subject like bond-servants to righteousness leading into sanctification*. Note παρστήσατε, imperat. aor. denoting an action completed; *present* etc. no delay, no incomplete work. εἰς in each clause denotes the end in view and the final result. If you present your members as servants to uncleanness and lawlessness, they will lead you into lawlessness. Nothing better will be possible. If you present them as servants to righteousness, they will lead you with equal certainty into sanctification. ἁγιασμός occurs twice only in this epistle (here, v. 19, and in v. 22); in the N. T. 10 times. It occurs also in the LXX; not in classic Greek. It seems to denote, not the *action* of ἁγιάζω, but the *result*, the being in heart and life ἅγιος (Meyer, Godet, Alf., et al.); ἁγιότης (once only in N. T., in Heb. xii. 10), *holiness* in the

abstract; ἁγιωσύνη (3 times in N. T.), *holiness* viewed as a personal quality, an inner disposition (Godet).

Vv. 20, 21. Verse 20 introduces a picture of the consequences following each kind of service; γάρ presents this picture as a motive for obedience to the injunction in v. 19. — ὅτε γὰρ κτέ.: *For when ye were bond-servants of sin, ye were free in relation to righteousness*; ye did not sustain to righteousness the relation of bond-servants to master; ye acknowledged no allegiance, no obligations, to righteousness. — V. 21 is read in two different ways. With the interrogation point after τότε, it is read: *What fruit, therefore, had ye at that time? (Those things) on account of which ye are now ashamed; for etc.* So Alf., Thol., Lange, Godet, Olsh., De Wette, Tisch., Lachm., Griesb., Luther, Melanch., and many others, ancient and modern scholars. With the point after ἐπαισχ-, it is read: *What fruit, therefore, had ye at that time (in the things) on account of which ye are now ashamed? (implied answer, none,) for the end etc.* So Meyer, Hodge, Stuart, Shedd, W — H., R. V., Winer, Calvin, Beza, Beng., and many others, ancient and modern scholars. The choice between the two is not easy. Either is strictly grammatical, and neither (notwithstanding the argument of both sides based on the meaning of κάρπον) does violence to the meaning of the words. The first rendering seems simpler and clearer. — θάνατος, here used in contrast w. ζῶν αἰώνιον in v. 22, spiritual, eternal death, in contrast w. eternal life.

V. 22. νυνὶ δέ: *but now*, in contrast w. ὅτε ἦτε, v. 20. — ἐλευθερωθέντες . . . ἀμαρτίας: *made free from sin, liberated, made freemen* (and removed) *from sin*: contrast w. δοῦλοι τῆς ἀμαρτίας, v. 20. — δουλωθέντες τῷ θεῷ: *having become bond-servants to God*: contrast w. ἐλευθεροὶ τῇ δικαιοσύνῃ. — ἔχετε . . . ἁγιασμόν: *ye have* (pres. tense) *your fruit* (leading) *into sanctification*. — τὸ δὲ τέλος (sc. ἔχετε) ζῶν αἰώνιον (appos. w. τέλος): *and the end, everlasting life*. This everlasting life is already begun; hence the propriety of ἔχετε, *you are having, you are beginning to have*.

V. 23. γάρ introduces a brief re-statement and confirmation of vv. 21, 22. — τὰ ὀψώνια (sc. ἐστὶν) τῆς ἁμ-: *the wages* (ὀψώνια, oftener plur. than sing.; indicating the different kinds of pay, as provisions, money, etc.) *of sin* (viewed as master, cf. v. 13) *is death* (same sense as in v. 21). — τὸ δὲ χάρισμα τοῦ θεοῦ (sc. ἐστὶν): *but the gracious gift of God is life eternal*. That which God bestows is not viewed as wages, pay, in any form; but as something given (χάρισμα, fr. χαρίζομαι, and that fr. χάρις), something given as a gratuitous favor; and that something is nothing less than *life eternal*,—life in the highest and fullest sense in which the word is used in the N. T. — ἐν Χριστῷ κτέ: *in Christ Jesus our Lord*. Only in him is eternal life given to the believer. This clause, therefore, was essential to complete the statement.

CHAP. VII. — Vv. 1-6. The believer dead to the law that he may become united to Christ. — Vv. 7-25. Impotence of the law, though in itself holy, just, and good, to secure the sanctification of the sinner.

V. 1. "Ἡ ἀγνοεῖτε (cf. vi. 3): *Or are ye ignorant etc.?* A reference to an unquestioned fact, in support of a previous statement. The statement is made most distinctly in ch. vi. 14, *ye are not under the law, but under grace*. This thought is held constantly in mind in the remaining verses of ch. vi. The apostle now begins ch. vii. with, *Or* (if you question the statement that you are released from the law, if you question the truth and the possibility of this) *are ye ignorant etc.?* — ἀδελφοί, *brethren*. A familiar address, employed in ch. i. 13; repeated below, v. 4; addressed to the entire church, not simply to his Jewish brethren. It was not less important to the Gentile brethren than to the Jewish, that the argument should be understood and the truth accepted, since the tendency was seen in so many places to urge them to adopt Judaism. — γινώσκουσιν (dat. plur.) . . . λαῶ: *for I speak to persons knowing the law*. The habit of reading in all their assemblies at this time the Old Test. had made the Gentile converts scarcely less familiar than the Jewish with that book. Then, again, the arguments of the earliest preachers were drawn largely from the Old Testament. Cf. Gal. iv. 21. — ὅτι (connect w. ἀγνοεῖτε) ὁ νόμος (not law in general, nor the law of marriage, nor the "moral law" in distinction from the "ceremonial law"; but *the law* in the sense in which it has been all along used, the Mosaic law) κυριεύει . . . ἡ; *that the law has dominion over (is master of) the human being as long a time as he lives?* (ἡ, irregular contract.; either indic. or subjunc. in form, indic. in meaning.) As long as he remains in this life, as long as he lives ἐν σαρκί, is clearly the idea, as the context shows.

V. 2. ἡ γὰρ (introduces a well-known fact in confirmation of v. 1) ὑπανδρος (adj. of two endings) γυνή κτέ.: *For the married woman (the woman subject to a husband) has been (and is) bound by law to the living husband (to her husband while he lives)*. — ἐὰν δὲ ἀποθάνῃ (2 aor. subjunc., fr. ἀποθνήσκω) ὁ ἀνὴρ: *but if the husband die (may have died, be dead)*. — κατήργηται (καταργέω) ἀπὸ κτέ., *she is released from (annulled from, Alf.; has been made ἀργός, unaffected with respect to) the law of (i. e. the law binding her to) her husband*.

V. 3. ἄρα οὖν: cf. ch. v. 18, note. — ζῶντος (ζάω) τοῦ ἀνδρός (gen. abs.), *while her husband is living*: ζῶντος, pred. posit.; above, v. 2, ζῶντι, attributive posit. — μοιχαλὶς χρηματίσαι (χρηματίζω, *to bear the name of one's profession or occupation*, cf. Acts xi. 26), *she will bear the name (will be called) an adulteress*. — ἐὰν γένηται ἀνδρὶ ἑτέρῳ: *if she become (married) to another husband (if she shall become, or shall have*

become; aor. subjunc. w. ἄν). — ἐλευθέρα . . . ἀπὸ κτέ., *she is free from, released from, the law*, i. e., the law relating to husband and wife. — τοῦ μὴ εἶναι κτέ. This const. ordinarily denotes *purpose, design*, and is best viewed thus here: *she is free from the law, to the end that she be not an adulteress*; γενομένην κτέ., *in having become, by becoming*, or as concessive, *though she has become, (married) to another man*.

V. 4. ὥστε w. the indic., *wherefore* (Lat. *itaque*). — καὶ ὑμεῖς, *ye also* (as in the case of the wife, vv. 2, 3): ἐθανατώθητε (θανατώω) τῷ νόμῳ, lit. *were made dead to the law*. The point of comparison is, *death frees the party previously bound*; the woman is freed by the death of her husband, — *ye also, my brethren, were made dead to the law* (and thus, through death, were no longer bound to the law): διὰ τοῦ σώματος κτέ., *through the body of Christ*, i. e. *through the offering up, through the crucifixion, of his body*. — εἰς τὸ γενέσθαι κτέ.: end in view, purpose; *to the end that ye become (married) to another* (another than the law, namely), *to him who has been raised from the dead*. — ἵνα (the end in view in all this; namely, in your death to the law, and in becoming married to Christ) καρποφορήσωμεν (1 aor. subjunc., fr. καρποφορέω) τῷ θεῷ: *in order that we* (the writer here includes himself; such a change of person is not unusual) *may bear fruit to God*. It is not necessary to inquire particularly what is meant here by *fruit*. It may safely be left as the writer has done without further definition.

V. 5. Confirmation of the foregoing, — *that we may bear fruit to God*, since, under the law, we bore fruit to death; but now (v. 5) our relations are wholly changed. — ὅτε γὰρ . . . ἐν τῇ σαρκί: *For when we were in the flesh*; i. e. before we were made dead to the law. The connection shows how we are to understand ἐν τῇ σαρκί, *in the flesh*, i. e. slaves to its lusts. — τὰ παθήματα (fr. πάσχω, denoting result), *the things experienced, the things suffered, the passions*: τῶν ἁμ-, *the passions of sins*, those which are connected with sins, *the sinful passions*: τὰ διὰ τοῦ νόμου, *those (excited) through the law*. (Cf. v. 8, below, *sin taking occasion through the commandment wrought* etc.) The sinful passions, which rebel against the law, are here represented as coming into active exercise through the law. Cf. 1 Cor. xv. 56. — ἐνηργεῖτο (ἐνεργέω), *became active, wrought*: ἐν τοῖς μέλ- ἡμῶν, *in our members* (the place where). The word "members," same sense as in vi. 13. — εἰς τὸ καρπ- τῷ θάν-: *tending to the bringing forth fruit to death, that we should bear fruit to death*. Cf. ἵνα καρποφώσωμεν κτέ., v. 4. It is not at all necessary here to depart from the usual meaning of εἰς τό w. the infin. (tendency into, purpose), so as to make it signify result.

V. 6. νυνὶ δέ, in contrast w. ὅτε ἤμεν ἐν τῇ σαρκί. — κατηργήθημεν ἀπὸ τοῦ νόμ-: cf. v. 2, note. — ἀποθανόντες (sc. τοῦτῳ, antec. of φ) ἐν

ὃ κατ-: *having died* (or taking the particip. as denoting means, *by dying*) *to that in which we were firmly held*, i. e. to the law. Cf. v. 4. — ὥστε δουλεύειν (pres. infin. denoting something habitual) ἡμᾶς: *so that we serve, are bond-servants*. — ἐν καιν- πνεύμ- κτέ, *in* (denotes the sphere in which the δουλεύειν takes place) *newness of the spirit, and not in oldness of the letter*. A most striking contrast;—the new, the old; the Spirit (that giveth life), the letter (that killeth). Cf. 2 Cor. iii. 6.

Is not this entire passage a striking example of Paul's fertility and originality in illustration?

Vv. 7-25. The question arises continually, in reading the following passage, what does Paul mean in using the first person? Does he actually mean himself? The majority of scholars now answer this question in the affirmative. The further question then arises, does he mean himself before his conversion? Many answer this question also in the affirmative. So Meyer, Godet, Stuart, Thol., et al. Many, however, think the apostle is describing his own experience after his conversion. So Augustine (in his later views), Jerome, Luther, Calvin, Beza, et al. According to a third view, Paul gives an outline of his own entire religious experience, beginning with the period before his conversion (vv. 7-13), and continuing the account of the internal conflict after his conversion (vv. 14-25). This is the view of the Scotch expositors generally, of Delitzsch, Alf., Hodge, Shedd, and others. The last view seems to me the correct one.

If Paul did not mean himself in saying ἐγώ, it would be difficult for him to express the idea in the Greek language; but, at the same time, this remarkable experience, this struggle between the old and the new man, may be taken as a type of every genuine Christian experience.

V. 7. τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; *What then shall we say? Is the law sin?* The pious Jew, with his reverence for the law, might easily take offence at what is said in vv. 5, 6, and thereupon put the questions in this verse. Paul proceeds to explain his meaning. — μὴ γένοιτο· ἀλλὰ κτέ. *By no means* (this is far from my meaning): *but* etc. — τὴν ἁμ- οὐκ ἔγνων εἰ μὴ κτέ., *I did not form a judgment of sin except through the law*. οὐκ ἔγνων without ἂν may be viewed as the simple statement of a fact. So Meyer, Vulg. *non cognovi*. Others understand ἂν here, as w. οὐκ ᾔδειν, which is followed by a regularly constructed condition, εἰ μὴ . . . ἔλεγεν. — τὴν τε γὰρ ἐπιθυμίαν κτέ., *and* (this is true,) *for* (to mention something definite) *I should not have known coveting, if the law did*

not say, thou shalt not covet. — οὐκ ἐπιθυμήσεις. Note this form of emphatic prohibition in the N. T.; a Hebrew idiom. Win. p. 316.

V. 8. ἀφορμὴν (*a starting point, a base of operations*) δὲ λαβοῦσα ἡ ἀμ—. *But sin, taking occasion* (When? how? When an object of sinful desire was presented). — διὰ τῆς ἐντολῆς (more naturally joined w. what follows than w. what precedes) κατηργάσατο (κατεργάζομαι) . . . ἐπιθυμίαν : *wrought in me through the commandment* (the specific commandment just mentioned) *all (manner of) coveting*. The commandment forbids every form of coveting; yet every form of it came into active exercise. The commandment only forbids; it does not give the power to refrain. — χωρὶς γὰρ . . . νεκρά : *for apart from the law* (when there is no law to fix in the imagination a particular sinful object or act) *sin is dead* (has no life, no activity). Cf. 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος.

Vv. 9, 10. ἐγὼ δὲ ἔζων : *And I was alive* : antithetical to ἁμαρτία νεκρά, — *sin, dead* ; *I, alive*. — χωρὶς νόμου : *without the law* (as in v. 8) ; i. e. when the law, with its heart-searching sanctions, did not come home to the conscience. Paul was never without the law in its formal and objective character, but was wholly blind to its spiritual significance : ποτέ, *once*. When? When he was a Pharisee and unconverted? So Augustine, Erasmus, Luther, Melanch., Beza, Calvin, Bengel, Krummacher, and many others. Or does he here refer back to the innocence of childhood? So Meyer, Godet, De Wette, Ewald, Thol., Delitzsch, et al. Why not understand the word *once* as referring, without more definite specification, to the whole period preceding his conversion? So Alf., Stuart, Shedd, et al. The last view seems most natural and forcible, and is in keeping with the indefinite ποτέ. — ἐλθούσης δὲ τῆς ἐντολῆς : *but* (this introduces a marked contrast) *when the commandment* (something specific in the law as a whole, refers here naturally to the one mentioned above, v. 7) *came*, i. e. presented itself clearly to his mind. — ἡ ἁμαρτία ἀνέζησεν (ἀνα-ζάω), *sin revived, came to life again*, was no longer νεκρά. — ἐγὼ δὲ ἀπέθανον, *and I died* (in contrast w. ἀνέζησεν). In what sense ἀπέθανον is to be understood, we may learn from the connection. It is plainly the opposite of ἔζων, v. 9 : *I was alive, I became dead* ; *I viewed myself as alive, I viewed myself as a dead man* (condemned to spiritual, everlasting, death). — καί. Note that above we had δέ, repeated several times. δέ introduces something new, and different from what precedes, though not necessarily in contrast. καί is conjunctive, introduces something co-ordinate. See Win. § 53. — εὑρέθη (εὐρίσκω) μοι (dat. of reference) ἡ ἐντολή ἡ εἰς ζωὴν : *and the commandment (tending, directing) into life was found in relation to me*. — αὕτη (an emphatic resumption of ἡ ἐντολή ἡ εἰς ζωὴν) εἰς θάνατον : *this (was found leading) into death*. The intention of the commandment was εἰς ζωὴν : the actual result, εἰς θάνατον. This was no fault of the commandment. How it came to pass is explained directly.

V. 11. γάρ introduces the explanation. — ἡ γὰρ ἁμ- κτέ. The structure of this sentence is the same as that in v. 8. *For sin, taking occasion (finding a base of operations) through the commandment deceived me, and through it slew me* (made me a dead man, cf. ἀπέθανον, v. 10). The reference here to the first temptation and sin is very plain: *deceived me* as the serpent deceived Eve.

V. 12. ὥστε w. the indic., *so that*, introduces a direct, independent, sentence as a conclusion. — The distinction bet. νόμος (with or without the article), *the law* as a whole, and ἐντολή, a specific commandment in the law, is easily understood and should not be forgotten. — ὁ μὲν νόμος. The const. after this is so changed that no sentence w. δέ follows in regular form. The corresponding thought is expressed in v. 13. Cf. Win. p. 575. — ἅγιος, *holy*, is here predicated of ὁ νόμος, *the law* as a whole. It is *holy* as a revelation of God's own character (Meyer); "as the revelation of the holiness of God" (Hodge); because it demands voluntary consecration to God, the Being who is essentially good (Godet). — καὶ ἡ ἐντολή (may refer specially to οὐκ ἐπιθυμήσεις, — so Meyer, et al.; or to each commandment in the entire code, — so Godet) ἁγία καὶ δίκαια καὶ ἀγαθή. *The law is holy, and the commandment holy* (as a revelation of God's character), *and righteous* (as requiring only what is perfectly right and in keeping with God's holy character), *and good* (in respect to its beneficent aims). The statement of this verse is of the highest importance in the connection. It would tend to set the apostle right in the view of his Jewish brethren; yet at this point it occurs to him to anticipate and refute another possible inference from what is said in vv. 7-11.

V. 13. τὸ οὖν ἀγαθὸν . . . θάνατος; *Did then that which is good become death to me?* This is followed by the most emphatic negation, μὴ γένοιτο. — ἀλλὰ ἡ ἁμαρτία, sc. ἐμοὶ ἐγένετο θάνατος. — ἵνα φανῇ (2 aor. pass. subjunc., fr. φαίνω) ἁμαρτία: *in order that* (divine purpose) *it might appear plainly (to be) sin.* — διὰ τοῦ ἀγαθοῦ . . . θάνατον: *through that which is good working death to me.* Following the pointing of W — H. (omitting the comma bet. ἁμαρτία and διὰ), the sentence would read thus: *But sin (became death to me), in order that it might appear plainly (to be) sin by working death to me through that which is good* (the particip. denoting both time, *while working*, and means, *by working*, and agreeing w. the nearest nom. ἁμαρτία). — ἵνα γένηται κτέ (is parallel in thought w. ἵνα φανῇ ἁμαρτία, and contains a fuller expression): *in order that sin might become exceeding sinful (above measure sinful) through the commandment* (which was in itself ἀγαθόν, but was most basely used as a means of evil). The repetition of ἁμαρτία makes the statement more impressive and more fearfully solemn. ἁμαρτωλός is used here as an adj. of two endings.

V. 14. At this point, it will be observed that Paul changes from the

past to the present. This change is not without logical significance. From this point onward, the language seems applicable only to the struggling Christian, and not at all to an unrenewed man. Vv. 7-13 are historical: vv. 14-25 describe present experiences, and they are such as every devout, earnest, Christian man knows something about while striving against indwelling sin. — οἶδαμεν γάρ (the terrible results pictured above were occasioned by sin, and not by the law): *For we know* etc. — πνευματικός, *spiritual*, as a reflection of the will of God: *spiritual* in its character, in its essence; not as to the form in which it was given, that which above is called γράμμα, v. 6. The meaning is made clear by the contrast with σάρκινος. — ἐγὼ δὲ σάρκινός εἰμι: *but I am carnal*; still dwelling ἐν σαρκί, with fleshly appetites still to contend with, and still leading me often astray. There is no important distinction bet. σάρκινος and σαρκικός. See L. and Sc. — πεπραμένος (πιπράσκω) ὑπὸ τὴν ἁμαρτίαν: *having been sold under sin*: perf. particip., denoting what was done in the past, the results of which continue up to the present. See Good. Moods and Tenses, § 17, 2, Rem.; Kühner, Ausführliche Grammatik, § 384, 2.

V. 15. A confirmation of the preceding statement, *I am carnal, having been sold* (as a slave and placed) *under sin*. *For what I am working, am accomplishing, I know not* (but I act blindly, at the dictates of another, like a slave). — οὐ γὰρ ὃ θέλω κτέ. *For not that which I wish am I practising, but what I hate that am I doing* (still describing the position of a slave). Many a Christian man has used just such language as this in describing his own internal conflicts. The language is something which can be understood only by experience. Note the three words, κατεργάζομαι, πράσσω, and ποιῶ, with very similar meaning, *to work, to practise, to do*.

Vv. 16, 17. *But if, what I do not wish, that I do* (if my will does not concur in that which I do), *I consent to the law that it is good* (and this is what every Christian man does, whatever may be his own "shortcomings"). Note the force of οὐ w. θέλω, — not simply a negative, but equivalent to the opposite affirmation. So often οὐ φημί, *I deny*. Cf. Win. p. 476. — καλός nearly in the sense of ἀγαθός — νυνὶ δὲ οὐκέτι κτέ. *But now* (as the case actually stands) *no longer am I doing it* (*working it*), *but the indwelling sin within me*. This is Paul's own explanation of his anomalous, and to the world generally incomprehensible, condition. It does not describe the condition of an unregenerate man, but of one in whose heart dwells the love of God and of his requirements, and who is daily striving to gain the victory over remaining, indwelling, sin.

Vv. 18, 19. This statement is suggested by the words just used, ἡ ἐνοικῶσα ἐν ἐμοὶ ἁμαρτία. These words are confirmed, and the thought is expanded: οἶδα γὰρ ὅτι κτέ. *For I know that there does not dwell in me,*

that is (a most important explanation) *in my flesh, a good (thing)*. — τὸ γὰρ θέλειν παράκειται μοι (a further explanation) κτέ. *For the willing is present with me* (lit. *lies beside me*), *but the doing that which is good not* (i. e. οὐ παράκειται μοι, *is not present with me*). — οὐ γὰρ κτέ. (A still further explanation. Note the sequence, γὰρ . . . γὰρ . . . γάρ.) *For not the good that I wish am I doing (in the habit of doing), but the evil that I do not wish (which I hate), that I practise.* δ . . . ἀγαθόν, δ . . . κακόν, anteced. in relat. clause = τὸ ἀγαθόν δ . . . τὸ κακόν δ. On the force of οὐ θέλω, cf. v. 16, note.

V. 20. A restatement of vv. 16, 17, preparing the way for the important conclusion in v. 21.

V. 21. Several interpretations have been proposed; but the great majority of expositors have preferred one or the other of two, which depend on the meaning given to τὸν νόμον. (a) Does it mean here the Mosaic law? If so, we render, *I find accordingly in regard to the law, that to me who would do good* (lit. *to me, the one wishing to do good*), *evil is present*. This is the view of Chrys., Theophyl., Beng., Shedd, et al. Meyer understands τὸν νόμον to mean the Mosaic law, but puts an altogether forced construction on the sentence. (b) Does τὸν νόμον mean *the law*, in the sense *the principle*, as below? If so, we render, *I find accordingly the law, that, when I wish to do good* (lit. *to me, the one wishing etc.*), *evil is present with me*. This is the simplest and clearest interpretation; and is adopted by the great majority of expositors, — Luther, Beza, Calvin, De Wette, Winer, Thol., Stuart, Hodge, Alford, Godet, and many others. — τῷ θέλοντι ἐμοί : dat. of reference w. εὐρίσκω : or dat. w. the compound verb παρά-κειται, and repeated after ὅτι for perspicuity.

Vv. 22, 23. Confirmation of v. 21. — συνήδομαι γὰρ κτέ. *For I delight in* (lit. *I rejoice, or I take pleasure with*) *the law of God* (the law which God has given). τοῦ θεοῦ is added to τῷ νόμῳ here, that there may be no doubt in what sense τῷ νόμῳ is used. — κατὰ τὸν ἔσω ἄνθρωπον : *after (according to) the inner man* (cf. τῷ νοῷ, v. 25), the intelligent and moral nature, the mind and conscience. — βλέπω δὲ ἕτερον νόμον κτέ. *But I see another (a different) law in my members* (cf. ἐν τῇ σαρκί μου, v. 18). Note the ordinary distinction bet. ἕτερος, *another in kind, different*; and ἄλλος, *another of the same kind*. — ἀντιστρατ- . . . μου, *warrior against (carrying on a warfare against) the law of my mind* (the law in which I delight after the inner man, the law which my mind approves). — καὶ αἰχμαλωτίζοντά με, *and bringing me into captivity, making me an αἰχμάλωτος (one taken by the spear, a captive)*. As the law in the members meets with only partial success, and ultimately fails entirely, we may perhaps take αἰχμαλωτίζοντα as *conative* (used *de conatu*, Had. 702, Good. § 200, Note 2), denoting attempted action. We may therefore render

the clause, *and trying to bring me into captivity*. — ἐν τῷ νόμῳ κτέ., *under the law* (or *in the law*) of sin, the (law) which is in my members.

The word αἰχμαλωτίζω belongs to the later Greek; αἰχμαλωτεύω is still later. Note in v. 22 συνήδομαι (σύν, ἥδομαι), used only here in N. T. The simple verb not in N. T. The usual word is χαίρω: in a kindred sense, εὐφραίνω, ἀγαλλιάω, καυχάομαι.

V. 24. The picture drawn above so vividly of the conflict within, between the law of the mind and the law of sin, — a picture, not of the imagination, but of an agonizing experience, — leads the apostle to the exclamation, ταλαίρωπος ἐγὼ ἄνθρωπος· τίς με κτέ. *Wretched man (that) I (am)!* The brevity and force of the Greek can hardly be imitated in English. — τίς με ῥύσεται (ῥύομαι) . . . τούτου; *who shall deliver me out of the body of this death?* i. e. out of the body whose subjection to the law of sin is so intimately connected with this death; this state of death in which the soul finds itself. The position of τούτου leads most naturally to this const. (joining it w. τοῦ θανάτου), which is adopted by Meyer, Alf., Godet, Hodge, Thol., De Wette, Luther, Stuart, Shedd, et al. Others join τούτου w. σώματος, *from this body of death*. So Erasm., Beza, Calvin, Philippi, Olsh., et al. The question also arises, whether σώματος is used in the literal or figurative sense. The connection suggests the former. The exclamation, *who shall deliver me from the body of this death?* is not to be understood as a longing for death, but a longing for deliverance from the body thus enslaved, and at the same time an anticipation of the deliverance effected through Christ; and this leads to the hearty expression of thanks in v. 25. Godet suggests that if this entire passage is describing the experience of a regenerate man, the question τίς, *who* etc. would be inappropriate, since every Christian man knows from whom to expect deliverance. But the question is to be viewed chiefly as an agonizing exclamation, which leads to the ready answer in v. 25, — an answer with thanksgiving which would occur only to the Christian.

V. 25. χάρις (sc. εἴη) τῷ θεῷ κτέ. *Thanks be to God through Jesus Christ our Lord!* For what does Paul give thanks? The answer is suggested by the question in v. 24, and the words διὰ Ἰησοῦ κτέ. It is for the anticipated deliverance through Jesus Christ our Lord. χάρις is here used as often in classic Greek; not so frequently in N. T. Meyer and others read here εὐχαριστῶ, *I give thanks*. — ἄρα οὖν. *So then*, — a conclusion from the whole passage, especially from v. 14 onward. — αὐτὸς ἐγώ: *I myself*, in the situation so graphically described above, with a law in my members warring against the law of my mind, and seeking to make me a captive in the law of sin which (law) is in my members, — even *I myself with the mind serve the law of God; but with the flesh, the law of sin*.

Certainly, all this seems as though Paul were describing his own experiences. It is a sad picture; but it vindicates the law: it shows the utter helplessness of the sinner, and declares through whom alone he can obtain salvation from the deadly power of sin.

CHAP. VIII. — Happy state of the man in Christ Jesus; a work accomplished by the Holy Spirit.

Vv. 1-11. From the vivid picture of the wretched conflict within, the apostle now turns to a cheerful train of thought: from "O, wretched man that I am," to "I thank God," etc.

V. 1. οὐδὲν . . . κατὰκριμα (sc. ἐστί) τοῖς κτέ. (*There is*) therefore now no condemnation to those (who are) in Christ Jesus. οὐδὲν, emphat. position. ἄρα, accordingly, marks an idea as following naturally from what precedes. It may be viewed here as introducing a conclusion from the entire preceding argument of the epistle (so Hodge, Shedd, Haldane, et al.); or from the verse directly preceding, expressive of thanks (so Alf., Philippi, Riddle, et al.). Those who take vii. 7-25 as a description throughout of the unregenerate man, view ἄρα as inferential from this entire passage. — νῦν, now (in the temporal sense), after what Christ has done. — κατὰκριμα (only here in N. T., and in ch. v. 16 and 18), fr. κατακρίνω, to give judgment against. The ending -μα, from the perf. pass., signifies result; κατὰκρισις, 2 Cor. iii. 9, and vii. 3, the act of condemning.

V. 2. Reason for the foregoing statement. — ὁ γὰρ νόμος κτέ. *For the law of the Spirit* (the Holy Spirit, the Giver) *of life* (life in the highest spiritual sense) *in Christ Jesus* (the sphere in which this law has its existence and force) *made thee (or me) free from the law of sin and of death* (the law of sin in our members, vii. 23, 25). The reading σέ is retained by W — H.; but is spoken of as "a very unlikely reading," "probably an early repetition" of the ending -σε of the verb. "The distribution of documents, combined with internal evidence, favors the omission of both pronouns" (W — H.). — ἐν Χριστῷ Ἰησοῦ is joined by many w. τῆς ζωῆς: by others w. τοῦ πνεύματος: by others w. ὁ νόμος: by others w. the combined thought of all three: by others (Meyer, Erasm., De Wette, Olsh., Thol., Alf., et al.) w. ἡλευθέρωσεν. It is logical and forcible joined either with what precedes or with what follows. Is it necessary to separate it in thought from either? Does it not naturally from its position qualify the whole sentence, both subject and predicate?

V. 3. Confirmation and explanation of v. 2. — τὸ ἀδύνατον τοῦ νόμου. *That which was impossible belonging to the law* (in the sphere of the law, through the law). This is commonly viewed as nom. abs., in close logical connection with what follows: *that which was impossible through the law,*

God . . . condemned sin in the flesh. God, by his own method, accomplished what the law could not do. Others view the clause as acc.: *in respect to, or in view of, or because of the impotency of the law.* This also makes good sense, and is grammatical. Cf. Win. p. 231. — *ἐν ᾧ ἡσθένει* (*ἄσθενέω*, fr. *α* priv. and *σθένος*, strength) *διὰ κτέ.*: *because it* (the law) *was weak through the flesh* (as pictured in ch. vii.). *ἐν ᾧ*, for *ἐν τούτῳ ὅτι*, *because*; Win. p. 387. Rendered by Meyer, *weil*; *was weak*, was impotent to condemn sin: *through the flesh*, through the reigning power of the flesh (Meyer); in having to act through the flesh (Alf.). The latter gives more exactly the force of *διὰ* w. the gen. — *ὁ θεός . . . πέμψας*, *God, having sent* (*in sending*) *his own* (emphat.) *Son*. This certainly implies the pre-existence of the Son with the Father. Cf. Gal. iv. 4. — *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, *in the likeness* (*the resemblance*) *of sinful flesh* (lit. *of flesh of sin*): *ἁμαρτίας*, gen. of quality. — *καὶ περὶ ἁμαρτίας*, *and for* (*concerning*, designates the object around which the activity is conceived as moving; Win. p. 373) *sin*. The entire clause w. *πέμψας* expresses the form in which the Son was sent, and the errand on which he was sent. — *κατέκρινεν . . . ἐν τῇ σαρκί*, *condemned sin in the flesh*. *κατέκρινεν* (fr. *κατά* and *κρίνω*), *decided against*. This is the primary meaning of *κατακρίνω*, and it is not necessary, as many have done, to depart from this meaning, or to add to it. *ἐν τῇ σαρκί* join w. the verb: *he condemned . . . in the flesh*, in a human body, “subjected to the same conditions of corporeal existence to which we are subjected” (Godet). “He condemned sin in the flesh, or nature, which his Son had assumed. Christ took upon himself our nature, in order to expiate the guilt of that nature. The expiation must be made in the nature which had sinned.” (Hodge.) The law, as the expression of God’s mind and will, forbade sin. It was couched in the language, “thou shalt,” or “thou shalt not.” God, in sending his own Son in the likeness of sinful flesh and for sin, — his own Son, who kept the law perfectly *in the flesh*, thus proving the righteousness of the law (v. 4), proving its adaptation to man, proving that it was holy, righteous, and good, — God thus condemned sin in a manner in which the law could not do it; *he condemned it IN THE FLESH*. (Connect closely in thought *ἐν τῇ σαρκί* w. *κατέκρινεν*.)

V. 4. The purpose of God in all this. *ἵνα . . . πληρωθῇ* (*πληρώω*, *to make full, to fulfil*), *in order that the righteous requirement of the law might be fulfilled*: *τὸ δικαίωμα τοῦ νόμου* (cf. i. 17, 32, ii. 26, v. 16, Notes), *that which the law, in its righteous demand, has determined, the result of δικαίω.* — *ἐν ἡμῖν*, *in us* (not *by us*, or *through us*). Some understand this to mean, *in our life, our outward activity*; others, *in our inner life*. Must it not mean both? Can one exist without the other? — *τοῖς . . . περιπατοῦσιν . . . πνεύμα*, *who walk* (*those walking*) *not after* (*the*) *flesh* (*according to* (*the*) *flesh*), *but after* (*the*) *Spirit* (*according to the dictates of*

(the) Spirit). The neg. *μή*, perhaps because the whole is dependent on *ἵνα* (so Meyer). Yet the classical scholar will note how often *μή* occurs in the N. T. where he would expect *οὐ*. *πνεῦμα*, without the article, viewed as a proper name. Does the statement of this verse conflict with the thought in ch. vii. vv. 7-25? The man of genuine Christian experience can say No! When the conflict above described is raging most fiercely, it may be said of the Christian that he does not walk after the flesh. If he did, there would be no conflict. The law in his members would have complete and unopposed control. It is because he walks after the Spirit that the law of sin which is in his members, which is constantly seeking to make him a captive, meets with opposition. Hence the fierce conflict. It may further be noted that *τοῖς . . . περιπατοῦσιν* is pres. tense, and may very properly be viewed as *conative*; thus, — *in us who try to walk, strive to walk, according to the Spirit*. This describes most truly the state of the Christian.

V. 5. Confirmation, particularly of the thought, *not after the flesh, but after the Spirit*. — *οἱ γὰρ . . . ὄντες . . . φρονοῦσιν*. *For those who are (ὄντες, are as a matter of fact) after the flesh have in mind the things of the flesh*. — *οἱ δὲ . . . πνεύματος* (we readily supply *ὄντες* and *φρονοῦσιν* fr. the foregoing clause, though *ὄντες* might be omitted in both): *but those (who are) after the Spirit (have in mind) the things of the Spirit*.

V. 6. *τὸ γὰρ φρόνημα κτέ.* *For (explanatory) the mind (τὸ φρόνημα, the result of φρονέω, that which is held in mind, the thought and purpose) of the flesh is death (i. e. leads to death, is deadly), but the mind of the Spirit (the thought, care, and purpose of the Spirit) is life and peace (leads to life and peace): death or life, not merely of the body, but spiritual death or life*. The death or the life of all the capacities for happiness is here meant. *θάνατος* does not here, nor anywhere else in the N. T., signify *annihilation*.

V. 7. *διότι* (= *δι' ὃ τι*), *on account of the fact that, because*, introduces the reason for the foregoing. — *ἐχθρὰ εἰς θεόν*, *enmity against God*. When the attention is directed towards and into the character and claims of God, then the mind of the flesh is enmity. — *τῷ γὰρ νόμῳ . . . ὑποτάσσεται*, *for it (the mind of the flesh) is not subjected (or as mid., does not subject itself) to the law of God: οὐδὲ γὰρ δύναται*, *for it is not even able (to do this)*. So long as it remains *τὸ φρόνημα τῆς σαρκός*, submission to the law of God is contrary to its very nature, is impossible.

V. 8. *οἱ δὲ . . . οὐ δύναται* (states in a concrete form that which was just given as an abstract proposition): *and those who are in the flesh (ἐν σαρκί, same idea, expressed in another form, with κατὰ σάρκα, v. 5) are not able to please God, i. e. so long as they remain ἐν σαρκί, so long as they walk κατὰ σάρκα*. The two things (pleasing God and walking after

the flesh) are from their very nature incompatible, cannot exist together in one and the same person.

V. 9. ὑμεῖς δὲ κτέ. (a direct address to the readers, consolatory, and yet adapted to lead them to self-examination). *But ye are not* etc. — εἴτερ (is viewed by some as causal here, *since* etc.; yet the ordinary meaning, *if indeed, if really*, is suitable) κτέ., *if indeed the Spirit of God dwells* (pres. tense denoting what is habitual) *in you*. — εἰ δέ τις κτέ. *But if any one has not (fails to have, is destitute of) the Spirit of Christ, this person does not belong to him*. (Note οὐκ in a conditional sentence, qualifying, not the entire condition, but the single word ἔχει. Cf. Win. § 55, p. 477.) The statement in this sentence, when once made, seems like a self-evident proposition; yet it is something which is very liable to be forgotten even nowadays.

V. 10. Antithesis of the foregoing statement. — εἰ δὲ ὑμῖν. *But if Christ* (= πνεῦμα Χριστοῦ, *the Spirit of Christ*) *is in you*: τὸ μὲν σῶμα κτέ., *the body is dead (is a prey to death, "ein Raub des Todes," Meyer; "under the power of death," Alf.; "it includes in it the principle of decay" Hodge), because of sin*. "The necessity of dying is *on account of sin*" (Hodge). — τὸ δὲ πνεῦμα κτέ., *but the Spirit is life because of righteousness* ("not here the imputed righteousness of justification, which is not now under treatment, but the implanted righteousness of the sanctification of the Spirit." Alf.).

V. 11. εἰ δὲ . . . οἰκεῖ ἐν ὑμῖν. *But if* (εἰ w. the indic. pres., *if as a matter of fact at the present time*) *the Spirit of him who raised Jesus from (out from the midst of) the dead dwells in you*. — ὁ ἐγείρας (ἐγείρω) . . . ζωοποιήσῃ κτέ. (the apodosis of the conditional sentence; the condition being granted, the conclusion naturally follows), *he, who raised from the dead Christ Jesus, will make alive your mortal bodies also*. In v. 10, τὸ σῶμα νεκρόν, *the body is a prey to death*, was given as a fact that must be acknowledged. But even this melancholy fact has a bright side, and should be viewed in connection with the Christian's hope that even his mortal body (θνητὸν σῶμα) will be delivered from the power of death. The assurance of this is found in the resurrection of Christ. — διὰ τοῦ . . . ἐν ὑμῖν (the means by which, and an additional assurance), lit. *through his indwelling Spirit in you*. — ζωοποιήσῃ is more expressive here than ἐγερεῖ would have been. It corresponds to ζῶῃ, v. 10, and is the antithesis of νεκρόν and of θνητά (*mortal, subject to death*). It cannot be reasonably doubted that Paul has here in mind the future resurrection of the body as affirmed in 1 Cor. ch. xv. There also (v. 22) he uses the same verb, ζωοποιέω, evidently in the same sense as here.

Glancing back at a few sentences, we find the following connected thoughts. Whoever has not Christ's Spirit, that one is not his. If, on

the contrary, Christ (i. e. πνεῦμα Χριστοῦ) is in you, then you may count on the following happy results. (1) Though the body is a prey to death because of sin, yet the spirit is life because of righteousness (v. 10). (2) But, further, he who raised Christ from the dead will animate again the mortal body, because the Spirit of Christ dwells in you (v. 11).

Vv. 12-17. Hence we ought not to live after the flesh, since it brings death. Those who are led by the Spirit of God adopted as his sons and heirs.

V. 12. Ἄρα οὖν, a conclusion from vv. 10, 11. — ὀφείλεται (fr. ὀφείλετης, 1 declen.) ἔσμέν, *we are debtors, we are under obligation.* — οὐ τῇ σαρκὶ τοῦ . . . ζῆν (ζάω), *not to the flesh in order to live after the flesh.* The ellipsis, ἀλλὰ τῷ πνεύματι τοῦ κατὰ πνεῦμα ζῆν, *but to the Spirit to live after the Spirit*, is readily supplied to the mind.

V. 13. Reason for the foregoing. εἰ γὰρ . . . ζῆτε. *For if ye live (are in the habit of living, continue to live.* This is the force of εἰ w. the pres. indic.). — μέλλετε ἀποθνήσκειν, *ye are about to die* (something impending and certain). Note the compound ἀπο-θνήσκειν, as in classic Greek, st. θνήσκειν. — εἰ δὲ . . . θανατοῦτε (θανατώω), *but if by the Spirit ye put to death (render dead) the doings (the practices) of the body (if ye continue to put to death, habitually put to death etc.).* — ζήσεσθε, *ye will live.* The condition being fulfilled, the conclusion will certainly follow.

V. 14. Confirmation of ζήσεσθε. *Ye will live; for etc.* ὅσοι κτέ., *as many as (all who) are led by the Spirit of God, these are the sons of God; they partake of his nature and will live.* Death cannot reach either him or his sons: "sons," in opposition to the idea of δοῦλοι in v. 15. — πνεύματι, dat. of agent or doer, w. a pass. verb.

V. 15. οὐ γὰρ ἐλάβετε (λαμβάνω) κτέ. *For (confirmation of οὗτοι . . . θεοῦ) ye did not receive the spirit of bondage (servitude, bond-service) (when the Holy Spirit was imparted).* — πάλιν εἰς φόβον, *(leading you) back again into fear (into the condition in which ye once were).* — πνεῦμα υἱοθεσίας (fr. υἱός, a son, and τίθημι, to put, place, appoint) . . . κράζομεν, *the spirit of adoption (of sonship), in which (spirit) we cry.* — Ἀββὰ ὁ πατήρ (nom. as voc., often in N. T.), *Abba, Father.* The Aramaic word אָבָא was doubtless adopted, first by our Lord, then by his disciples, from the Jewish into the Christian prayers. It would be an address particularly sacred and dear. Cf. Mark xiv. 36, Gal. iv. 6, Note. Luther renders the whole expression, *Abba, lieber Vater (Abba, dear Father);* De Saci (French version, Roman Catholic), *Mon Père, Mon Père (My Father, My Father).*

Vv. 16, 17. A fuller expression of the thought ἐν ᾧ κράζομεν, κτέ. — αὐτὸ τὸ πνεῦμα κτέ. *The Spirit himself (the Holy Spirit which we*

received) *bears witness (testifies) with our spirit*. A recognition of the two as distinct; in opposition to all pantheistic ideas. Paul certainly was no pantheist. — **ὅτι . . . τέκνα θεοῦ**, *that we are children of God*. **τέκνα**, a word indicating more tenderness than *υἱοί*. The figure of adoption recedes, and that of birth, with its inheritance, becomes more prominent. — **εἰ δὲ τέκνα** (sc. *ἐσμέν*), **κτέ.** *And if (as a matter of fact) children, heirs also (or then heirs)*. The figure is borrowed from earthly relations, and must not be pressed too far. The death of the testator is not of course, and cannot be thought of. — **συνκληρονόμοι Χριστοῦ**: more specific than the preceding clause. Not, *joint heirs of etc.*, but *Christ's joint heirs*, i. e. *joint heirs with Christ*. — **εἴπερ**, as in v. 9. — **συν- . . . συν-**, sc. **τῷ Χριστῷ**, *joint heirs with Christ, if indeed we suffer (are suffering) with (him), in order that we may also be glorified with (him), be made glorious with (him, in his kingdom)*: “suffer with him,” suffer as he suffered, suffered for the sake of the gospel, here on earth. This epistle was probably written in the fifth year of the reign of Nero (A.D. 58), some years before the first great persecution (in A.D. 64); yet there were many ways in which the Christians of that day suffered. The assurance of the glorious inheritance in prospect was their chief support, and made them joyful in the midst of suffering.

Vv. 18–30. Encouragements in the midst of sufferings: (1) The future glory far outweighs all present sufferings (vv. 18–25). — (2) The Holy Spirit aids us (vv. 26, 27). — (3) All things work together for good to those who love God (vv. 28–30).

V. 18. **Λογίζομαι γάρ**. *For* (introduces the encouragements in the midst of sufferings) *I reckon (I consider*. The word implies a careful estimate; no hasty, superficial, reckoning. Cf. iii. 28. The change from sing. to plur., or the reverse, is frequent, and without special significance). — **ὅτι οὐκ ἄξια** (sc. *ἐστί* or *εἰσὶ*) **τὰ παθ- κτέ.**, *that the sufferings (the things suffered) of the present time are not worthy etc.* **τοῦ νῦν καιροῦ**, *of the present brief, passing, time; of the present point of time*. He does not say *χρόνου* or *αἰῶνος*. — **πρὸς τὴν . . . δόξαν**, *to be compared with the coming glory*; more lit. *in comparison with etc.* — **ἀποκαλυφθῆναι** (*ἀποκαλύπτω*) **εἰς ἡμᾶς**, *to be revealed in us* (lit. *into us*; the glory not merely appearing to us, passing before our eyes, but *entering into us*, so that we share it, are transformed into the same glory. Cf. 2 Cor. iii. 18).

V. 19. A proof of the greatness and the certainty of the glory to be revealed. — **ἣ γὰρ ἀποκαρδοκία** (cf. *ἀπο-καρ-δοκέω*, *to watch with outstretched head*) **τῆς κτίσεως**. *For the earnest expectation of the creation* (all except man, both animate and inanimate (Alf.); the whole creation with which we are immediately connected,—the earth, and all its tribes of beings, man excepted (Hodge). So the great majority of expositors). —

τὴν ἀποκάλυψιν κτέ., *awaits (expects, is longing for) the revelation (or the revealing) of the sons of God.* The creation (personified here) is represented as earnestly looking for that renovation which will attend the revealing of the sons of God, when it shall be relieved from the curse originally pronounced. Cf. Gen. iii. 17, 18. For the character of this renovation, see Rev. xxi. It is also spoken of in Acts iii. 21, 2 Pet. iii. 12, 13.

Vv. 20, 21. The reason for this longing. τῇ γὰρ . . . ὑπετάγη (ὑποτάσσω). *For the creation was subjected to vanity* (to that state which is vain, unprofitable, useless, entirely different from its original design): οὐχ ἐκούσα, *not of its own will, its own choice.* Cf. 1 Cor. ix. 17, ἐκῶν. — ἀλλὰ . . . ὑποτάξαντα: *but (it was subjected) by reason of (or on account of) him who subjected (it), i. e. to carry out his own purpose, and in the end to secure his own glory.* — ἐφ' ἐλπίδι (W — H. ἐφ' ἐλπίδι: Attic ἐπ' ἐλπίδι) διότι (W — H. ὅτι), *in hope (lit. upon hope) because (or that).* This may be connected logically either with ὑπετάγη or with ὑποτάξαντα. The construction favors the latter, but the logical connection the former: *it was subjected in hope* etc. — καὶ αὐτὴ ἡ κτίσις κτέ., *the creation itself also* (as well as the sons of God) *shall be made free from the bondage (the servitude) of corruption, (and brought) into the freedom of the glory of the children of God:* τῆς φθορᾶς, *the corruption, destruction, ruin, resulting from the ματαιότης, v. 20. — τῆς φθορᾶς . . . τῆς δόξης:* gen. of apposition. Meyer; Winer, p. 531.

V. 22. οἶδαμεν γάρ. (The picture just drawn is truthful.) *For we know* (plur.; cf. note on λογίζομαι, v. 18). — ὅτι πᾶσα ἡ κτίσις κτέ., *that all the creation (or the whole creation) groans together and travails in pain* (as if in childbirth) *together until now.* — συν- . . . συν-: *together;* not, *together with the children of God,* but simply, *together* in all its parts.

V. 23. οὐ μόνον δέ, sc. πᾶσα ἡ κτίσις συνστενάζει κτέ. *And not only* (does the whole creation groan together etc.): ἀλλὰ καὶ αὐτοί, *but ourselves also* (as well as the whole creation). — τὴν ἀπαρχὴν . . . ἔχοντες, *though we have (or while we have) the first fruits of the Spirit;* — “first fruits,” a striking metaphor, borrowed from a well-known Jewish custom: τοῦ πνεύματος, gen. partit.; *the first fruits of the Spirit* already received; the full harvest to come hereafter. — ἡμεῖς καὶ αὐτοί, *we even ourselves* (or *we ourselves also*); repeated for emphasis. W — H. place ἡμεῖς in brackets; Meyer omits it. The sense, without ἡμεῖς, is not materially changed. — ἐν ἑαυτοῖς (= Att. ἡμῖν αὐτοῖς, often in N. T.) . . . ἀπεκδεχόμενοι, *groan within ourselves, while expecting in full* (note the force of ἀπ- with ἐκδέχομαι, *to expect*; cf. ἀποδίδωμι, *to pay what is due, to pay in full*) *adoption as sons.* The spirit of adoption is already received (v. 15), but the full adoption is still expected. — τὴν ἀπολύτρωσιν (appos. w.

νιοθεσίαν) . . . ἡμῶν, *the ransoming (the redemption) of our body*; the ransoming of the body from the bondage of sin, and its transformation to the glorious body, like unto the body of the risen and glorified Redeemer; — that is something which we expect will be accomplished fully hereafter.

Vv. 24, 25. τῇ γὰρ ἐλπίδι ἐσώθημεν (σώζω). *For* (introduces the reason why we are expecting the adoption) *in hope we were saved (were made partakers of salvation)*. Many prefer to render τῇ ἐλπίδι, *by hope*. The dat. may denote either manner or means, *in hope* or *by hope*; and the difference here is not important, — in fact, it may suggest both at once. — ἐλπίς δὲ . . . ἐλπίς, *but hope that is seen* (ἐλπίς here by meton. for *the object of hope*; if that is seen, or while that is seen), *it is not hope*. — ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; *for what any one sees, why does he also hope for it?* W — H. read, ὃ γὰρ βλέπει τίς ἐλπίζει; *for what (one) sees, who hopes for?* or, inverting the Greek sentence, *for who hopes for that which he sees?* — εἰ δὲ . . . ἐλπίζομεν, κτέ. *But if* (as a matter of fact) *we hope (are hoping) for that which we do not see, through (by means of) patience (endurance, steadfastness) we wait for it (we continue expecting it in full)*. διὰ w. the gen., properly *through*, the means. This idea is suitable here: *through patience, by the exercise of patience, we continue* etc. Note the force of the pres. tense.

V. 26. A second encouragement (see analysis vv. 18–31). ὡσαύτως δέ. *And in like manner*: closely joined to what precedes, — we through patience are waiting and expecting; the Holy Spirit helps. — συν-αντι-λαμβάνεται τῇ ἀσθενείᾳ ἡμῶν, *takes to himself (λαμβάνεται, mid.) over against (a burden) (-αντι-) together with (συν-) our weakness (with us wherein we are weak)*. — τό points out the sentence τί . . . δεῖ, as a substantive, the object of οὐκ οἶδαμεν: lit. *For the what we may pray for, as it is necessary (to pray), we do not know*. For this use of τό, see Winer, p. 109. For the subjunc. προσευξώμεθα, *may pray for, or should pray for*, Winer, p. 299. — καθό = (κατὰ ὃ) καθ' ὃ. — ὑπερ-εν-τυγχάνει (*happens in for*), *intercedes for* (ὑπερ-) (us): στεναγμοῖς ἀλαλήτοις, *with* (dat. of manner or means) *groanings that have not been put in words and cannot be put in words, that cannot be spoken, unutterable*. Do we think of all this often enough?

V. 27. ὃ δὲ ἐραυνῶν (Att. ἐρευνῶν) τὰς καρδίας. *And he who searches carefully, he who scans, the hearts*: an O. T. characterization. See 1 Sam. xvi. 7, 1 Kings viii. 39, Jer. xvii. 9 ff. — οἶδεν τί, sc. ἐστί, *knows what is* etc. — τὸ φρόνημα. Cf. note, v. 6; found only four times in N. T. — ὅτι may be viewed as causal, *because he (the Spirit) intercedes according to (the will of) God* (so the most): or it may be declarative, *that, the fact that; knows what is the mind of the Spirit, that he intercedes* etc. (so Meyer,

Hofmann, and some others). Taking *οἶδεν* in its ordinary sense, *δτι* is more naturally declarative (cf. v. 28): *knows . . . that* etc. If with *οἶδεν* we connect the additional idea *approves*, then the causal meaning of *δτι* is suitable. The interpretation of Meyer adheres most closely to the ordinary meaning of the words, and makes equally good sense. — Winer's interpretation of *κατὰ θεόν*, *before God*, seems too great a departure from the usual meaning of *κατά* w. the acc. — *ὑπὲρ ἁγίων*. Note the omission of the article, — *for, in behalf of, saints*.

V. 28. A third encouragement (analysis vv. 18-31). — *οἶδαμεν δέ*. *And we know*. Some render *δέ* *but*; so Alf., Godet (*mais*). This seems far less natural. — *τοῖς ἀγαπῶσιν . . . εἰς ἀγαθόν*. This is rendered in two different ways: *to those who love God all things work together for good*; or, *with those who love God he works all things (or in all things) for good* (so Meyer, et al.); yet the former is preferred generally. — *πάντα*, *all things*, i. e. all their fortunes and experiences, trials included. — *τοῖς . . . οὖσιν*. Meyer, Hofmann, et al., find in this a causal meaning: *since they are the called according to (his) purpose*. It is usually viewed as an additional statement in the same const. w. *τοῖς ἀγαπῶσιν*: *to those who love God . . . to those who are called* etc. Both clauses suggest the reason *why all things work* etc.

Vv. 29, 30. *δτι*: causal; introduces a confirmation and fuller statement of the thought in *τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν*. — *οὗς*: anteced. *τούτους* understood (cf. v. 30); object of *προώρυσεν*: *For whom he fore-knew* (*προέγνω, προγινώσκω*), (*these*) *he predetermined also*. Note carefully the full meaning of *προέγνω* (see L. and Sc.), *he knew, judged, decided, beforehand*: *προώρυσεν*, fr. *πρό*, *before*; and *ὀρίζω*, *to bound, mark out by boundaries, determine*, fr. *ὅρος*, *a boundary*. — *συμμόρφους κτέ.*, (*to be*) *con-formed to the likeness* (the spiritual likeness) *of his Son*. *σύμμορφος* may take either the dat. or gen. So in Latin, *similis, affinis, communis*, etc. — *εἰς τὸ εἶναι αὐτὸν κτέ.*, *to the end that he* (the Son) *should be* (the) *first-born among many brethren*. — (V. 30) *and whom he predetermined, these he also called*; *and whom he called, these he also accounted righteous*; *and whom he accounted righteous, these he also glorified*. Note the succession of thoughts: *knew and decided upon beforehand*; *predetermined, set apart by boundaries beforehand*; *called*; *accounted righteous*; *glorified*. These five things are predicated of every one who is saved. The first being predicated, the rest follow in succession with absolute certainty. Buttmann (p. 202) views these aorists as *gnomic*, i. e. used in the statement of a general truth. Note *προ-*, *beforehand*; — how long ago, we are not here informed. Cf. Eph. i. 4.

Vv. 31-39. The apostle dwells on the leading thought of vv. 29, 30. "The entire passage (note the logical relation of *δτι*,

v. 29, and οὖν, v. 31) is a commentary on v. 28; and what a commentary!" (Meyer.) "Quid unquam Cicero dixit grandiloquentius?" (Erasmus.)

Vv. 31, 32. Τί οὖν . . . ταῦτα; *What then shall we say to (in view of) these things?* What conclusion shall we draw? — εἰ ὁ θεὸς (sc. ἐστίν) κτέ. *If God (is) for us, who (is) against us?* A triumphant inquiry. Note the expressive brevity, *God for us, who against us?* "God for us" sums up the thought of vv. 29, 30. — V. 32 contains the great argument, — the reason for believing that God is for us. — ὅς γε (emphatic and restrictive particle) . . . ἐφέισατο (φείδομαι, w. gen., and various other constructions; see L. and Sc.), *He at least who did not spare (did not draw back from) his own Son.* — ἀλλὰ . . . παρέδωκεν (παράδιδωμι) αὐτόν, *but delivered him up for us all.* Bear in mind unto what God delivered him up, — "for us all," i. e. all who are described in this connection, vv. 29, 30. — πῶς οὐχί (emphat. neg.) κτέ., *how shall he not also with him graciously give as all things?* χαρίσεται; χαρίζομαι, χάρις, *give as a pure favor, graciously give, freely give: τὰ πάντα, all things;* i. e. all things which belong to salvation, to the work of Christ. Worldly possessions are not even thought of in this connection. The apostle says elsewhere (Phil. iii. 8) that he counts them but refuse (σκύβαλα) that he may win Christ.

Vv. 33, 34. Exultant language! τίς ἐγκαλέσει (ἐν, καλέω) . . . θεοῦ (emphat. position); *Who shall bring any charge against God's elect* (against persons whom GOD has chosen)? — θεὸς ὁ δικαίων· τίς ὁ κατακρίνων; *God (is) the one who accounts righteous; who (is) he that condemns (decides against)?* The question needs no answer; in fact, contains within itself the answer. No accuser dares to appear. — All this may afford us perfect assurance; but this is not all. Χριστὸς . . . ἐντυγχάνει ὑπὲρ ἡμῶν. *Christ Jesus (is) the one who died, yea rather who was raised, who is at the right hand of God, who also intercedes (is interceding) for us.* With this punctuation and rendering agree Meyer, W — H., Godet, Hodge, et al. Others punctuate and render thus: *Who shall bring any charge against God's elect? Shall God who accounts them righteous? Who is he that condemns them? Is it Christ who died, yea rather who was raised etc.?* So Alf., et al. The first rendering seems preferable.

Vv. 35, 36. In view of what Christ has done and is still doing for us, comes with great force the question, τίς ἡμᾶς χωρίσει κτέ.; *Who shall separate us from the love of Christ?* (from the love which he has for us; gen. subjective: so the most. Others understand it as gen. objective, — from the love which we have for Christ. Why not both? Why exclude entirely either idea?) — θλίψις κτέ. *Shall tribulation etc. (separate us from the love of Christ)?* This question suggests rather the idea of our love for Christ; objective gen. Note the word τίς, *who?* One might

expect here, in view of what follows, τί, *what? what shall separate* etc? Yet observe that τίς is either masculine or feminine, and so agrees grammatically with the nouns that follow. Hence it may be rendered grammatically, *what?* The last word in the long list, μάχαιρα, suggests the citation from the O. T., Ps. xlv. 23 (in the words of the LXX). — καθὼς γέγραπται ὅτι (this belongs to the citation, and is not rendered) ἕνεκεν σοῦ κτέ. *As it has been written, on thine account we are put to death* (ὅλην τὴν ἡμέραν, acc., extent of time) *all the day long (through all the day, i. e. at every hour of the day some of us are liable to be put to death).* — ἐλογίσθημεν (λογίζομαι): *we are accounted, or we have been accounted.* I much prefer this rendering of the aor. here. Cf. HAD. GNOMIC AORIST: "The aorist, in this use, is freely interchanged with the present." Meyer renders it, "*wie Schlachtschafe geachtet worden sind* (Aor.);" Godet, "*nous avons été envisagés comme des brebis de boucherie.*" Many, however, prefer to render it, *we were accounted* etc. This quotation from the O. T. might remind the Christians of that day that their sufferings were in accordance with the experience of the righteous in former ages.

V. 37. ἀλλ' ἐν τούτοις πᾶσιν. *But in all these things:* the things just mentioned, v. 35. — ὑπερνικῶμεν (ὑπερ-νικάω), *we conquer over and above, we conquer triumphantly.* — διὰ τοῦ ἀγαπήσαντος ἡμᾶς, *through him who loved us.* This, comparing it with v. 35, also with the doxology in Rev. i. 5 (τῷ ἀγαπῶντι ἡμᾶς, καὶ λούσαντι κτέ.), refers more naturally to the Son, — his love being here presented as the most prominent exhibition of his character.

Vv. 38, 39. πέπεισμαι (πείθω) γάρ: a confirmation of ὑπερνικῶμεν: *we conquer over and above; for I am persuaded* etc. (πέπεισμαι, 1st pers. sing.; cf. λογίζομαι, v. 18; but ὑπερνικῶμεν, v. 37, 1st pers. plur. No stress is to be laid on this change of number). — οὔτε θάνατος οὔτε ζωή, *neither death nor life*, the two principal states or conditions in which the human being may find himself; hence mentioned first among the causes or powers which might be supposed to influence us. — οὔτε ἄγγελοι οὔτε ἀρχαί, *neither angels nor principalities.* The question whether good or bad angels are here meant seems irrelevant: *angels* in the general sense, viewed as beings having far more power than men. So ἀρχαί, *principalities*, in the same sphere with angels. — οὔτε ἐνεστώτα (pf. act. particip., fr. ἐν-ίστημι) οὔτε μέλλοντα, *neither things present nor things to come:* in the most general sense; not to be limited to a particular class of things, as trials. — οὔτε δυνάμεις, *nor powers, forces*, of whatever description; used also in the most general sense. — οὔτε ὕψωμα οὔτε βάθος, *neither height nor depth;* no extent of space shall be sufficient to separate us etc. — οὔτε τις κτίσις ἐτέρα, *nor any other creature (or creation);* nothing else that has been created. — δυνήσεται . . . τοῦ θεοῦ, *shall be able (shall have the power) to separate, to part, us* (χωρίσαι, 1st aor. act. infin., fr. χωρίζω,

akin to *χρῆς* and *χῶπος*) *from the love of God*; shall be able to make any space between us and the love of God. — τῆς ἐν Χριστῷ κτέ., *which is in Christ Jesus our Lord*. Above, p. 35, ἀπὸ τῆς ἀγάπης τοῦ Χ., *from the love of Christ*; here, the same love is spoken of as *the love of God which is in Christ Jesus our Lord*; — two modes of viewing the divine love, indicating at the same time the closest union of God and Christ.

The rendering above of vv. 38, 39, follows the punctuation and rendering of Meyer, and for the most part the punctuation of Tisch. W — H. place no comma or other point in the entire sentence. Another rendering would be, *neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature*, etc. The grouping in pairs, as Meyer has done, seems, however, more natural and expressive: *neither . . . nor, neither . . . nor*, etc.

The rapturous emotions of the apostle nowhere overflow more abundantly than in this passage; and yet, true to himself, he does not lose his hold for a moment of the logical thread.

CHS. IX. — XI. — On the rejection of Christianity by the greater part of the Jews; — a topic which could not be silently passed over in this discussion.

CHAP. IX. — Vv. 1–5. Paul expresses his profound sorrow respecting his own people, especially in view of the great privileges which they had enjoyed. — Vv. 6–29. A vindication of the justice of God. — Vv. 30–33, to v. 21 in Ch. X. The blame with the Jews themselves.

Vv. 1, 2. This is introduced without any connective. The topic presents a most painful contrast to the exultant joy implied in what is said just before. V. 1 contains an unusually solemn and emphatic assurance: *I speak the truth in Christ, I do not falsify*. ἐν Χριστῷ, *in Christ*, as the element in which Paul lived. — συμμαρτυροῦσθαι μοι κτέ., *my conscience bearing witness with me in the Holy Spirit* (the element in which his conscience had its activity). — ὅτι λύπη κτέ., *that I have great sorrow and unceasing agony in my heart*. Paul does not yet mention the cause of his sorrow; that appears in the next verse, introduced with γάρ.

V. 3. ἠϋχόμεν (εὐχομαι in classic Gr. unites the two ideas of offering vows and prayers; in N. T., *to pray, to wish, to long for*). It is not certain whether the imperf. here denotes an actual state of mind, *I was wishing, I was praying* (in my great anxiety for my brethren,) (so Hofmann, von Hengstenberg); or whether we are to view it as conditional, sc. *ἔν, I could wish, I could pray* (so the most). The ellipsis of *ἔν* w. this form

of conditional sentence occurs in classic Greek, but oftener in N. T. Win. p. 305, Butt. § 139, 2, d. Cf. Rom. vii. 7, Gal. iv. 15, 20. — *ἀνάθεμα εἶναι αὐτὸς ἐγώ* (subject of the infin., *αὐτὸς ἐγώ*, same as that of the finite verb; hence in the nom.), *that I myself were anathema* (cf. Gal. i. 8, note). — *ἀπὸ τοῦ Χριστοῦ*: connect w. *ἀνάθεμα*: *from Christ, away from Christ*. — *ὑπέρ*; *for, in behalf of*. (It is not necessary here to depart from the ordinary meaning of *ὑπέρ* w. gen., and render it *instead of, in place of*.) — *κατὰ σάρκα* clearly qualifies *τῶν συγγενῶν μου*, though the article *τῶν* is not repeated before it: *my kinsmen according to (the) flesh*. Cf. the prayer of Moses, Ex. xxxii. 32.

V. 4. *οἵτινές εἰσιν*, *who are, since they are* (*οἷτινες, quippe qui*): *Ἰσραηλεῖται*, the ancient, venerable, name; described by the three relative clauses, *ὧν . . . ὧν . . . ἐξ ὧν*. — *ὧν ἡ υἰοθεσία*, sc. *ἐστίν*: *to whom belongs the adoption*; who in ages past, in distinction from all the other nations, were *τοῦ θεοῦ υἱοί*. The word is here used in a national sense. In ch. viii. 15, *υἰοθεσία* is used in quite a different connection, and with a different reference. — Note the succession of clauses, each made distinct by *καί . . . καί . . . καί . . . καί . . . καί*. — *ἡ δόξα* refers, it is thought, to the glorious appearances in the wilderness, and over the tabernacle. Cf. Heb. ix. 5. — *αἱ διαθήκαι*, *the covenants*, made with Abraham and the patriarchs. To refer this to the tables of stone on which the law was written, or to the Old and New Testaments, does not suit the connection. (The N. T. was not yet written in full.) — *ἡ νομοθεσία*, *the giving of the law* (on Mount Sinai). This occurred once only; but the covenants were made at successive times. — *ἡ λατρεία*, *the religious service*, particularly the impressive religious ceremonies of the temple. Cf. Heb. ix. 1. — *αἱ ἐπαγγελίαι*, *the promises*, the most important of which were those relating to the Messiah.

V. 5. *ὧν οἱ πατέρες*, sc. *εἰσίν*, *to whom belong the fathers*; by which they would understand *κατ' ἐξοχήν* Abraham, Isaac, and Jacob. Cf. Exod. iii. 15, iv. 5, Acts iii. 13, vii. 32. — *καὶ ἐξ ὧν ὁ Χριστὸς κτέ.*, *and from whom (or of whom) is Christ (or the Christ)*. This is the last particular named, and is by far the most important distinction of the Jewish nation. — *τὸ κατὰ σάρκα*, *so far as relates to (the) flesh*. *τό* points out the phrase, acc. of specification: *ὧν* after *ἐξ* relates to *Ἰσραηλεῖται*, not to *πατέρες*; if it related to *πατέρες*, *καί* would be omitted. — *ὁ ὧν . . . ἀμήν*. The punctuation of Tisch., 8th edit., placing a period bet. *σάρκα* and *ὁ*, makes this an independent sentence, — an ascription of praise to God: *May God who is over all be praised for ever. Amen.* W — H. place only a comma before *ὁ*, thus making *ὁ ὧν* agree w. *ὁ Χριστός*: *who is* (lit. *the one being*) *over all, God blessed for ever. Amen.* The first reading seems scarcely to have been thought of by the early church. It introduces a doxology very abruptly, and makes no account of the particip. *ὧν*. An

overwhelming majority of scholars, both ancient and modern, adopt the second rendering.

Vv. 6–13. The promise of God not made void by the exclusion of a part of Israel.

Vv. 6, 7. Οὐχ οἶον (sc. ἐστίν) δὲ ὅτι. *But (it is) not of such a character as that; more freely rendered, it is not as though.* Bear in mind the leading thought,—the fact that so large a portion of the Jews were rejecting Christ. The const. οὐχ οἶον ὅτι is unusual. — ἐκπέπτωκεν (ἐκ-πίπτω), *has fallen out, has failed, has come to nought.* — οὐ γὰρ (introduces the explanation) πάντες κτέ. *For not all those (who are descended) from Israel, (not all) these are (in reality) Israel, i. e. Israelites.* The word “Israel” is here naturally understood in two different senses: first, as the name of the patriarch; and, secondly, as the name of his descendants. — οὐδ’ ὅτι εἰσιν κτέ., *nor, because they are Abraham’s seed, are they all children.* — ἀλλ’ ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα (cited verbatim from the LXX, Gen. xxi. 12): *but, in Isaac shall a seed be called for thee.* The descendants of Isaac, not those of Ishmael, shall be called thy seed, and accounted thine heirs.

V. 8. τοῦτ’ ἐστίν, *that is, id est*, introduces the explanation of the quotation. — οὐ τὰ τέκνα . . . τοῦ θεοῦ: *not the children of the flesh, (not) these are the children of God.* Note in this verse the conception, that those who are the genuine, spiritual, descendants of Abraham, are at the same time viewed as τέκνα τοῦ θεοῦ, *children of God.* — ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, *but the children of the promise*,—the promise contained in the words just quoted. — λογίζονται, *are reckoned.* Note the frequent recurrence of this word in this epistle: in ch. iv., 11 times; in the epistle, 19 times. — εἰς σπέρμα, *for a seed*, entering into that relation.

V. 9. ἐπαγγελίας γὰρ κτέ. (a confirmation of τὰ τέκνα τῆς ἐπαγγελίας, *the children of the promise*). *For this is the word of promise; or, more literally, this word (the one which follows) (is one) of promise.* — κατὰ τὸν καιρὸν τοῦτον, *at this (definite) time, at this season*, in the following year. Cf. Gen. xvii. 21, εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἐτέρῳ.

V. 10. οὐ μόνον δέ, *And not only (so).* Not only in the instance just cited do we see *God’s purpose according to election* (ἢ κατ’ ἐκλογὴν πρόθεσις τοῦ θεοῦ, v. 11), but also in another yet more marked instance. — ἀλλὰ καὶ . . . τοῦ πατρὸς ἡμῶν, *but Rebecca also, having conceived by one, our father Isaac.* In this instance both children had the same parents. In the former, the sons were born of different mothers, one of these a bond-woman: it was natural that the son of the bond-woman should give place to the son of the free-woman. But in this instance no such ground of choice appears: hence it was *the purpose of God according to election.*

The Greek sentence, begun in v. 10, is resumed with a change of construction (anacoluthon) in v. 12.

Vv. 11, 12. μήπω γὰρ γεννηθέντων (γεννάω, *to beget*; pass. *to be begotten*; also, *to be born*, as here), κτέ.: *for though they (the twins) had not yet been born and had not done anything good or bad.* αὐτῶν is not expressed with these participles, but would be readily understood. No doubt, the readers of this epistle were familiar with the narrative. — ἵνα . . . μένη (the final clause placed before the principal clause, v. 12), *in order that the purpose of God according to election might remain, might stand*: ἡ πρόθεσις (πρό, τιθημι), *the setting, placing, determining, beforehand*; the purpose: κατ' ἐκλογὴν (ἐκ, λέγω), *according to a picking out, a choice, a selection.* This clause bet. ἡ and πρόθεσις, attributive position. μένη, antithetical to ἐκπέπτωκεν, v. 6. — οὐκ ἐξ ἔργων ἀλλ' κτέ. (the position of this clause connects it most readily w. μένη), *(and this was) not of works, but of him who was calling.* — ἐρρέθη (L. and Sc. φημί) αὐτῇ, *it was said to her*: ὅτι, before the *oratio recta*; not translated. — ὁ μείζων δουλεύσει τῷ ἐλάσσονι: cited verbatim from the LXX: lit. *the greater shall serve the less.* This is usually rendered, *the elder shall serve the younger*; yet Meyer adheres to the ordinary and strict meaning of μείζων and ἐλάσσων. The prediction proved true, not only in the case of the two sons, but also of their descendants.

V. 13. καθὼς γέγραπται (γράφω), *even as it is written*, — Malachi i. 2, 3 (cited, with a slight variation in the order, from the LXX), — τὸν Ἰακώβ ἠγάπησα κτέ., *Jacob I loved, Esau I hated*, i. e. before their birth (v. 11 and v. 12), *this was said to her*; and exactly in accordance with this is the language of the prophet. All this illustrates the ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ.

Vv. 14-18. No injustice on the part of God in all this.

V. 14 proposes the question which naturally occurs to the human mind: Τί οὖν ἐροῦμεν; *What then shall we say?* μὴ ἀδικία κτέ.; *Is there unrighteousness with God? By no means!*

Vv. 15, 16. γάρ, a confirmation of μὴ γένοιτο. — τῷ Μωϋσῇ . . . λέγει. *For he saith to Moses.* It would seem all the more solemn and weighty as addressed to Moses. Cf. x. 5, 19 — ἐλεῆσω δὲ ἃν ἐλεῶ (pres. subjunc.), κτέ.: cited verbatim from the LXX, Exod. xxxiii. 19: *I will have mercy (on him) on whom I have mercy, and I will have compassion (on him) on whom I have compassion*; — an expression of the most absolute sovereignty, implying an absolute right of choice: hence there can be no possible unrighteousness in the exercise of choice. δὲ ἃν w. the subjunc., a conditional relat. sentence. — ἄρα οὖν οὐ τοῦ θέλοντος, sc. ἐστίν. *So then it is not of him who wills* (it, i. e. the obtaining of what is implied or

involved in the words ἐλεῶ and οἰκτεῖρω), *nor of him who runs, but of God who has mercy.* τρέχοντος, spoken primarily of one who runs in the competitive race; hence, of any great exertion. Observe that in the exercise of this sovereign choice, God is here spoken of as ἐλεώντος, *having mercy.* This is often forgotten.

V. 17. γάρ introduces a confirmation of the same great principle of God's sovereignty by an example familiar to the Jewish mind, — an example of one who was hardened; the opposite of ἔλεος. — ὅτι introduces the citation, as in v. 12. — εἰς αὐτὸ τοῦτο, (*looking*) *into this itself, with this very end in view.* — ἐξήγειρά (ἐξ, ἐγείρω) σε, *I raised thee up.* — ὅπως ἐνδείξωμαι (aor. mid. subjunc., fr. ἐν-δείκνυμι) ἐν σοὶ κτέ., *that I might show (exhibit) in thee (i. e. in thine overthrow) my power.* — καὶ ὅπως διαγγεῖν (2 aor. pass. subjunc. of διαγγέλλω) κτέ., *and that my name might be published abroad in all the earth:* τὸ ὄνομά μου, *my name,* as the name of the one who had wrought such wonders. The latter part of this quotation is from the LXX verbatim; the first part is somewhat changed. Cf. Exod. ix. 16.

V. 18. Conclusion from the foregoing and the statement of a general principle. — ἄρα οὖν . . . σκληρύνει. *So then on whom he will he has mercy and whom he will he hardens.* The ellipsis w. θέλει is readily supplied: θέλει ἐλεεῖν . . . θέλει σκληρύνειν, *on whom he wishes (to have mercy) (on him) he has mercy, and whom he wishes (to harden) (him) he hardens.*

“Whatever difficulty there lies in this assertion, that God *hardeneth* whom He will, lies also in the daily course of His providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history; but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions.” (Alford.) An exceedingly important statement.

Vv. 19–21. Man not in a condition to call in question the dealings of God.

V. 19. Ἐρεῖς (L. and Sc. φημί) μοι οὖν. *Thou wilt say to me then (in view of the statement, v. 18).* — τί ἔτι μέμφεται; *Why does he still find fault?* — τῷ γὰρ βουλήματι κτέ The preceding question implies, he has no reason to find fault; *For who withstands his will?* τὸ βούλημα (only twice in N. T., fr. βούλομαι, *I wish, or I will*), *that which has been willed, or wished;* cf. Acts xxvii. 43: the usual word in N. T. for “will” is θέλημα. ἀνθέστηκεν (ἀντί, ἵστημι), perf. in form, pres. in meaning. The questions in this verse are those of the unrenewed man in every age.

V. 20. ὦ ἄνθρωπε, *O man, O human being.* — μενούγγε (μέν, οὖν, γέ), *indeed then, nay but, yea rather* (Alf., L. and Sc.); *ja wohl* (Meyer); *bien plutôt* (Godet). It does not contradict, but shows the absurdity, of what precedes. — σὺ τίς εἶ ὁ ἀνταποκρινόμενος (ἀντί, ἀπό, κρίνομαι) τῷ θεῷ, *thou, who art thou that (acting as a judge, κρινόμενος) repliest against God?* — μὴ ἔρεί τὸ πλάσμα τῷ πλάσαντι (πλάσσω) · τί . . . οὕτως; *Shall the thing that has been moulded say to him who moulded it, Why didst thou make me thus?* Note the force of the neg. μὴ in a question anticipating a neg. answer. In the next sentence, οὐκ anticipates an affirmative answer. This question implies nothing more than the absolute dependence in every respect of the creature on the Creator.

V. 21. ἡ (introduces a new illustration) οὐκ ἔχει . . . τοῦ πηλοῦ, *or has not the potter a right over the clay: ἐκ τοῦ . . . φυράματος* (fr. φυράω, *to mix, to knead; τὸ φύραμα, that which has been mixed, the mass*), *from the same mass* (the mass of clay mixed with water). — ποιῆσαι w. ἐξουσίαν, *a right to make.* — ὁ μὲν . . . ὁ δέ = Att. τὸ μὲν . . . τὸ δέ, *the one . . . the other: σκεῦος*, apposition: *from the same mass to make the one (part, portion) a vessel for honor (put into that use), the other (part) for dishonor?* This illustration was familiar to the readers of the O. T. (cf. Is. xxix. 16, xlv. 9, 10; Jer. xviii. 6: also in the Apocrypha); and would therefore have all the more force to the readers of this epistle. God's sovereignty, his absolute right (ἐξουσίαν) to carry out his own pleasure, without giving account to any creature, is the thought presented in this illustration.

Vv. 22-29. God's long-suffering and the end in view.

Vv. 22, 23. εἰ δὲ κτέ. A conditional sentence with the apodosis suppressed, — a construction found in classic as well as N. T. Greek, — with an interrogation point at the end of v. 23. So W — H. The force is best given by the English, *What if*. Following the punctuation of Tisch., we render: *What if God, though willing (θέλων) to show his wrath and to make known his power (τὸ δυνατόν αὐτοῦ, that which was possible on his part), endured in much longsuffering (much patience) vessels of wrath completely fitted (κατηρτισμένα, καταρτίζω) for destruction (to enter into destruction) and (what if he did this) in order that he might make known the riches (the wealth) of his glory upon vessels of mercy which he had made ready beforehand (προητοίμασεν, πρό, ἐτοιμάζω) for glory (to enter into glory)!* The sentence in English is rather an exclamation than a question. The apodosis of the sentence, read as a condition, would be somewhat thus: If God resolved to act in the manner here described, what will a created being have to say? See Win. and Butt. on Aposiopesis. In respect to any theological difficulties connected w. κατηρτισμένα and προητοίμασεν, see remarks on v. 18. Other constructions of the sentence have been

proposed, but the one above given seems the most natural. For fuller discussions of the theological questions here involved, the student is referred, if he has a taste for such discussions, to the larger commentaries.

Vv. 24, 25, 26. οὗς . . . ἡμᾶς. Antecedent in the relative clause = ἡμᾶς οὗς κτέ. The sentence takes up and expands the thought ἐπὶ σκεύη ἐλέους, upon vessels of mercy . . . (upon) us, whom he also called, not only from the Jews, but also from the Gentiles. — ἐν τῷ Ὁσηέ, in (the book of) Hosea, ii. 25. The variation from the original is very considerable, both in the order and structure of the clauses, and in the application of the words. — καλέσω τὸν οὐ λαόν μου, I will call the one (who is) not my people: λαόν μου, (this one I will call) my people. — καὶ τὴν οὐκ ἡγαπημένην (ἀγαπάω), and her who is not loved (has not been loved): ἡγαπημένην, (I will call) loved. — καὶ ἔσται κτέ. Hosea, i. 10, nearly verbatim from the LXX. καὶ ἔσται is not the language of the apostle, but part of the citation. It = Heb. כִּי־יִהְיֶה. W — H. place only a comma after αὐτοῖς, and this seems better. The citation seems intended to show that it is in keeping with God's dealings in the past to receive and own as his people those who had not been his people, — a confirmation particularly of ἀλλὰ καὶ ἐξ ἐθνῶν.

V. 27. Ὅσαίτις δὲ κράζει. Is. x. 22, 23. A confirmation from prophecy that the rejection of a large part of Israel was but the fulfilment of that which had long before been declared. The statements of both prophets taken together confirm v. 24: that of Hosea, ἀλλὰ καὶ ἐξ ἐθνῶν: that of Isaiah, οὐ μόνον ἐξ Ἰουδαίων. The first, the acceptance and adoption of Gentiles; the second, the rejection of Jews. — κράζει, cries, loudly proclaims: ὑπέρ, respecting, concerning. Note this use of ὑπέρ in later Greek. — ἐὰν ᾗ . . . θαλάσσης, If the number of the sons of Israel be as the sand of the sea: τὸ ὑπόλειμμα σωθήσεται (σάζω), the remnant (that which has been left behind, only that) shall be saved; or, as in R. V., it is the remnant that shall be saved.

V. 28. A continuation of the same citation, denoting the certainty and the speedy execution of that which is predicted. — λόγον γὰρ . . . ἐπὶ τῆς γῆς For finishing (συντελεῶν, σύν, τελέω) and cutting short (his) word, the Lord will execute (it) upon the earth: λόγον, word; quicquid dixit (Erasm.). Meyer remarks that the LXX did not understand the original Hebrew, and translated it incorrectly; yet Paul follows very nearly the LXX, giving the same general thought. The student will also observe how different the reading of this verse in the recent critical editions is from earlier editions of the Gr. Test.

V. 29. A further confirmation from prophecy that the remnant only shall be saved. — The punctuation of Meyer and of Godet, placing a

comma after *καί*, and connecting it with *εἰ μή*, seems preferable: thus, *And, even as Isaiah has prophesied, unless the Lord of Sabaoth had left to us a seed, we should have become as Sodom, and should have been made like Gomorrah* (lit. *and as Gomorrah we should have been made like*). Cited verbatim from the LXX, Is. i. 9. — *προείρηκεν* (*πρό, ἔρηκεν*, L. and Sc. *φημί*), *has prophesied* (so Meyer, Godet, De Wette, Thol., et al.); *has said before*, i. e. in a preceding part of his prophecy (so Beza, Calvin, Grotius, Erasm., Alf., et al.). It is difficult, and surely not very important, to decide between these two renderings. — *Σαβαώθ*, Heb. *לַיהוָה*, *of hosts*. "The apostle appears to have retained the Hebrew word untranslated, because it is so retained in the LXX." (Stuart.) — *ἐγενήθημεν* (*γίγνομαι*, later *γίνομαι*). Note this form of the aor. in later Gr., st. *ἐγενόμην*, pl. *ἐγενόμεθα*.

Vv. 30-33. The blame of their rejection falls on the Jews themselves. The reason for this here briefly stated; then more fully developed in ch. x.

Vv. 30, 31. The student has already become familiar with the *Τί οὖν*; and *Τί οὖν ἐροῦμεν*; in the style of Paul. The question is here answered in vv. 30, 31; and the way is thus prepared for *διατί*; and the important principle stated in vv. 32, 33 — *ὅτι*: declarative. *That* (answer to the question) *the Gentiles, who followed not* (lit. *those not following, or though they followed not*) *after righteousness, obtained righteousness, etc.* The words *διώκοντα* and *κατέλαβεν* (*κατα-λαμβάνω*) suggest the picture of one running in the race-course and obtaining the prize. *ἔθνη*, *the Gentiles*, or *Gentiles*, without the article in Greek, as only a part, not all, are meant. — *δικαιοσύνην δὲ τὴν ἐκ πίστεως*, *but the righteousness, that of faith*; more freely rendered, *but the righteousness which is of faith*. *δέ* (cf. iii. 22), *but*; *aber*, Meyer; *mais*, Godet: cf. Win. p. 443. *δικαιοσύνην* made definite by *τὴν ἐκ πίστεως* (so in iii. 22; *δικαιοσύνη* made definite by the gen. *θεοῦ*), *the righteousness which springs out of, results from, faith* (*die aus dem Glauben kommende*, — Meyer). Note the emphatic repetition of *δικαιοσύνην*, and, in v. 31, of *νόμον*. — *Ἰσραὴλ δέ*: *but Israel* (i. e. the great body of the nation). — *νόμον δικαιοσύνης*: *a law of righteousness*, i. e. a law which should secure righteousness. — *εἰς νόμον οὐκ ἔφθασεν* (*φθάνω*): *did not come into a law (of righteousness)*. *δικαιοσύνης*, repeated in some MSS. after the second *νόμον*, belongs in thought w. both words. *φθάνω*, in classic Greek, *to come first*. For the meaning *to come*, in N. T., see Matt. xii. 28, Luke xi. 20, 2 Cor. x. 14, 1 Thess. ii. 16.

Vv. 32, 33. *διατί*; *Why? For what reason* (did Israel fail)? — *ὅτι* (causal) . . . *ἔργων*, sc. *ἐδίωξαν δικαιοσύνην*, *because* (they followed after a righteousness) *not resulting from faith, but as if resulting from works*: *ὥς* suggests that such a pursuit was only a vain imagination. — *προσέ-*

κοψαν (προσκόπτω) κτέ., *they stumbled, they struck against, the stone of stumbling*: τῷ before λίθω, to denote an object well known, as foretold by the prophet. — ἰδοὺ τίθημι κτέ. The quotation unites two passages in Isaiah, — viii. 14, and xxviii. 16. Cf. 1 Pet. ii. 6, 7, *Behold I place etc.* — καὶ ὁ πιστεύων ἐπ' αὐτῷ, *and he who has his faith (resting) upon it.* This stone of stumbling and rock of offence would be understood at once as referring to the Messiah. — καταισχυνθήσεται (κατ-αισχύνω), *shall not be put to shame, made ashamed.* The expression in the LXX is οὐ μὴ καταισχυνθῇ, which is not an accurate rendering of the Heb. שִׁיחַ נִלְחָ. It is thought by some (Reiche, Olsh., Hofmann) that the LXX had before them a different Hebrew reading. Note that Paul adopts the sense given by the LXX, although in a different form of the Greek verb.

CHAP. X. — The thought in Ch. IX. 30-33 more fully developed.

Vv. 1-4. The reason why the Jews were rejected. — Vv. 5-10. Salvation designed for Gentiles as well as Jews. — Vv. 11-17. The gospel should be preached to all. — Vv. 18-21. The calling of the Gentiles predicted in the Old Testament.

Vv. 1, 2. Note in the address 'Ἀδελφοί, the affection which was undoubtedly unfeigned. — μέν without any corresponding δέ. — ἡ εὐδοκία (cf. Matt. xi. 26; Luke ii. 4, x. 22; Eph. i. 5, 9; Phil. i. 15, ii. 13; 2 Thess. i. 11) . . . καὶ ἡ δέησις κτέ., *the goodwill of my heart and my supplication to God (is) for them (that they may be led) into salvation.* ὑπὲρ αὐτῶν, *for them.* One might expect here ὑπὲρ ὑμῶν, *for you*; but the epistle was addressed to the Roman church, composed both of Gentiles and of Jews who believed in Christ. These were the persons meant by 'Ἀδελφοί; hence he naturally uses the 3d pers. in speaking of the Jewish nation as a whole. — εἰς σωτηρίαν, the end in view in connection with ἡ εὐδοκία . . . ἡ δέησις, *goodwill . . . supplication.* Note the article ἡ w. δέησις as an unemphatic possessive pronoun (also the dif. bet. δέησις and προσευχή, *supplication, prayer*; cf. Eph. vi. 18). — μαρτυρῶ γὰρ αὐτοῖς (introduces a reason for this goodwill and supplication). *For I testify (I am a witness) for them* (dat. of interest; or, *in respect to them*, dat. of reference). — ζῆλον θεοῦ (objective gen.), *a zeal for God.* — ἀλλ' οὐ (sc. ζῆλον θεοῦ ἔχουσιν) κατ' ἐπίγνωσιν, *but (they have) not (a zeal for God) according to knowledge*; not according to an intelligent and correct view of the plan of salvation. Their zeal is quite disproportionate to their knowledge. γνῶσις, *knowledge*; ἐπίγνωσις, *a thorough, full knowledge.*

V. 3. γὰρ introduces the explanation and confirmation of οὐ κατ' ἐπίγνωσιν. — τὴν τοῦ θεοῦ δικαιοσύνην: cf. i. 17. — τὴν ἰδίαν δικαιοσύνην, *their own righteousness*; i. e. τὴν ἐκ τοῦ νόμου, *that of the law*, that which is established by their own legal observances. — στήσαι (ἵστημι),

to establish, to cause to stand; gültig machen (Meyer). — οὐχ ὑπετάγησαν (2 aor. pass., fr. ὑπο-τάσσω): mid. in meaning; cf. viii. 7, xiii. 1, James iv. 7, 1 Pet. ii. 13: *they did not subject themselves*. Yet this same tense may be used in the strict passive sense; cf. viii. 20.

V. 4. In their attempt to establish their own righteousness they failed: *for*, γάρ, introduces a most important declaration. — τέλος (emphat. posit.) νόμου, *an end (a completion, a termination) of law*, as a system, a means of obtaining righteousness: Χριστός, sc. ἐστίν, *is Christ: εἰς δικαιοσύνην*, (*leading*) *into righteousness*: παντὶ τῷ πιστεύοντι, may be viewed as dat. of interest, or as dat. of reference, *for every one who has faith*, or *in reference to*, *in relation to*. The order of the Greek words in the sentence presents the idea most perspicuously. τέλος νόμου may be viewed as definite, *the end of the law*. This meaning of τέλος, *end, termination*, seems more appropriate here; and it is so understood by a large class of expositors (so Meyer, De Wette, Luther, Augustine, et al.). Yet the word may include also the idea, *end in view, fulfilment*: so many expositors understand the word here. The first meaning seems from the connection to be most prominent.

V. 5. γάρ introduces a series of statements confirming v. 4. — γράφει: historic present. — ὅτι, before the orat. rect., does not belong to the citation. — τὴν δικαί- . . . ἐν αὐτῇ: Levit. xviii. 5: lit. *the man who has done the righteousness which is of the law shall live in it*. The emphatic word is ποιήσας. — ζήσεται (ζῶω), *shall live*; not in the O. T. sense of a prosperous life in the land of promise, but in the N. T. sense of eternal life (ζωὴ αἰώνιος). — Note that Paul attributes Leviticus to Moses as author.

Vv. 6, 7, 8. ἡ δὲ ἐκ πίστεως δικαιοσύνη. *But* (in contrast with what precedes) *the righteousness which comes from faith* (here personified, and hence the words) οὕτως λέγει, *thus speaks*. The following lively imagery is taken from Deut. xxx. 11-14, with such variations as the different connections require. In both passages the language presents one thought in common, — *the word is near thee* etc.; but how different is *the word* in the Old from *the word* in the New Testament! There, it is the ἡ ἐντολὴ and the ποιεῖν αὐτό: here, it is the τὸ ῥῆμα τῆς πίστεως. Paul draws the imagery chiefly from Deut., but the doctrine is radically different. — μὴ εἴπῃς (aor. subjunc.) ἐν τῇ καρδίᾳ σου, *say not in thy heart*. — τίς ἀναβήσεται . . . τίς καταβήσεται, *who shall ascend . . . who shall descend* etc., i. e. *who shall do some great, some impossible thing?* The inquiring sinner often plans some great thing. Instead of accepting with a simple and childlike faith the offer of salvation through Christ, he wishes *to do*, ποιεῖν τοῦτο. — ἀλλὰ τί λέγει; *But what does it* (the righteousness which comes from faith) *say?* — ἐγγὺς σου κτέ., *Near thee is the word . . . the*

word of faith (τῆς πίστεως, objective gen.; the word which points to faith, which makes faith the object held ever in view, the great doctrine) *which we proclaim*. It seems desirable, and not difficult, to distinguish usually in translating between εὐαγγελίζω, κηρύσσω, and καταγγέλλω: *to tell the glad tidings, to preach; to proclaim* (as a κήρυξ); *to announce* (as a messenger, an ἄγγελος). To render them all by the one English word *preach*, is certainly very faulty.

V. 9. ὅτι may be understood as causal, *because*; or as declarative, *that*. In the former sense it would be a confirmation of the preceding sentence; in the latter, a fuller statement. — ἐὰν ὁμολογήσης (aor. subjunc. of ὁμολογέω) . . . καὶ πιστεύσης (same const. w. ὁμολογήσης) . . . σωθήσῃ (fut. pass. of σώζω.) (A future condition stated distinctly and vividly—Goodw. Supposition with probability—Had. The aor. subjunc. in conditional sentences is often nearly equivalent to the Latin fut. perf.—Had.): *if thou confess . . . and have faith, or if thou shalt confess . . . and have faith . . . thou shalt be saved*. — ἐν τῷ σώματί σου . . . ἐν τῇ καρδίᾳ σου correspond to the same clauses above. — Ἰησοῦν: obj. of ὁμολογήσης, κύριον in appos. with it: *Jesus (as) Lord*. — ἐν τῇ καρδίᾳ σου. Observe that Paul locates the faith of which he is speaking in the heart, not in the head,—an important difference. Observe also Paul's test of faith,—that God raised this Jesus from the dead. This statement is in reference to the question in v. 7. — σωθήσῃ, *thou shalt be saved, shalt be rescued from death and made a partaker of the salvation through Christ*. It means, therefore, much more than ζήσεται, v. 5.

V. 10. An explanation and confirmation of v. 9. Note the succession of sentences beginning γάρ . . . γάρ . . . γάρ . . . γάρ . . . γάρ, each one confirming the preceding. — καρδίᾳ . . . στόματι: dat. of means: *with (the) heart . . . with (the) mouth*. — πιστεύεται εἰς δικαιοσύνην . . . ὁμολογείται εἰς σωτηρίαν, *faith is exercised (leading) into righteousness . . . confession is made (leading) into salvation*. The verbs are impers. Note the parallelism, after the Hebrew style.

Vv. 11, 12. πᾶς ὁ πιστεύων . . . καταισχυνθήσεται (καταισχύνω). *Every one who has faith (resting) on him shall not be put to shame*. αὐτῷ and αὐτόν (v. 9) are readily referred to Ἰησοῦν: cf. ix. 33. For πᾶς . . . οὐ, cf. Win. § 26, Butt. p. 121. Note that Paul, in stating again this great fundamental doctrine, now adds for emphasis πᾶς, *every one*, which is not expressed above, ix. 33, and is not in Isaiah, either in the Hebrew or in the LXX. — οὐ γὰρ ἐστὶν διαστολή: a confirmation of πᾶς: *for there is no distinction (no drawing asunder, no separation) both of Jew and of Greek, i. e. in respect to the acceptance of those who have faith; the subject now under consideration*. Note continually the word Ἕλλην, *Greek*, in the sense of Gentile,—every one in distinction from the Jew. — ὁ γὰρ αὐτὸς

κύριος πάντων, sc. ἐστίν: *for the same Lord (belongs to) all, (is Lord) of all.* κύριος here naturally means Christ. Cf. v. 9; also xiv. 9, Phil. ii. 11, Acts x. 36. — πλουτῶν εἰς πάντας κτέ., *being rich towards all, being rich* (and imparting his riches so that they enter) *into the midst of all who call upon him.*

V. 13. πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται (aor. subjunc. mid.) . . . σωθήσεται. *For every one, whosoever shall call (or shall have called) on the name of the Lord, shall be saved.* Note the emphat. πᾶς ὃς ἂν, *on the name of the Lord*, i. e. with a recognition and acknowledgment of "what his name imports, — to wit, the sinner's only hope, his Redeemer, Justifier, Lord, final Judge" (Hackett). Cf. Acts ii. 21; Joel ii. 32, cited verbatim fr. the LXX.

Vv. 14, 15. πῶς οὖν ἐπικαλέσωνται, *How then shall they (or may they, can they) call on him etc.* Note here after πῶς the aor. subjunc. forms, except ἀκούσονται. The change from fut. indic. to aor. subjunc. is so slight that the difference in the popular pronunciation would probably not be perceptible to the ear; and hence, in instances like these and many others in N. T. Greek, there could be scarcely a perceptible difference of meaning. Cf. Meyer, *in loco*. — εἰς ὃν οὐκ ἐπίστευσαν, *in whom (directing attention into whom) they did not have faith.* — πῶς δὲ κτέ., *and how shall they have faith in him whom they have not heard?* (so Meyer, Vulgate, R. V.,) or, *of whom they have not heard?* (so nearly all expositors.) The connection certainly seems to require this meaning of οὗ οὐκ ἤκουσαν, *of whom, in regard to whom etc.* — πῶς δὲ . . . κηρύσσοντος; *and how shall they hear without one making proclamation?* — πῶς δὲ . . . ἀποσταλῶσιν (ἀποστέλλω); *and how shall they make proclamation unless they be sent?* By whom sent? The answer is implied in v. 17: διὰ ῥήματος Χριστοῦ. — καθὼς γέγραπται· κτέ. (and they shall be sent; for this is implied in the words of the prophet), *even as it has been written, How beautiful are the feet of those who preach the good things, or who publish the good tidings of the gospel!* Note the close logical connection of this whole paragraph. The citation is a free rendering of Is. lii. 7. The immediate object, carrying out the thought οὐ . . . διαστολή κτέ., v. 12, is to show the propriety of preaching the gospel to the Gentiles.

Vv. 16, 17. ἀλλ' κτέ. *But (though thus published) not all listened to the gospel, to the good tidings.* (And this is in conformity with the words of the prophet.) *For Isaiah says, Lord, who put faith in our report? ἀκοῇ, the sense of hearing, the act of hearing, the thing heard, the report.* Cf. John xii. 38. See also Gal. iii. 2, ἀκοῆς, note. The citation is from Is. liii. 1, verbatim from the LXX. — ἄρα κτέ. *Accordingly* (a conclusion from the prophetic words, which suggest a negative answer; and a confirmation of v. 14) *faith (comes) by (as a result of) hearing* (cf. definitions

of ἀκοή, v. 16); and hearing, through the word of Christ: ἡ, generic article: πίστις . . . ἀκοή, sc. ἐστίν. Some editors read here, θεοῦ st. Χριστοῦ, through the word (that which has been spoken) of God. The thought of the apostle is not materially changed.

V. 18. ἀλλὰ λέγω. *But I say (I ask).* — μὴ οὐκ ἤκουσαν; *they did not fail to hear, did they?* The answer, no! is suggested by the neg. μὴ: the neg. οὐκ is in close connection with the verb (οὐκ ἀκούω, *I do not hear, I fail to hear*). Note the difference bet. ἀκούω, *I hear*; and ὑπακούω, *I hear to, I listen to, I obey*. — μενοῦνγε (emphasizes the negation implied in the question), *certainly not*: (that was not possible, for) *into all the earth went out their sound*; and *into the limits of the habitable world, their words*. Ps. xviii. 5, cited verbatim fr. the LXX. αὐτῶν . . . αὐτῶν refer here naturally to the persons making the proclamation. In the Ps. (numbered xix. Eng. version) they refer to the heavens, which declare the glory of God.

V. 19. ἀλλὰ λέγω, as above. — μὴ . . . οὐκ (as in v. 18) ἔγνω (γινώσκω); *Israel did not fail to know, did he?* (That is not possible; for) *First* (in the order of time, among those who predicted the extension of the gospel to the Gentiles) *Moses says*. The ellipsis after οὐκ ἔγνω is variously supplied. The most natural is, *Israel did not fail to know the fact here declared*, — the proclamation of the gospel to the Gentiles. — ἐγὼ . . . ἐπ' οὐκ ἔθνει, *I will move you to jealousy with (lit. upon) (that which is) not a nation*. — ἐπ' ἔθνει . . . παροργιῶ (fut., fr. παροργίζω) κτέ., *with a nation not intelligent I will move you to anger*. Deut. xxxii. 21, cited nearly verbatim fr. the LXX."

Vv. 20, 21. Ἡσαΐας δέ: another citation to the same effect. — ἀποτολμᾷ (ἀπό intens. and τολμᾶω) καὶ λέγει (pres. tense, implying the present truth of the words cited). *And Isaiah is very bold and says*. The utterance of these words required some boldness on the part of the prophet. — εὑρέθην (εὐρίσκω) . . . ἐπερωτῶσιν (ἐπ-ερωτάω): cited nearly verbatim from the LXX, but with an inversion of the clauses: *I was found by those who did not seek me*; *I became manifest to those who did not ask of me*: τοῖς . . . ζητοῦσιν, *by those not seeking me*; dat. of agent or doer. Win. § 31, 10. — ἐγενόμην, in the LXX ἐγενήθην: ἐπερωτάω, *to ask, to question, to interrogate*; used often in the gospels, only twice in the epistles. — πρὸς δὲ . . . λέγει. *But* (in contrast with those referred to in v. 20) *respecting Israel he* (the prophet, in the name of God) *says*. — ὅλην τὴν ἡμέραν: acc. of time, denotes duration: *all the day long, the whole day through*. — ἐξέπτεασα (ἐκ-πετάννυμι) κτέ., *I stretched out, I extended, my hands* (the attitude of one inviting or imploring) *towards a people disobeying and contradicting*: ἀπειθοῦντα is particip., not adj., and may equally well be rendered lit. The old English word *gainsaying*, is not

clearly understood by the majority of people. — Note carefully the doctrine here presented. God is represented as stretching forth his hands ; thus inviting and entreating Israel to come to him. A large portion disobey and say, no ! These, and these only, God finally rejects. We have here, then, the fact of human responsibility clearly stated.

CHAP. XI. — God's plan in the rejection of a large part of Israel.

Vv. 1-10. This rejection not total ; but in part. — Vv. 11-24. The rejection attended with blessed results to the Gentiles ; and not to remain perpetual. A word of warning to the Gentiles. God's goodness and severity alike manifest in all this. — Vv. 25-32. The ultimate gathering in of the Jews with the Gentiles. — Vv. 33-36. A glance at the vast plan of God, with an expression of adoration.

V. 1. **Λέγω οὖν.** *I say then ;* — a false inference from ch. x. vv. 19-21, is thus introduced and refuted. — **μὴ ἀπώσατο** (ἀπ-ωθέω) κτέ. *Did God cast off (reject) his people ?* Note here again the force of **μὴ** in a question : *God did not cast off his people, did he ?* **μὴ γένοιτο** (no !) *by no means !* — an expression of horror at the thought suggested by ἀπώσατο. Note the pron. αὐτοῦ w. τὸν λαόν, *his own people* ; implying the impossibility of a complete and permanent rejection. — **καὶ γὰρ ἐγὼ . . . εἰμὶ**, *for I also am an Israelite* ; and, as such, I cannot admit the supposition. So the argument is viewed by De Wette and Meyer. The common and more natural view is, that Paul adduces his own case in disproof of the supposition ; and the following clauses (*from the seed of Abraham, the tribe of Benjamin*) are in confirmation of the statement that he was actually an Israelite. Benjamin and Judah had long been known as the chief representatives of Israel. It is inferred from the reasoning here that the larger part of the church in Rome must have been of Gentile origin. Cf. Godet.

V. 2. **οὐκ ἀπώσατο.** *God did not cast off.* Note the clear distinction bet. οὐ and μὴ (v. 1). — **αὐτοῦ** The classical scholar will observe how seldom the reflexive pronoun is used in recent critical editions of the N. T. — **ὃν προέγνω**, *whom he foreknew*. Note that this verb contains the idea of decision as well as foreknowledge. God could not change his plan thus formed in eternity. Cf. viii. 29. — **ἢ οὐκ οἶδατε** introduces a proof, from an analogous case in the past, that God had not rejected his people : *Or* (cf. ix. 21, note) *do you not know* etc. — **ἐν Ἠλείᾳ w. τί λέγει ἢ γραφή**, *what the scripture says in Elijah*, i. e. *in (the narrative concerning) Elijah*. — **ὡς ἐντυγχάνει κτέ.** : connect w. οὐκ οἶδατε : *how he intercedes* (cf. viii. 27, 34, Heb. vii. 25) *with God against Israel ?*

V. 3. The words of Elijah, cited freely from the LXX; 1 Kings xix. 10. — *κατέσκαψαν* (*κατασκάπτω*), *they dug down, destroyed to the foundations*. — *κάγώ* (*καὶ ἐγὼ*) *ὑπελείφθην* (*ὑπολείπω*) *μόνος κτέ.*, *and I was left alone and they are seeking etc.*

V. 4. *ὁ χρηματισμός* (only here in N. T.), *the divine response, the answer of God* (to this complaint). — *κατέλιπον κτέ.*, *I left, or have left*, etc. Cited fr. 1 Kings xix. 18, with some variations both from the LXX and from the Hebrew. — *ἐμαυτῷ*, *for myself*, for my own service; in distinction from idol-worship. — *οὔτινες τῇ Βάαλ*, *who did not bend, or have not bent, a knee to Baal*; — the Phœnician god, thought by some to represent the planet Jupiter; by others, the sun. The latter is more probable. Note here the gender, *τῇ B.* In 1 Kings xix. 18, it stands *τῷ B.* So, in other passages, it is sometimes masc., sometimes fem. The suggestion is made that Baal was viewed as an androgynous divinity.

V. 5. *οὕτως οὖν . . . καιρῷ*. *So therefore* (corresponding to this fact in O. T. history) *in the present time also*. — *λείμμα*, *something left, a remnant*. Cf. *ὑπόλειμμα* (W — H. *ὑπόλοιμα*), ix. 27. — *κατ' ἐκλογὴν χάριτος*, *according to an election of grace* (an election not founded on merit, but as an act of favor). Connect this closely in thought with *γέγονεν*, perf., *has arisen and is*.

V. 6. An emphatic repetition of the thought *κατ' ἐκλογὴν χάριτος* in the negative form, *οὐκέτι ἐξ ἔργων*. — *εἰ δὲ χάριτι*, sc. *λείμμα γέγονεν*. — *οὐκέτι ἐξ ἔργων*, sc. *ἐστίν*, *but if it is* (if a remnant has arisen) *by grace, it is no longer a result of works*: *οὐκέτι*, *no longer, no more*, does not imply that such a result ever actually took place; but *οὐκέτι* is to be understood in a logical, not a chronological, sense, — *no longer* can it be argued and affirmed. For this logical use of *οὐκέτι*, cf. vii. 17, 20, Gal. iii. 18; also the frequent logical use of *νῦν*. — *ἐπεὶ . . . χάρις*, *since* (if that were so) *grace becomes no longer grace*; *grace* (definite, *ἡ χάρις*, *the divine favor*) *becomes no longer grace (divine favor)*, — loses its distinctive character, ceases to be grace.

V. 7. *Τί οὖν*; *What then?* What must be our conclusion? The answer follows. — *ὃ ἐπιζητεῖ Ἰσραὴλ*, *what Israel* (viewed as a whole, as a nation) *is searching for* (namely, *δικαιοσύνην*): *τοῦτο οὐκ ἐπέτυχεν* (*ἐπιτυχάνω*), *this it* (the nation) *did not obtain, did not find*. Note here *ἐπιτυχάνω* w. the acc.; usually w. gen. — *ἡ δὲ ἐκλογὴ ἐπέτυχεν*, *but the election* (abstract for the concrete, *those who were elected*) *obtained (it)*. — *οἱ δὲ λοιποὶ ἐπωρώθησαν* (*πωρώω*), *and the rest* (*those who were left, when the few were chosen and taken out*) *were made πῶρος* (a kind of marble), *were made as stone, were hardened*, so as to be incapable longer of receiving religious impressions.

V. 8. *καθάπερ* (= *κατὰ ἅπερ*) *γέγραπται*, *according to the very things*

which have been written. This hardening, *πώρωσις*, is not a new thing in the history of the nation. It took place in the days of Isaiah, and even of Moses; Deut. xxix. 4, Is. xxix. 10. The sentence following is a free use of the words in the LXX, combined from both passages in one statement. — *ἔδωκεν . . . κατανύξως*, *God gave to them a spirit of stupor* (or *torpor*, or *numbness*). — *ὀφθαλμοὺς . . . ὧτα*: same const. w. *πνεῦμα*: (God gave to them) *eyes that they should not behold, ears that they should not hear*: *τοῦ μὴ βλέπειν, τοῦ ἀκούειν*, may be regarded as limiting genitives; lit. *eyes of not beholding, ears of not hearing*, i. e. *eyes not fitted for beholding, ears not fitted for hearing*. But this use of *τοῦ* w. the infin. is far less common, and cannot apply in v. 10. No theological difficulty would be avoided by this rendering. — *ἕως . . . ἡμέρας*, *until this day*. What we now witness, says Paul, is nothing new. It began long ago, and has been continued to this very day. We may best understand what is said in this verse if we remember that this terrible spirit of torpor was punitive, sent as a punishment for sin. It is only by keeping this thought in mind that we gain any just conception of God's dealings.

Vv. 9, 10. Another citation to the same effect. — *καὶ Δαυὶδ λέγει*. *And David says*. That which follows is a free citation from the LXX, Ps. lxxix. 23. Scholars differ in opinion as to the authorship of this psalm. Hengst. et al. regard it as actually composed by David. Meyer et al. give it a much later date. If Meyer is correct in his opinion, then the word "David" would be used as a title of the entire collection of Psalms. This is possible; and so the name "Moses" may be used as a title of the Pentateuch, synonymous with the title "the Law." But it is by no means certain that Meyer is correct in his opinion. — *γενηθήτω . . . εἰς παγίδα κτέ.*, *let their table be turned into a snare and into a trap* (or a net) *and into a stumblingblock and (so) into a recompense to them*. *θήραν* is not in the original (as we now have it), and seems to have been added by Paul for a fuller expression of the thought. It means primarily *a hunt, a chase*, and is rendered by Meyer *Jagd*. By a natural metonymy, it may mean the instrument for catching game, *a net*, or *a trap*. — *σκάνδαλον*, a later form of *σκανδάληθρον*, primarily *a trap-stick* on which bait is fastened; hence anything on which one stumbles. — *ἀνταπόδομα* (fr. *ἀντί, ἀποδίδωμι*), *something given back in full, a full recompense*. The word is not found in classic Greek, but often in the LXX. — *σκοτισθήτωσαν* (*σκοτίζω, σκότος, darkness*) *κτέ.* *Let their eyes be darkened, be filled with darkness*: *τοῦ μὴ βλέπειν*, *in order that, to the end that, they may not behold*. — *καὶ τὸν νῶτον* (usu. *τὸ νῶτον*) . . . *σύνκαμψον* (*σύν, κάμπτω*), *and do thou bend together their back continually*. This may indicate the carrying of a heavy burden; or, in connection with what precedes, it may picture the groping of one who cannot see.

For the better understanding of all this, refer to Chap. IX. 31-33; then turn to what follows, vv. 11-24.

V. 11, ff. The end in view in this exclusion and hardening of the Jewish nation. **Λέγω οὖν**, as in v. 1, calls special attention to what follows. — **μὴ ῥηταισαν** (πηταῶ) **ἵνα πέσωσιν** (πίπτω); *did they stumble that they might fall?* Cf. **προσέκοψαν** (προσ-κόπτω, *to strike against*), ix. 32. Both words are spoken of the same thing, — the rejection of Christ. **ἵνα πέσωσιν**; *that they might fall?* so that the οἱ λοιποί, v. 7, might be perpetually lost, and never won over to Christ? This is emphatically denied. — **τῷ αὐτῶν παραπτώματι** (παράπτωμα, fr. παρα-πίπτω), *by their fall*; lit. *by their fall aside*. Cf. ch. v. 15, 16, 17, 18, 20, where the same word is rendered *offence*; R. V. *trespass*. — **ἡ σωτηρία τοῖς ἔθνεσιν**, sc. **γέγονεν**, *salvation (has come) to the Gentiles*. With the thought here expressed, cf. Matt. xxi. 43, xxii. 9; Acts xiii. 46, xxviii. 28. — **εἰς τὸ παραζηλώσαι** (παραζηλώω) **αὐτοὺς** (the end in view), *so as to incite them to jealousy*; the reverse of **ἵνα πέσωσιν**. Cf. x. 19.

V. 12. **δέ**, continuative, *and*, or it may be rendered *now*, — a transition to a most animating thought. — **εἰ δὲ τὸ παράπτωμα αὐτῶν . . . τὸ ἥττημα αὐτῶν**, sc. **ἐστίν**, **κτέ**. *Now if their fall (is) the wealth of the world, and their loss the wealth of the Gentiles*. Thus far the *protasis* of the sentence. **πλοῦτος κόσμου, πλοῦτος ἐθνῶν**: implied in **ἡ σωτηρία τοῖς ἔθνεσιν**, v. 11. — **πόσῳ μᾶλλον κτέ**. (the *apodosis* of the sentence), *how much more (shall) their fullness (be)*, sc. *the wealth etc*. Meyer remarks: the conclusion is “from a happy effect of a worse cause, to a happier effect of a better cause” (a *felici effectu causae peioris ad feliciorum effectum causae melioris*). **ἥττημα**: not a classic word; occurs in the LXX, Is. xxxi. 8; also in 1 Cor. vi. 7. Apparently another form of **ἥττα**, the opposite of **νίκη**: yet in meaning it seems more closely related to **ἥττων**, in its primary sense, *less*. Thus in the Vulg., **τὸ ἥττημα αὐτῶν**, *diminutio eorum*, *their being made less*; *their reduction to a small number*, *leur réduction à un petit nombre* (Godet). So the majority of commentators. — **τὸ πλήρωμα αὐτῶν**, *their being made full, their full number*. We may then render: *Now if their fall is the wealth of the world, and their reduction to a small number the wealth of the Gentiles, how much more (shall) their increase to the full number (become all this): plenitudo eorum*, Vulg.; *leur plénitude*, Godet. — Note **αὐτῶν . . . αὐτῶν . . . αὐτῶν**, referring to the Jewish nation as a whole; **κόσμου** and **ἐθνῶν**, all others, in distinction from them.

Vv. 13, 14. **ὑμῖν δὲ λέγω κτέ**. *And I speak (I say this, the last part of v. 12) to you Gentiles*, who may suppose that I am wholly devoted to you, and care little or nothing for my own nation. — **ἐφ’ ὅσον** has been understood here in three different ways: 1. as temporal, *so long as*, *quamdiu*;

2. as causal, *inasmuch as*, quia : 3. as denoting quantity or degree, in quantum, hactenus, *in so far as*; *in so fern* (De Wette); *in wie fern* (Meyer); *en tant que, pour autant que* (Godet). The last seems preferable. Cf. Matt. xxv. 40. In the same sense εἰς ὅσον and καθ' ὅσον may be used. — μέν here, as often in the style of Paul, without a following δέ. Perhaps some such thought as this may be suggested: *In so far, therefore, as I am an apostle of the Gentiles, I glorify my ministry*, (but at the same time I have also in my mind and heart the conversion of my own nation; and I strive) *if by any means etc.*, v. 14. — εἴπως . . . τὴν σάρκα, *if by any means I may move to jealousy my flesh*, my kindred according to the flesh: παραζηλώσω (παραζηλώ) and σώσω (σώζω) after εἰ, fut. indic.; cf. i. 10. — αὐτῶν refers to the idea contained in τὴν σάρκα (collective). τινάς would indicate that Paul had little hope of reaching any very considerable portion of the Jews. The self-righteous feel less deeply their need of a Saviour.

V. 15 continues the thought in v. 12. — γάρ introduces a reason for the earnest longing expressed in vv. 13, 14. — εἰ γὰρ ἡ ἀποβολὴ αὐτῶν (sc. ἐστίν) καταλλαγὴ κόσμου. *For if the rejection of them (the casting of them away) is the reconciling of the world* (proves to be the occasion of reconciling the world). Cf. πλοῦτος κόσμος, v. 12. — τίς, st. τί, agreeing w. ἡ πρόσληψις, sc. ἔσται, *what (will) the receiving (of them) (be) etc.* — εἰ μὴ ζωὴ ἐκ νεκρῶν; *but life from the dead?* Does this mean the resurrection at the end of the world? So many have understood it (Chrys., Origen, Theod., Thol., Meyer, Hofm., et al.). Does it not rather mean *life*; not in the sense of ἀνάστασις, but *life* in the usual N. T. sense, — spiritual life, with all the blessings of redemption? (So Calvin, Beza, Beng., Krummacher, Kahnis, Stuart, Hodge, Godet, Shedd, et al.) Not only the ordinary meaning of ζωὴ in the N. T., but the whole argument, seems to me to favor the last interpretation. Note the expressive and lucid brevity of the Greek: *For if the rejection of them the reconciliation of the world, what the receiving but life from the dead?*

V. 16. δέ continuative: εἰ δὲ . . . φύραμα. *And if the first fruit is holy, the mass also* (the mass, from which the specimen was taken). φύραμα (fr. φυράω, *to mix, to knead*) means *a mass of something kneaded*; or *something mixed with a fluid*. See L. and Sc. It does not mean *a lump*, as that word is now generally understood; i. e. a hard piece of something, as a *lump of sugar*: Meyer, *die Teigmasse*; Godet, *la masse*. — καὶ εἰ ἡ ῥίζα . . . κλάδοι, *and if the root is holy, the branches also (are holy)*. The same thought under another metaphor. Who are meant here by ἀπαρχή and ῥίζα? The usual answer is, the patriarchs, or perhaps Abraham; φύραμα and κλάδοι, their descendants, the Jewish nation. The word *holy* is used here in the common O. Test. sense; not with reference to moral character, but as consecrated to God. Another interpretation of the

metaphors, that ἀπαρχή and ῥίζα denote the first Jewish converts to Christianity, is less probable.

Vv. 17–24. The metaphor continued. The Gentile converts warned against a proud exultation, and exhorted to humility.

V. 17. εἰ δέ τινες . . . ἐξεκλάσθησαν (ἐκ-κλάω). *And if some of the branches were broken out* (thus indicating those Jews who were rejecting Christianity). — σὺ δὲ κτέ., *and thou, though of a wild olive, wast grafted in among them.* ἀγριέλαιος may be subst., see L. and Sc.; yet Meyer and others more naturally regard it as an adj., *of a wild olive.* ὧν, concessive, *though* etc. ἐν αὐτοῖς, i. e. κλάδοις, *among them*, the branches: the rendering, *in place of them*, i. e. of the branches broken out, seems extremely forced. — καὶ συνκοινωνός . . . ἐγένου, *and didst become joint partaker of the root of the fatness of the olive.* συνκοινωνός may be taken as adj. (so L. and Sc.), *jointly partaking of* etc.: τῆς πιότητος may be viewed as gen. of apposition (cf. Win. p. 531) w. τῆς ῥίζης, *the root of the fatness*, or *the root, that is the fatness, of the olive*: καὶ before τῆς πιότητος, in some editions, is not well attested.

V. 18. μὴ κατακαυχῶ (imperat. pres. 2d pers. sing. of κατα-καυχάομαι) τῶν κλάδων, *do not boast against the branches*; more freely rendered, *do not glory over* etc. This compound verb occurs only here in Paul's epistles; elsewhere in N. T. only in James ii. 13, iii. 14: it occurs in the LXX, but not in classic Greek. The simple verb is frequent. — εἰ δὲ κατακαυχᾶσαι (for the form, cf. ii. 17, note), *but if thou boastest against (them).* By the term *branches*, are we to understand the branches of the olive tree as a whole, i. e. the Jewish nation (so Meyer); or the branches which were broken out? The latter is the usual interpretation (Chrys., Theod., Erasm., De Wette, Alf., Shedd, et al.). — οὐ σὺ κτέ. The apodosis of the sentence is very elliptically expressed. More fully, it would be somewhat thus: (*remember that*) *thou dost not bear the root, but the root thee.* The position of οὐ is such as to throw special emphasis on σὺ: *not thou the root . . . but the root thee* (σέ also emphat.).

V. 19. οὖν, *therefore* (still seeking perhaps a ground of boasting) *thou wilt say* (ἐρεῖς, fut.). — ἵνα ἐγὼ κτέ., *in order that I* (emphat.) *might be grafted in.*

Vv. 20, 21. καλῶς. *Very well!* Lat. *euge*; cf. L. and Sc. Our simple word *well* is far from being as emphatic as καλῶς. The fact stated in v. 19 is admitted, but not as a ground of boasting. — ἀπιστία, πίστει. It is desirable in English to retain the same stem for both words, as in the Greek: *by* (or *because of*) *their want of faith . . . by thy faith* (the article with both words as an unemphatic possess. pron.). — ἔστηκας, *thou standest* (in thy place as a branch). — μὴ . . . φρόνει, ἀλλὰ φοβοῦ

(pres. imperat. mid.), *be not highminded (do not entertain lofty thoughts), but fear* (the opposite of boasting, may denote a reverential fear). — **εἰ γὰρ κτέ.**, introduces the reason for the exhortation. — **οὐκ ἐφέεσαιο** (φέεδομαι). Note the neg. οὐκ in a condition. Win. p. 477. — **τῶν κατὰ φύσιν κλάδων**, *the natural branches* (lit. *the according to nature branches*), in distinction from those which were grafted in: φύσιν may be rendered *nature*, yet with the idea of *growth* made prominent. — **οὐδέ**, intens. neg., *not even*: σοῦ, accented, hence emphatic: **φέεσεται**, *not even thee will he spare* (if wanting in faith).

V. 22. **Ἴδε** (imperat. aor. of εἶδον, Att. ἰδέ) οὖν, *Behold therefore*: a conclusion from vv. 20, 21. — **χρηστότητα, ἀποτομίαν**, made definite by the gen. θεοῦ, *God's goodness (or kindness) and severity*. — **ἐπὶ τοὺς πεσόντας ἀποτομία**, sc. ἐστίν, *upon those who fell* (upon the branches that were broken out and fell from the olive tree) *severity*. — **ἐὰν ἐπιμένῃς κτέ.**, *if thou abide upon his goodness* (cf. προσμένειν τῇ χάριτι, Acts xiii. 43), not falling away through ἀπιστία. — **ἐπεὶ καὶ σὺ ἐκκοπήσῃ** (fut. pass., fr. ἐκκόπτω), *since* (otherwise, i. e. if thou do not abide upon his goodness) *thou also shalt be cut out* (τέμνω, *to cut*, the generic word; κόπτω, *to cut by striking*; Eng. *chop*).

V. 23. **κἀκεῖνοι** (= καὶ ἐκεῖνοι) **δέ**. *And (δέ) they also (καί)*: **ἐνκεντρισθήσονται** (ἐν-κεντρίζω), *shall be grafted in*: they also, thus placing them side by side with the branches from the wild olive tree. — **ἐὰν μὴ . . . ἀπιστία**, *if they do not abide upon* (the ground where they now stand) *their unbelief, their withholding of faith*. — **δυνατὸς γὰρ ἐστίν κτέ.**, *for God is able to graft them in again*. **πάλιν** does not mean *a second time*, but *back* in their original place in the olive tree. The doctrine of falling from grace and a second conversion is wholly foreign to this passage, since the branches were cut out on account of ἀπιστία. They had never exercised faith.

V. 24. **γάρ**, a confirmation particularly of ἐνκεντρισθήσονται, *they shall be grafted in*. — **εἰ γὰρ . . . ἀγριελαίου** (subst. fem.). *For if thou wast cut out from an olive tree which was wild by nature*. — **καὶ παρὰ φύσιν . . . καλλιέλαιον**, *and contrary to nature wast grafted into a good olive*. The wild olive, though bearing some resemblance to the good olive, is smaller and has no fruit. Scions from the good olive may be grafted into the wild olive and bear fruit, — as the pear with us is grafted into the thorn; but it would be contrary to nature (παρὰ φύσιν) to take scions from the wild olive and graft them into the good olive, — as nobody with us would graft a thorn into a pear tree. The apostle's illustration is therefore very striking, and would be well understood by those to whom his letter was addressed. — **οὗτοι**, *these (branches, referring to the unbelieving Jews)*: **οἱ κατὰ φύσιν**, sc. ὄντες, *which are according to nature*: **τῇ ἰδίᾳ ἐλαίᾳ**, *in their own olive, that which is by nature theirs*.

Vv. 25–32. The ultimate conversion of the entire Jewish nation. Citation of prophecies to this effect. All this in accordance with the divine plan.

V. 25. γάρ introduces the confirmation of v. 24. — Οὐ θέλω ὑμᾶς ἀγνοεῖν is used by Paul to call particular attention to something important. — ἀδελφοί: an affectionate address to the entire church, both Jews and Gentiles. — τὸ μυστήριον τοῦτο, w. ἀγνοεῖν, *I am not willing that you continue ignorant (or that you make any mistake, see L. and Sc. ἀγνοέω) in respect to this mystery.* μυστήριον, *something secret*, not generally made known or understood: from the stem μύ, μῦ: sound adapted to the sense, pronounced by closing the lips: cf. Eng. *mum*. In N. T., something understood only by a revelation, ἀποκάλυψις. — ἵνα μὴ ᾦτε . . . φρόνιμοι, *in order that ye may not be, or lest ye be, wise (or sagacious) in your own conceits* (lit. *with or by yourselves; in your own opinions*). By supposing that they understood God's plans better than the Jews at large, they might become conceited. — ὅτι introduces the explanation of μυστήριον. — πώρωσις, *a hardening*. Cf. v. 7. — ἀπὸ μέρους, w. γέγονεν, *has happened in part to Israel*. By whom? See v. 8. — ἄχρις οὗ . . . εἰσέλθῃ (εἰσ-έρχομαι), (to continue) *until the fulness of the Gentiles shall have entered in.* τὸ πλήρωμα: cf. v. 12.

V. 26. καὶ οὕτως, *and so*, i.e. when the fulness of the Gentiles shall have entered in. — πᾶς Ἰσραὴλ σωθήσεται, *all Israel (Israel as a nation) shall be saved*, shall be brought into the Messianic kingdom at that future time. This sentence, on which much has been written, states in simple language the future conversion of the Jews to Christianity. The apostle finds this thought in the prophecy of Isaiah, — combining lix. 20, with a clause from xxvii. 9. — ἐκ Σιών, *out of Zion*. The LXX read ἔνεκεν Σιών, and this corresponds to the Heb. יְיָיִל, *for Zion*. The general idea of a Deliverer for Jacob is the thought in the mind of the apostle; and this idea is conveyed by either form of expression. — ὁ ῥυόμενος, *the one delivering, the one rescuing*; spoken of the Messiah. The Heb. is without the article, יְיָיִל, *a deliverer*. — ἀποστρέψει (ἀποστρέφω) ἀσεβείας κτέ., *he shall turn away impieties (ungodly deeds) from Jacob*. The word Ἰακώβ here, as just before Ἰσραὴλ, denotes the entire nation.

V. 27. καὶ αὕτη, *and this*; namely, that which follows, the idea expressed in ὅταν . . . αὐτῶν (Is. xxvii. 9, w. αὐτοῦ st. αὐτῶν). αὕτη . . . διαθήκη, lit. *this (is) to, or for, them the covenant from me*: (embraced in the words) ὅταν ἀφέλωμαι (ἀφαιρέω) . . . αὐτῶν, *when I shall have taken away their sins*. This use of αὕτη, pointing to what directly follows and to the idea contained in a dependent clause, is found elsewhere in N. T. Greek.

Vv. 28, 29. A further confirmation of the thought in vv. 26, 27. —

κατὰ κτέ., *so far as relates to etc.* — ἐχθροί, sc. εἰσίν: like ἀγαπητοί, pass. in sense: *viewed as enemies* (on the part of God). δι' ὑμᾶς, *on your account*, i. e. so that you might be brought into the Messianic kingdom. — κατὰ δὲ τὴν ἐκλογὴν, *so far as relates to the election, as touching the election*; i. e. the divine act in choosing this people for his own. So Alf., Hodge, Godet, et al. The view of Meyer et al., that τὴν ἐκλογὴν means *the election* in the sense of *the persons elected* (abstract for the concrete), seems less natural. — ἀγαπητοί, sc. εἰσίν, *they* (the Jewish nation) *are beloved*: διὰ τοὺς πατέρας, *on account of the fathers*; on account of the covenant with the fathers, Abraham, Isaac, and Jacob, and the love of God for them. V. 29 confirms the last half of v. 28. — ἀμεταμέλητα (verbal adj., fr. α priv. and μεταμέλομαι, *to change one's purpose, to regret*: the ending -τος denotes what has been done or what can be done) τὰ χαρίσματα κτέ., *the gracious gifts and the calling of God are not regretted, cannot be regretted*. God does not and cannot change his purpose in regard to them. Cf. 2 Cor. vii. 10. With ἡ κλήσις τοῦ θεοῦ, cf. τὴν ἐκλογὴν, v. 28: *the calling of God*, i. e. the act of calling, the divine purpose in calling; *the election*, i. e. the divine act and purpose in electing.

Vv. 30, 31. γάρ introduces a confirmation of v. 29. *For as you were once disobedient to God, but now have obtained mercy through the disobedience of these; so these also have now become disobedient, in order that they also may now, through the mercy (shown) to you, obtain mercy.* The meaning of this sentence is made clear by the preceding reasoning in this chapter. — ὑμεῖς: addressed to the Gentiles. — ποτὲ ἠπειθήσατε (ἀπειθέω): cf. ch. i. 18 ff. — νῦν δέ, *but now*, since your conversion. — τούτων, *of these*, the unbelieving Jews. — ἠπειθήσαν, *became disobedient*. "The aor. of verbs which denote a state or condition generally expresses the entrance into that state or condition." (Good.) — τῷ . . . ἐλεεί belongs w. ἐλεήθωσιν, but is placed before ἵνα to give it greater prominence. — ὑμετέρω, possess. pron. with the force of the objective gen. See Gram., Possess. Pron. — τούτων, οὗτοι, αὐτοί, refer to the unbelieving Jews. — ἵνα, purpose, end in view, in the divine mind.

V. 32, a confirmation of the statement just made — συνέκλεισαν (συνκλείω) . . . τοὺς πάντας. *For God shut up all* (both classes above spoken of, Jews and Gentiles). — εἰς ἀπειθειαν, (having entered) *into disobedience* (to God). It is not said here that God led them into disobedience to himself; but the disobedience was their own voluntary act, and in this state *God shut up all*, — an expression implying their own helpless condition. His purpose, the end in view, in doing this, is expressed by ἵνα . . . ἐλεήσῃ, *that he might have mercy on all* (Jews and Gentiles). This animating thought leads to the exultant expression in the following verses. "According to the entire context, the apostle has in view an epoch in the history of God's kingdom *on the earth*; an epoch which

consequently shall comprehend only the individuals who shall be alive at that moment." (Godet.)

V. 33. "Like a traveller who in ascending an Alpine mountain has arrived at the summit, the apostle now turns and contemplates. Abysses are at his feet, but floods of light fill them; and all around extends an immense horizon, which he takes in with the eye." (Godet.) — ὧς βάθος κτέ. *O depth of riches and wisdom and knowledge of God!* This construction of the genitives in this verse seems grammatically simpler and more natural. It is also preferred by the larger number of scholars ancient and modern. Others make σοφίας and γνώσεως depend on πλούτου, *O depth of riches both of wisdom and knowledge of God!* It is not strange that human wisdom and knowledge should not be able to fathom this depth. The English article may be supplied in translating, *O depth of (the) riches* etc.; yet it scarcely seems necessary. We need not distinguish here very sharply between σοφίας and γνώσεως. The former often corresponds very nearly to our word *philosophy*, and the latter to our word *science*. — ὡς ἀνεξεραύνητα (α priv., ν euphon., ἐξ, ἐραυνάω or ἐρευνάω) . . . ἀνεξιχνίαστοι (α, ν, ἐξιχνιάζω, *to track, or trace out*, fr. ἵχνος, *a track*). For the force of the verbal ending -τος, cf. ἀμεταμέλητα, v. 29, note. *How unsearchable (inscrutable) are his judgments, and (how) past tracing out are his ways!*

Vv. 34, 35. *For who has known the mind of the Lord? or who has arisen (ἐγένετο) (as) his counsellor?* A confirmation of the thought in v. 33, by a citation fr. Is. xl. 13, in the words of the LXX. Cf. also 1 Cor. ii. 16. The first question has been referred to γνώσις and the second to σοφία. — ἢ τίς προέδωκεν κτέ., *or who has first (προ-) given to him and it shall be paid back to him in full (-απο-)?* This question naturally refers to πλούτου. — ὅτι ἐξ αὐτοῦ κτέ. An emphatic negative answer (οὐδεὶς, *no one*) is implied in the foregoing questions; and ὅτι introduces a conclusive reason for this emphatic negation, — *Because out of him (ἐξ αὐτοῦ, denoting the source, God as creator), and through him (God as supporter and governor, by and through whom all blessings come), and into him (εἰς, the end in view, the final cause, — namely, the accomplishment of his good will) are (proceed) all things.* — ἡ δόξα, sc. εἴη (optat. of wishing). It seems very natural and appropriate that this triumphant conclusion of the argument should be followed by an ascription of praise and an ἀμήν.

"Never was a survey more vast (*coup d'œil plus vaste*) taken of the divine plan in the history of the world." (Godet.)

CHS. XII. – XVI. — The second general division of the epistle, practical and hortatory; as distinguished from the first eleven chapters, which are doctrinal.

CHAP. XII. — V. 1. οὖν may very naturally refer to what precedes in ch. xi. vv. 33–35. Some, however, understand it as referring to the entire doctrinal discussion. In either case, it has great force. Note the kindly address, παρακαλῶ . . . ἀδελφοί. Bengel contrasts this with the words of command uttered by Moses. The two ideas of *exhortation* and *comfort* in παρακαλῶ, παράκλησις, and παράκλητος, — words so important in the N. T., — should not be forgotten. No single English words translate them exactly and fully. Perhaps we may translate here, *I exhort*, or *I encourage you, therefore, brethren* (*Je vous exhorte*, Godet; *Ich ermahne*, Luther). The notion of *comfort*, *consolation*, seems not less prominent than that of *entreaty*, in Paul's use of παρακαλῶ and παράκλησις. Cf. v. 8. John alone in N. T. uses παράκλητος, rendered *comforter*, *advocate*. — διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, *by the mercies (the compassionate dealings) of God*. This reference would naturally excite gratitude; and gratitude is a powerful motive to obedience. οἰκτιρμός and ἔλεος are not carefully distinguished either in the old or the revised version. In ch. ix. 15, both verbs ἐλεῶ and οἰκτεῖρω occur, and are distinguished (*to have mercy*, *to have compassion*). The former (ἐλεῶ) makes more prominent the idea of *pity*; the latter (οἰκτεῖρω), that of *sympathetic feeling*. So with the nouns: ἔλεος, *pity*, *mercy*; οἰκτιρμός, *sympathetic feeling*, *compassion*. — διὰ w. the gen. means properly *through*. The thought then is, *while passing through*, and thus experiencing continually God's repeated tokens of compassion, — a powerful motive certainly. — παραστήσαι κτέ., *to present, to offer, your bodies a living sacrifice, holy* (i. e. free from defect and impurity), *well-pleasing to God*. τῷ θεῷ is naturally connected w. εὐάρεστον, not w. the verb: παρίστημι is used in classic Greek also of the offering up of a victim on the altar; cf. Xen. Anab. vi. i. 22. — τὴν λογικὴν λατρείαν ὑμῶν, *which is your reasonable service*. λατρεία means properly *religious service*, but is not limited to the idea of worship; λογικὴν, *pertaining to and approved by the reason* (λόγος). The service should be that of the reason, in opposition to mere external, ceremonial, service. I question whether the rendering, *spiritual service*, which confounds λογικός and πνευματικός, is better than *reasonable*, or *rational* (Stuart), *service*. This clause is in explanatory apposition with παραστήσαι τὰ σώματα ὑμῶν κτέ.

V. 2. μὴ συνσχηματίζεσθε (συν-σχηματίζω, σχῆμα) . . . ἀλλὰ μεταμορφοῦσθε (μετα-μορφῶ, μορφή), *be not fashioned (in conformity) with this world, but be ye transformed (changed in form) by the renewing of the mind*. σχῆμα and μορφή, the radical parts of the verbs, do not differ greatly in meaning. Cf. Phil. ii. 7. Hence the chief difference is found in the

prepositions: *συν-*, *together with*; *μετα-*, like the Latin *trans*, often in compos. denotes change. Some editors have here the infin. (st. imper.) depending on *παρακαλῶ*. — *τῷ αἰῶνι τούτῳ*, *this world*, or *this age*; i. e. the period continuing to the *παρουσία*, the essential character of which period is immorality. Cf. Gal. i. 4, 2 Cor. iv. 4, Eph. ii. 2, etc. *ἀνακαίνωσις* (fr. *ἀνά*, *καίνω*, *καίνος*), *the act of making new again*; occurs but twice in N. T. — *εἰς τὸ δοκιμάζειν ὑμᾶς* (the end in view), *that ye may prove, test, discern* (*apprécier, discerner exactement*, Godet). — *τί* (sc. *ἐστί*) *τὸ θέλημα τοῦ θεοῦ*, *what is the will of God*: *τὸ θέλημα* strictly means *that which has been willed*. — *τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον*: the three words, in the order of a climax, w. one article; in const., a subst. in explanatory appos. w. *θέλημα τοῦ θεοῦ*: *the will of God, that which is good and well-pleasing* (to him) *and perfect*. This seems better than to view them as adjectives, since *εὐάρεστον*, as qualifying *τὸ θέλημα*, is not natural; *the will of God, well-pleasing* (to him), is without meaning.

In vv. 1, 2, we find the motive to Christian consecration and activity: vv. 3–21 the life of the believer as a member of the church. (Godet.)

V. 3. *γάρ*, *for*; in pursuance of this consecration. — *λέγω κτέ.*, *I say* (nearly equivalent to *I enjoin*, cf. ii. 22) *through the grace that was given to me*; i. e. he does not speak by his own personal authority, but by the divine grace given to him. — *παντὶ . . . ὑμῖν*: an emphatic expression: *to every one who is among you*. — *μὴ ὑπερφρονεῖν* (only here in N. T.; fr. *ὑπέρ*, *above*, and *φρονέω*, *to think*; i. e. *to have high thoughts, lofty, proud, thoughts*) . . . *φρονεῖν*: lit. *not to have high thoughts contrary to what it is necessary to think* (*to have thoughts*). Note the paronomasia, *ὑπερφρονεῖν . . . φρονεῖν*. *παρά* w. acc., *contrary to*; a frequent meaning. *δεῖ*: not frequent in the style of Paul; only three times in Rom.: occurs oftenest in the style of Luke. Denotes generally, as here, not merely the idea of necessity, but also that of duty or obligation. — *ἀλλὰ φρονεῖν . . . σωφρονεῖν*: note again the paronomasia: lit. *but to have thoughts (leading) into sober, or sound, thoughts*. Alf. presents the paronomasia thus: *not to be high-minded above that which he ought to be minded, but to be so minded as to be sober-minded*. — *ἐκάστω* (w. *ἐμέρισεν*, *μερίζω*, *μέρος*) . . . *μέτρον πίστεως*, as (i. e. *in proportion as*) *God has imparted to each man a measure of faith*; describes more fully *φρονεῖν . . . σωφρονεῖν*. *ἐκάστω* before *ὧς* for emphasis: *πίστεως* used here in the ordinary N. T. sense, so prominent in this epistle; cf. i. 17.

Vv. 4, 5. The preceding verse is an exhortation to each one to understand his own place, and fill it contentedly and wisely: *γάρ* introduces an illustration which should serve as a convincing motive for this. — *καθάπερ* (*κατά*, *ἄ*, *πέρ*) . . . *ἔχομεν*. *For just as* (*just according as*) *in one*

body we have many members.' — τὰ δὲ . . . πράξιν, and the members have not all the same office (lit. acting, action, function). — οὕτως οἱ πολλοὶ . . . ἐν Χριστῷ, so we, the many (or understanding ὄντες w. οἱ πολλοί, (though) the many), are one body in Christ (the sole bond of union, for out of Christ we should not be ἐν σῶμα): τὸ δὲ . . . μέλη, and members individually one of another; τό belongs to καθ' εἰς, a clause considered as a noun; τό with its clause is acc. of specification: καθ' εἰς st. καθ' ἓνα, is a solecism, somewhat frequent in later Greek: ἀλλήλων limits μέλη; Greek const. of the clause, in respect to the individual, members of one another.

The figure in vv. 4, 5, is carried out still further in 1 Cor. xii. 12 ff.

Vv. 6, 7, 8. ἔχοντες δέ. According to the punctuation of Tisch., this clause is connected with what precedes: and we are (sc. ἐσμέν) having etc.: so also De Wette, Lach., et al. It is more usual to begin here a new sentence (so W — H., R. V., Alf., Meyer, Godet, Hodge, Lange, Shedd, et al.): And having gracious gifts, differing etc. — The elliptical structure which follows can hardly be imitated in English. We easily supply what is suggested: after εἴτε w. the acc., ἔχομεν: after προφητεῖαν, προφητεύωμεν: after διακονίαν, ὤμεν: w. ὁ διδάσκων and ὁ παρακαλῶν, ἐστίν: after διδασκαλίᾳ and παρακλήσει, ἔστω: w. ὁ μεταδιδούς, μεταδίδω: w. ὁ προϊστάμενος, προϊστάσθω: and w. ὁ ἐλεῶν, ἐλεεῖτω. We may render, to show the const.: if (we have) prophecy, (let us prophesy) according to the proportion of faith; and if (we have) service, (let us continue) in our service; and if (there is) the one who teaches, (let him continue) in his teaching; and if (there is) the one who exhorts, (let him continue) in his exhortation; let him who imparts (do this) in frank liberality; let him who presides (do this) in earnestness (or diligence); let him who shows mercy (do this) in cheerfulness. Paul mentions here, under the head of χαρίσματα, four gifts: (1.) *Prophecy*, which in the N. T. means the imparting of divine truth under the influence of the Holy Spirit: cf. 1 Cor. xii. 2, xiv. 4, 24. (2.) *Service*, διακονία. The word seems to be used here in its restricted sense, — of those who attended to the business affairs of the church, who looked after the poor and the sick, and attended to other similar duties. For the first appointment of διάκονοι, cf. Acts vi. 1 ff.; cf. also for the required character, 1 Tim. iii. 8-13. The word *ministry* is likely to convey now quite another idea. (3.) *Teaching*, διδασκαλία. In Acts xiii. 1, prophets and teachers are distinguished as forming two separate classes. Cf. 1 Cor. xii. 28, 29. (4.) *Exhortation*, παράκλησις. Cf. note on παρακαλῶ, v. 1. — ὁ μεταδιδούς, he who imparts, gives a share (μετα-); a general exhortation, applicable to all alike: ἀπλότῃ expresses the two ideas of *frankness* and *liberality*; see L. and Sc. — προϊστάμενος may be spoken of one who holds any office in the church; ὁ ἐλεῶν, one who performs acts of charity.

With the above enumeration, cf. 1 Cor. xii. 4 ff.

Vv. 9–21. Exhortations, beginning with ἡ ἀγάπη, applicable to all members of the church.

Vv. 9, 10. Ἡ ἀγάπη, sc. ἔστω. The omission of the imperat. is rare in classic Greek; more frequent in N. T. Cf. v. 7. — ἀνυπόκριτος (adj. of two endings), not found in classic Greek; 6 times in N. T. *Let love (love towards others, whether Christians or not; φιλαδελφία, love towards Christians) be without hypocrisy.* — The participles following in the nom. pl. are perhaps best explained by understanding ἔστε, imperat. — ἀποστυγούντες (a very expressive word: ἀπο- implies shrinking away from; στυγέω, to hate and dread, much stronger than μισέω) τὸ πονηρόν, *abhorring that which is evil.* — κολλώμενοι (κολλάω, to glue, to cement, to join fast together) τῷ ἀγ-, *cleaving to that which is good.* All this is strictly in keeping with the love which is without hypocrisy. Our love towards others does not imply that we should be indulgent, or even indifferent, towards that which is evil; we are exhorted to abhor it. — τῇ φιλαδελφίᾳ, dat. of reference: φιλόστοργοι, *tenderly affectioned*; spoken of the affection in the family, — a word chosen perhaps because Christians are viewed as belonging to one family. — τῇ τιμῇ, also dat. of reference: προηγούμενοι, only here in N. T. The meaning is not certain. It seems better, as in R. V., to retain the meaning with which we are familiar, thus, — *as regards honor, preferring (leading forward) one another.* Many, however, understand it to mean, *going before* (i. e. *setting an example to*) *one another, in the honor shown to others*; or “*in respect to honor, anticipating each other*” (Stuart).

Vv. 11, 12, 13. σπουδῇ κτέ., *in respect to earnestness (diligence, zeal), not slothful.* The rendering of σπουδῇ, *business*, seems quite foreign to the meaning of the word. — τῷ πνεύματι ζέοντες (ζέω, to boil), *in spirit* (spoken here of the human spirit as enlightened by the Holy Spirit; cf. Acts xviii. 25) *fervent.* — τῷ κυρίῳ δουλεύοντες, *serving the Lord.* Some have objected that this general precept is out of place here; and hence prefer the reading, τῷ καιρῷ (so Meyer, Godet, et al.): but all the special precepts certainly derive additional force by keeping this general one in mind. — χαίροντες, *rejoicing*; the generic word: καυχάομαι, specific, *to exult, rejoice greatly.* Cf. ch. v. 2. — ὑπομένοντες, *bearing up under, enduring.* — προσκαρτεροῦντες (πρός, to, towards; καρτερός, strong, staunch), *persevering (persévérants, Godet).* The word *instant*, in the original Latin sense, conveys about the same idea. — ταῖς χρείαις . . . κοινωνοῦντες, *sharing in the wants of the saints*; i. e. where any one is in want, taking your own goods and sharing them with him: “*communicating to*” expresses the same general idea, but is farther removed from the exact meaning of the verb. Cf. L. and Sc. — διώκοντες, lit. *pursuing*, i. e. *cultivating diligently.* These precepts were specially important in

those times of persecution, when many were driven from their homes and deprived of their goods.

Vv. 14, 15. Note that the imperatives in v. 14 are pres. tense, denoting something habitual: *be in the habit of blessing* etc. Cf. Matt. v. 44. It is quite probable that these words of our Lord were familiar to Paul; although it is not probable that Paul had seen the gospel according to Matthew, as this epistle and the gospel are supposed to have been written about the same time. — *χαίρειν* . . . *κλαίειν*. The epic use of the infin. st. imperat. was especially frequent in *χαίρειν*: and the use of *χαίρειν* here would naturally lead to the same const. in *κλαίειν*. It is not necessary to supply *δεῖ*. The exhortation of v. 15 is most important in our intercourse with our fellowmen, and implies the fullest human sympathy. How needful to a pastor!

V. 16. The participles here, as in v. 9, may be rendered as imperatives. *τὸ αὐτὸ* . . . *φρονούντες*, *think, have in mind, the same thing, be of the same mind*. *εἰς ἀλλήλους* implies that the attention should be directed, not to that which is external, to the mere surface, but *into one another, into the hearts of one another*; and with the thoughts thus penetrating into the heart, that there should then be unity. The true bond of union among Christians, of whatever name, is always that of the heart, not in externals. — *μὴ* . . . *φρονούντες*, *mind not, have not in the mind, high things, the things which are lofty*. The meaning of this is made clear by the next clause. Cf. also xi. 20. — *ἀλλὰ* . . . *συναπαγόμενοι* (*σύν, ἀπό, ἄγομαι*, act. ἄγω), lit. *but be led away with, i. e. accompany, things which are lowly, or persons who are lowly*. It matters little whether we regard *τοῖς ταπ-* as neut. or masc. The general idea in either case remains the same. The word *condescend* suggests the idea of *stooping, going down*, which certainly is not in the original. Few men care to have others *stoop* to them. — *μὴ γίνεσθε κτέ.*, *do not become wise, shrewd, in your own opinion; self-sufficient*, so as to fail in due respect for the opinions of others. Meyer renders *φρόνιμοι παρ' ἑαυτοῖς*, *klug nach eurem eigenen Urtheile*; Godet, *sages à vos propres yeux*.

Vv. 17, 18, 19. *μηδενὶ* . . . *ἀποδιδόντες* (pres. tense, denoting something habitual), *render, pay in full, to no man* (whether Christian or not) *evil in return for evil*. "I will give him as good as he sends" is not the language of the Christian heart. — *προνοοῦμενοι* (*πρό, before; νοέω, to think, to have in mind*; mid. voice, *for one's self*) *κτέ.* *Take thought beforehand for, provide* (in the Latin sense, Vulg. *providentes*) *things which are honorable in the sight of all men*. Cf. Proverbs iii. 4, for nearly the same words in the LXX. This does not conflict with Matt. vi. 25, 34, where the verb is *μεριμνᾶν*, *to have anxious thought*. — *εἰ δυνατόν*, sc. *ἐστίν*: *τό*, article, w. the clause *ἐξ ὑμῶν*, viewed as a subst.; acc. of specif.: *If it is possible, so*

far as proceeds from you, so far as depends on yourselves (*was das Euerseitige anbetrifft*, Meyer; *autant qu'il dépend de vous*, Godet), *be at peace with* etc. — $\mu\eta\ \epsilon\alpha\upsilon\tau\omicron\upsilon\varsigma$ (the classical scholar will note $\epsilon\alpha\upsilon\tau\omicron\upsilon\varsigma$, in the sense of $\epsilon\mu\alpha\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma$). *Avenge not yourselves, beloved*; do not seek redress or revenge for any insult or wrong, — a precept more general than $\mu\eta\delta\epsilon\upsilon\iota$. . . $\alpha\pi\omicron\delta\iota\delta\omicron\upsilon\tau\epsilon\varsigma$, v. 17. — $\alpha\lambda\lambda\alpha\ \delta\omicron\tau\epsilon\ \tau\omicron\pi\omicron\upsilon\upsilon\ \tau\eta\ \omicron\rho\gamma\eta$ (note here the change of const. fr. the particip. to the more direct imperative $\delta\omicron\tau\epsilon$), *but give place* (in the sense of *room*) *to the wrath*; the article used to designate that which is well known, i. e. *the divine wrath*. The connection of the clauses is, — *avenge not yourselves*; God is your avenger: and this is further strengthened by what follows. Such is the usual interpretation from Chrys. to the present day. — $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota\ \gamma\acute{\alpha}\rho$: a free citation fr. Deut. xxxii. 35. The same words in Heb. x. 30. The words may have passed into a solemn proverb. — $\alpha\upsilon\tau\alpha\pi\omicron\delta\omicron\omega\varsigma$: fr. $\alpha\upsilon\tau\iota$, *back*, or *in turn*; and $\alpha\pi\omicron\delta\iota\delta\omicron\omega\mu\iota$, *to pay in full*.

V. 20. The words of this verse, beginning w. $\acute{\epsilon}\alpha\upsilon\upsilon$, are cited verbatim from the LXX, Prov. xxv. 21, 22. It is there added, $\delta\ \delta\epsilon\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma\ \alpha\upsilon\tau\alpha\pi\omicron\delta\omicron\omega\sigma\epsilon\iota\ \sigma\omicron\iota\ \alpha\gamma\alpha\theta\acute{\alpha}$. Note here $\pi\epsilon\iota\upsilon\tilde{\alpha}$, fr. $\pi\epsilon\iota\upsilon\acute{\alpha}\omega$, and $\delta\iota\psi\tilde{\alpha}$, fr. $\delta\iota\psi\acute{\alpha}\omega$, st. Att. $\pi\epsilon\iota\upsilon\tilde{\eta}$, $\delta\iota\psi\tilde{\eta}$, irregular contraction in Attic Greek. See Grammar. — $\psi\omega\mu\iota\acute{\zeta}\epsilon\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$, *feed him*. $\psi\omega\mu\iota\acute{\zeta}\omega$ (only here and in 1 Cor. xiii. 3) means *to feed*, *to apportion out*, with one's own hand, with tender care. — $\tau\omicron\upsilon\tau\omicron\gamma\acute{\alpha}\rho\ \kappa\omicron\iota\omega\upsilon\upsilon\ \kappa\tau\acute{\epsilon}$, *for in doing this thou wilt heap coals of fire on his head*, i. e. thou wilt lead him to repentance and shame for his former enmity. The keenness of his regrets is expressed by this striking figure. So the passage has usually been understood. Other explanations seem to me untenable.

V. 21. $\mu\eta\ \nu\iota\kappa\tilde{\omega}$ (imperat. $\nu\iota\kappa\acute{\alpha}\omicron\upsilon$, $\nu\iota\kappa\tilde{\omega}$, fr. $\nu\iota\kappa\acute{\alpha}\omicron\mu\alpha\iota$) $\kappa\tau\acute{\epsilon}$. *Be not overcome of evil* (as would be the case in yielding to a spirit of retaliation); *but overcome evil (that which is evil) with good (in that which is good)*, as suggested in v. 20. "*Voilà le chef-d'œuvre de la charité*" (Godet), — *Here is the crowning work of love*.

CHAP. XIII. — Vv. 1–10. Duty of the believer in his civil relations. — Vv. 11–14. The brevity of human life a motive to complete consecration.

V. 1. $\pi\acute{\alpha}\sigma\alpha\ \psi\upsilon\chi\eta$. . . $\dot{\upsilon}\pi\omicron\tau\alpha\sigma\sigma\acute{\epsilon}\sigma\theta\omega$ ($\dot{\upsilon}\pi\omicron\tau\acute{\alpha}\sigma\sigma\omega$). *Let every soul* (an emphatic expression for *every man*, cf. ch. ii. 9) *be subject* (*be in the habit of subjecting itself*; pres. tense, mid. voice) *to authorities existing above (it)*. This admonition was undoubtedly of great importance at that time, especially to the church in Rome. For a similar passage, cf. 1 Pet. ii. 13. — $\omicron\upsilon\ \gamma\acute{\alpha}\rho\ \xi\omicron\sigma\tau\iota\nu\ \kappa\tau\acute{\epsilon}$, *for there is no authority but of God* (more lit. *for an*

authority does not exist except etc.). — αἱ δὲ οὖσαι, sc. ἐξουσίαι, *and those which exist are appointed (have been appointed) of God.*

V. 2. ὥστε w. the indic. *Wherefore*; a conclusion from the fact just stated. — ὁ ἀντιτασσ- . . . ἀνθέστηκεν (perf. in form, pres. in meaning; also intrans., fr. ἀντί, ἵστημι), *he who resists (he who ranges himself in battle against) the (civil) authority stands in opposition to the ordinance of God.* Note the recurrence of the same stem in ὑποτασσέσθω, τεταγμένοι, ἀντιτασσόμενος, διαταγῇ. — ἐαυτοῖς, dat. of disadvantage w. λήμψονται (st. Attic λήψονται, fr. λαμβάνω), *to themselves.*

V. 3. γάρ, *for*: a confirmation of v. 2. — οἱ ἄρχοντες, either subst. or particip. in form, *rulers, or those who rule.* The article generic, if ἄρχοντες is subst. — τῷ ἀγ- ἔργῳ, τῷ κακῷ, personified, *the good work, the evil.* — φόβος, φοβείσθαι, same stem, *a fear, to fear*: *Rulers are not a fear, i. e. an occasion of fear*; *Dost thou desire not to fear etc.* — ποιεῖ, pres. imperat., *do (habitually).* — ἐξ αὐτῆς, *from it*; i. e. ἐκ τῆς ἐξουσίας.

V. 4. θεοῦ γὰρ διάκονός ἐστιν σοι εἰς τὸ ἀγ-, *for it (ἡ ἐξουσία) is a servant of God to thee for (that which is) good*: διάκονος, ὁ or ἡ, here fem.; εἰς τὸ ἀγαθόν, the end in view. — ἐὰν . . . ποιῇς (pres., denoting what is habitual). *But if thou do (that which is) evil*: φοβοῦ (contracted from φοβέου, also pres. tense), *fear thou.* — οὐ γὰρ εἰκῇ . . . φορεῖ, *for not in vain does it bear the sword.* — ἐκδικος, either adj. of two endings or subst., *avenging (rächend, Meyer), or an avenger*: εἰς ὀργὴν τῷ . . . πράσσοντι, *for anger (εἰς denoting that into which the attention is directed) to him who practises what is evil*: θυμός is usually best rendered by the Eng. word *wrath*, and ὀργή by the word *anger*. Cf. Eph. iv. 31, and Col. iii. 8, where both words occur.

V. 5. διό (= δι' ὅ), *wherefore.* — ἀνάγκη, sc. ἐστίν, *it is necessary*; stronger than δεῖ or χρή, denoting an imperative necessity. — ὑποτάσσεσθαι: cf. ὑποτασσέσθω, v. 1, note. — οὐ μόνον διὰ . . . διὰ κτέ.: a two-fold necessity for submission to the civil authority, — *not only on account of the anger (that of the ἐξουσία, in case of disobedience), but also on account of conscience (that of the Christian man under the civil authority).*

V. 6. διὰ τοῦτο γάρ, *For (confirmatory) on this account (i. e. because it is necessary to be in subjection).* — καὶ φόρους τελεῖτε, *you pay (are in the habit of paying) tribute also.* (φόρους, *tribute or taxes*; τέλος, *toll or duty, that which is paid at a toll-gate or custom-house.*) τελεῖτε is less naturally taken as imperat. by some. — λειτουργοὶ θεοῦ, pred. w. εἰσίν, *for they are servants, etc.* — εἰς αὐτὸ τοῦτο προσκαρτεροῦντες (cf. xii. 12), *persevering with this very end in view, looking into this very thing perseveringly.* διάκονος, any *waiting-man, or servant*: λειτουργός, in N. T., *one who ministers at the altar*; hence a *minister, or servant, who is invested with a sacred character*: δοῦλος, *a bond-servant.*

V. 7. ἀπόδοτε (ἀποδίδωμι) . . . ὀφειλάς, *Pay in full to all their dues.* πᾶσι is understood by some as entirely general, *all men*; but more usually as limited here, to *all magistrates*. The specifications following indicate this limitation. — With τῷ, sc. ἀπαιτοῦντι, and with the accusatives, sc. ἀπόδοτε: (*pay in full*) *the* (requisite) *tax to him* (*who demands*) *the tax*; *the* (excise) *duty to him* (*who demands*) *the duty*; *the fear* (or *reverence*) *to him* (*who demands*) *the fear*; *the honor to him* (*who demands*) *the honor*. I have rendered the sentence thus fully to show the Greek construction.

V. 8. The thought in the preceding verse repeated in a negative form and made general. — Μηδενί (emphat. position) μηδὲν ὀφείλετε, *Owe no man anything*; more lit. *To no man in any respect continue indebted*; — with one important exception. There is one debt which can never be paid in full, can never be cancelled. The next clause specifies this exception: εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν, sc. ὀφείλετε, *except* (continue in debt, ever acknowledge and feel the obligation) *to love one another*; *quotidie solvere, semper debere*, Origen. The negative μὴ forbids our viewing ὀφείλετε as indic. — τὸν ἕτερον, *the other*, i.e. *his neighbor*; obj. of ὁ ἀγαπῶν: νόμον, *the law*; obj. of πεπλήρωκεν, without the article, as often in referring to the Mosaic law. Win. p. 123. With this declaration, cf. Gal. v. 14, note.

V. 9. τό, with the several specifications following, viewed each as a subst., the subj. of ἀνακεφαλαιοῦνται: *For* (confirming what precedes) *this, thou shalt not* etc. The order of these commandments (the fifth after the sixth) is found in Mark x. 19, Luke xviii. 20 (not in Matt. xix. 18), James ii. 11. The order in the O. Test. varies in the oldest MSS. of the LXX. As these ἐντολαί were carried in the memory, and as no moral significance attaches to the order, it is not surprising that this should in the lapse of centuries be varied somewhat. — καὶ εἴ τις . . . ἐντολή, sc. ἐστίν, lit. *and if* (*there is*) *any other commandment*: εἴ τις, nearly = ὅστις, *whatever other com.*; may be rendered, *and every other commandment*. — ἐν τῷ λόγῳ τούτῳ ἀνακεφ—, *is summed up in this word*: ἐν τῷ, *in this*, may be rendered *namely* (cited in the words of the LXX from Levit. xix. 18): ἀγαπήσεις κτέ., *thou shalt love*, *thou shalt have a moral appreciation*, with corresponding action. Observe it is not φιλήσεις, which denotes a *mere affection*, and may even be something wrong. Cf. James iv. 4, ἡ φιλία τοῦ κόσμου, John xii. 25. — ὡς σεαυτόν, *as thyself*. To love and appreciate one's self is nowhere represented as wrong, only it should not exceed the love of one's neighbor. Self-love and selfishness are very different ideas.

V. 10. ἡ ἀγάπη . . . ἐργάζεται (const. here w. acc. and dat.; oftener in classic Greek w. two accs.), *Love* (personified) *does not work any ill to*

his neighbor: πλήρωμα οὖν κτέ., *therefore love is a fulfilment of the law: πλήρωσις, a fulfilling, the act of fulfilling; πλήρωμα, a fulfilment, viewed as an accomplished fact.* Cf. v. 8.

V. 11. A motive to the foregoing. — καὶ τοῦτο (oftener in Attic, καὶ ταῦτα): used to emphasize a statement. Bearing in mind μηδὲν μηδὲν ὀφείλετε, εἰ μὴ κτέ., we may understand the const. of εἰδότες: *owe no man anything, except to love etc.; and (do) this knowing, or since you know, the season.* — ὅτι ὥρα, sc. ἐστὶν . . . ἐγερθῆναι (ἐγείρω): exegetical of the preceding clause: *that it is high time already for you to awake (to be roused) out of sleep.* Meyer connects ἤδη w. ὑμᾶς . . . ἐγερθῆναι, but as a postpositive particle it goes more naturally w. ὥρα. Meyer et al. read ἡμᾶς: the apostle would thus include himself. — νῦν γὰρ (confirmation of ὥρα) κτέ., *for now (is) salvation nearer to us than when etc.* ἡμῶν w. ἐγγύτερον has much more force than w. ἡ σωτηρία. The aor. ἐπιστεύσαμεν denotes the entrance into the state indicated by the pres. πιστεύω, *to have faith.*

V. 12. ἡ νύξ προέκοψεν (προ-κόπτω), *The night has advanced.* The asyndeton (omission of a connective) adds vivacity to the expression, — ἤγγικεν, ἐγγίζω. — ἀποθώμεθα (ἀπο-τίθημι) . . . ἐνδυσώμεθα (ἐν-δύομαι) κτέ., *Let us therefore put off (as one puts off clothing) . . . and let us put on etc.: the works of darkness, i.e. such as belong to the darkness; the armor (a metaphor suggesting that this life is a constant warfare) of light, i.e. such as belongs to the element of spiritual light, — the opposite of darkness.*

V. 13. This verse is said to have led to the conversion of Augustine. — ὥς . . . περιπατήσωμεν, *As in the day, let us walk in a becoming manner.* The word “honestly,” in the sense of the Lat. *honeste*, conveys the right idea of εὐσχημόνως, but not as the word “honestly” is now generally understood. The meaning is more fully brought out in what follows. μὴ κώμοις κτέ.: dat. of manner: *not in carousals and intoxications, not in licentious acts and debaucheries, not in strife and jealousy.* I have endeavoured to translate these words by the corresponding terms in present use.

V. 14. ἀλλά, *But.* Mark the contrast. Can the world present any greater? — ἐνδύσασθε (ἐνδύομαι), *put on.* Cf. ἐνδυσώμεθα, v. 12. The chapter is devoted mainly to our outward relations. By putting on Christ, we shall fulfil the exhortation in v. 13, — εὐσχημόνως περιπατήσωμεν. — καὶ τῆς σαρκὸς κτέ., *and do not make (for yourselves) provision (in the sense of the Lat. provisio, forethought) for the flesh with a view to (the gratification of) lusts: τῆς σαρκὸς, object. gen., for the flesh, the seat of sinful passions and lusts: πρόνοια, only twice in N. T.; cf. Acts xxiv. 2, there rendered providence: εἰς ἐπι-, the end in view.* This last clause is

an important complement of the idea in τῆς σαρκός. Note that these words have the emphatic positions at the beginning and end of the sentence.

CHAP. XIV. — The duty of Christians in matters not binding on the conscience. — Vv. 1–12. Our duty towards those who are over-scrupulous. — Vv. 13–23. Christians are not to judge one another, but are to avoid needless offence.

The chapter does not appear to have been directed against Judaizing teachers, like those among the Galatians, but rather against certain incipient tendencies towards asceticism, in regard to which there was a difference of opinion among the members of the church in Rome. The chapter is throughout kindly and fraternal, not condemnatory.

V. 1. δέ. From the exhortation in xiii. 14, “not to make provision for the flesh, to fulfil its lusts,” attention is now turned to those who err in another direction. — τῇ πίστει: dat. of reference w. τὸν ἀσθενοῦντα: *the one who is weak in (respect to) the faith*, i. e. the Christian faith; the one who has as yet but imperfect views of its character, and has not yet acquired the strength of a full assurance. — προσλαμβάνεσθε, *take to yourselves*, i. e. to Christian fellowship; do not exclude the weak brother, or treat him harshly. — μὴ εἰς διακρίσεις κτέ.: a special caution: *not (entering) into discussions of opinions*. The rendering, *not to doubtful disputations*, gives to διακρίσεις an unusual meaning, though the notion of doubt or hesitation belongs often to the corresponding verb. The notion of *discriminating, distinguishing, discerning*, is the ordinary meaning of διάκρισις, and is suitable here. It is now generally so understood. Robinson renders the clause, *not for scrutinizings of thoughts*; Hodge, *not to the judging of thoughts*; Alf., *discernments of thoughts*, i. e. “disputes in order to settle the points on which he has scruples;” Godet, *dans des discussions d’opinions (into discussions of opinions)*. So essentially the majority of commentators. Would it not be well if the principle involved in this verse were more generally remembered and heeded in our day?

Vv. 2, 3. Specification of one of the points on which the members of the church differed, accompanied with an exhortation. — ὅς μὲν: without a corresponding ὅς δέ, instead of which ὁ δὲ ἀσθενῶν: *One* (i. e. the one who is strong) *has faith to eat all things*, i. e. has no conscientious scruples respecting what he eats; *but he who is weak eats herbs*, or, as we should now speak, *eats vegetables*, to the exclusion of every kind of flesh. — ὁ ἐσθίων and ὁ μὴ ἐσθίων are understood by v. 2. — μὴ ἐξουθενεῖτω

(ἐξ intens., and οὐθενέω, fr. οὐθέν = οὐδέν), *Let not him who eats set at nought* etc. — **μὴ κρίνέτω**: κρίνω here, as often, with the accompanying idea of condemnation. — **ὁ θεὸς γὰρ κτέ.**: the reason, and a most important one, for the exercise of forbearance and charity.

V. 4. **σὺ τίς εἶ κτέ.** Note the rhetorical force of the arrangement, — *Thou, who art thou* etc. Cf. ix. 20. — **ὁ κρίνων . . . οἰκέτην**; *that judgest a house-servant belonging to another person?* οἰκέτης, a domestic, a house-servant, only here in the writings of Paul; used twice by Luke, once by Peter. The general word in N. T. is δοῦλος. The specific word is far more forcible here, — **ἀλλότριον**, *of, or belonging to, another* (i. e. to Christ). — **τῷ ἰδίῳ κυρίῳ**: dat. of interest. — **στήκει ἢ πίπτει**, *stands or falls*. The expression is without particular limitation; and it is irrelevant to inquire whether the writer has in mind the final judgment or the standing in the church: yet, if the inquiry is made, the latter idea certainly seems more pertinent to the connection. — **σταθήσεται** (fut. pass., fr. ἵστημι), *shall be made to stand, shall be established*. — **δυνατεῖ γὰρ κτέ.**, *for his master is able to establish him* (στήσαι, 1 aor. act. infin., *to cause to stand*). κύριος and κυρίῳ may be rendered by the same Eng. word here. The reference is to Christ as Master or Lord.

V. 5. **ὃς μὲν**, *one* (he who is weak in the faith) . . . **ὃς δέ**, *another* (he who is strong). — **γάρ** is omitted here by most editors; included in brackets by W — H. If read here, it may be viewed as introducing another instance or illustration of the leading thought. — **κρίνει ἡμέραν παρ' ἡμέραν**, *distinguishes, gives his judgment in favor of, a day compared with a day*, i. e. *esteems one day above another*. This use of κρίνω and of παρὰ to denote preference, though rare, is found in classic Greek. — **κρίνει πᾶσαν ἡμέραν**, *gives his judgment in favor of every day, esteems every day (alike)*. — **ἕκαστος . . . πληροφορεῖσθω** (πληροφορέω), *let each one be fully assured in his own mind*. I cannot doubt that the apostle had here in mind the feast and fast days of the Jews; not including the Sabbath, according to the Christian conception of its observance. So the passage is usually understood; yet Alford makes it include the Christian Sabbath also.

V. 6 states the true position for every Christian man. **ὁ φρονῶν . . . φρονεῖ**, *He who regards the day* (some particular day to be religiously observed, ἡμέραν παρ' ἡμέραν) *regards it to the Lord* (κυρίῳ, dat. of interest; article omitted, as often with proper names: I understand it as meaning Christ). — **ὁ ἐσθίων . . . ἐσθλεί**, *he who eats* (without any religious scruples as to the different kinds of food) *eats to the Lord* (recognizes his obligations to Christ for the freedom and the daily blessings which he enjoys; and in proof of this), — **εὐχαριστεῖ γὰρ τῷ θεῷ**, *for he gives thanks to God*. Does this refer to the formal prayer offered at table at the beginning or

end of a meal? I cannot think so: yet Hofmann is confident that it refers to the prayer, or giving of thanks, at the end of the meal (*Tischgebet nach der Mahlzeit*); and Meyer is certain that it refers to the blessing which is asked at the beginning of the meal (*Tischgebet vor der Mahlzeit*)! "Let every man be fully persuaded in his own mind"! — ὁ μὴ ἐσθίων . . . οὐκ ἐσθίει (note the force of the negatives μὴ and οὐ), *if any one refrains from eating* (particularly, meat), *for the Lord* (believing it to be his duty to the Lord) *he refrains from eating*. — καὶ . . . τῷ θεῷ, and (still, for what he may and does eat) *he gives thanks to God*. Note that this clause is introduced by καί, adding an important thought; the clause above, by γάρ, assigning a reason.

Vv. 7, 8. Confirmation of v. 6; particularly of the thought κυρίῳ, *for the Lord*. — ἑαυτῷ, *to or for himself*, as distinct from τῷ κυρίῳ. — Verse 8 amplifies, and dwells with emphasis, on the thought in verse 7; putting in the form of a positive statement the thought which had just been expressed negatively. Note the force of τέ, ἔάν τε . . . ἔάν τε . . . ἔάν τε, — not conveniently rendered, — uniting the clauses in closer logical connection. Our union with Christ in life and in death, and his entire ownership, could hardly be expressed in stronger language. Note the emphatic repetition, τῷ κυρίῳ . . . τῷ κυρίῳ . . . τοῦ κυρίου.

V. 9. εἰς τοῦτο, *to this end, with this in view*; τοῦτο pointing, not to what precedes, but to what follows. — ἔζησεν (ζῶω), *became living, rose from the dead*. The aor. often denotes the entrance into a state or condition. It is important to note this use of ἔζησεν. Cf. Apoc. ii. 8, xx. 4. The interpretation of this last passage turns largely on the meaning of ἔζησαν. Cf. also ζώῃ in Rom. v. 10, 2 Cor. iv. 10, where the life after the resurrection is meant. — ἵνα, *in order that*, expressing the divine purpose; since ἔζησεν, referring to the resurrection of Christ, was accomplished through the power of God the Father. Cf. Phil. ii. 8, 9. The ideas of ἀπέθανεν and ἔζησεν are closely united, and should not be separated so as to predicate, the former of νεκρῶν alone, and the latter of ζώντων.

V. 10. σὺ δὲ . . . ἢ καὶ σὺ, *and thou . . . or even thou*. In both clauses σὺ is emphatic, and contrasted with the idea of κύριος, to whom alone judging or setting at nought his own house-servant belongs. The first σὺ is addressed to the weak; the second, to the strong: as we may see by comparing this with v. 3. — πάντες γὰρ παραστήσόμεθα (fut. mid. of παρίστημι) κτέ. The impropriety of judging and rejecting one another is confirmed by the solemn thought, — *for we shall all stand before* (παρ-, *near, by*) *the judgment-seat of God*. Note the emphatic expression, *we shall all* etc. This admits of no exceptions. On "the judgment-seat of God" Christ is appointed to sit as final judge. Cf. ii. 16; Acts x. 42, xvii. 31;

John v. 22. It is also called the judgment-seat of Christ; 2 Cor. v. 10, Matt. xxv. 31.

V. 11. A confirmation of the last statement, from the prophet Isaiah, xlv. 23, — an abbreviated and free citation. — ζῶ ἐγώ: Heb. יְחִי אֲנִי ; in the LXX, κατ' ἑμαυτοῦ ὁμνῶ. — λέγει κύριος is here added by Paul. — ὅτι: connect w. ζῶ ἐγώ, which is equivalent to a divine declaration: *I solemnly declare that every knee etc.*, or, more literally, *I live, it is a fact that every knee etc.* — ἑξομολογήσεται (w. the dat.) τῷ θεῷ, *shall give praise to God*. With this rendering, the parallelism of the two clauses is better preserved. So Meyer, *jegliche zunge wird Gott (als den Richter) lobpreisen*; Godet, *toute langue rendra hommage à Dieu*; Alf., *shall praise*. So Thol., Lange, et al. Meyer affirms that this verb always means *to praise*, w. the dat. (cf. xv. 9, Matt. ii. 25, Luke x. 21); *to confess, to acknowledge*, w. the acc. (Matt. iii. 6, James v. 16). It appears that Paul in using this word departed both from the LXX and from the Heb. — Many commentators, adopting in v. 10 the reading τῷ βήματι τοῦ Χριστοῦ, have found in this word τῷ θεῷ a declaration of the divinity of Christ. It is never wise to found an argument in favor of a doctrine on a doubtful or improbable reading in the original. The doctrine of the divinity of Christ is sufficiently attested without such methods. Indeed, this whole passage, with the most approved text, presents the exaltation of Christ, and his intimate union with the Father, in the clearest light.

V. 12 sums up and presents, in a brief and impressive sentence, the thought beginning πάντες κτέ., v. 10. — ἕκαστος ἡμῶν: an emphatic expression like πάντες, πᾶν, πᾶσα, above. — περὶ ἑαυτοῦ . . . τῷ θεῷ, *shall give account concerning himself* (not concerning another) *to God* (not to man).

How could the inclination to judge or set at nought one another be rebuked in a more solemn manner? We do well to give heed to this lesson.

Vv. 13-23. Christians not to judge and condemn one another, but rather to avoid giving offence.

V. 13. Μηκέτι . . . κρίνωμεν, *Let us not therefore longer continue to judge* (or *be in the habit of judging*) *one another*. — ἀλλὰ . . . κρίνατε (aor. imperat.), *but judge* (aor. expressing completed action) *this rather*. The difference in force between the pres. κρίνωμεν and the aor. κρίνατε is important. The same word is repeated for rhetorical effect; with a slight change, however, in signification. — τὸ μὴ τιθεῖναι κτέ.: infin. w. article, as subst., in explanatory appos. w. τοῦτο: *not to put* (pres. infin. *to continue putting*) etc. — τῷ ἀδελφῷ, dat. incommodi, *in the way of one's brother*. — πρόσκομμα and σκάνδαλον, in the metaphorical sense synony-

mous; two words to emphasize the thought: the first (πρόσκομμα, fr. προσκόπτω), a general word, *anything against which one stumbles*; the second (σκάνδαλον), more specific, — primarily a *trap-stick*, on which the bait is placed.

V. 14. A most important statement to the Jewish mind, in which Paul declares his own belief in the most emphatic language: *I know and am persuaded in the Lord Jesus*, i. e. by virtue of my fellowship with the Lord Jesus. — οὐδέν, sc. ἐστίν, κοινὸν δι' ἑαυτοῦ, *unclean of itself*, in its own nature. Note this N. T. use of κοινός, *common*, in the sense of *profane, unclean*; classic βέβηλος. — εἰ μὴ: connect closely in thought w. κοινόν: *nothing is unclean, except to the one who accounts etc.* — ἐκείνῳ κοινόν, sc. ἐστίν, *to that man (emphat.) it is unclean*. The uncleanness exists only in his imagination.

V. 15. εἰ γὰρ κτέ. (the fact that such scruples exist must be acknowledged and taken into account), *For if on account of food (anything eaten) thy brother is grieved, thou no longer walkest according to love* (in accordance with a spirit of love). — μὴ . . . ἀπόλλυε (ἀπόλλυμι or ἀπολλύω): pres. tense, often denoting the beginning of an action, or an attempted action, as here: *do not by thy food begin the ruin, do not exert an influence which would tend to the ruin of that one etc.* The last clause (*for whom Christ died*) presents a consideration which must*touch every Christian heart. Cf. I Cor. viii. 11. How considerate of the opinions and feelings of others is the Christian spirit!

V. 16. A conclusion (οὖν) addressed to all, as is implied in ὑμῶν st. σοῦ, used above. — ὑμῶν τὸ ἀγαθόν, *that which is good belonging to you*; a very comprehensive expression: all which is good belonging to the Christian, in distinction from the man who is not a Christian. The same general thought is expressed in v. 17 by the comprehensive phrase, ἡ βασιλεία τοῦ θεοῦ. — μὴ βλασφημείσθω, *let not this good which is peculiarly yours (as Christian men) be evil spoken of* (through any wrangling on your part about matters which are not of vital importance). This exhortation is not always remembered in our day.

V. 17. Reason for the exhortation in v. 16, with the suggestion how a serious mistake may be made. — ἡ βασιλεία τοῦ θεοῦ is here, as elsewhere, the kingdom which Christ came to establish. — οὐ γὰρ ἐστίν . . . πόσις, *For the kingdom of God is not eating and drinking*, i. e. does not consist in the eating and drinking of this or that, and in abstaining from something else: such is not its character. — βρῶσις, πόσις, *the act of eating, the act of drinking*: βρῶμα, πόμα, *that which is eaten, that which is drunk*. — ἀλλὰ δικαιοσύνη κτέ., *but (it is, does consist in) righteousness and peace and joy in the Holy Spirit*. Does this mean simply, right and peaceful relations with one another as Christians (so Meyer, Godet, et al.); or

righteousness and peace and joy in the Holy Spirit, denoting primarily our relations with God (so Calvin, Thol., Hodge, Lange, Alf., et al.)? The latter, in view of the whole doctrinal argument of this epistle, certainly seems the correct interpretation. Of course, right relations and peace with God imply the existence of similar relations with our Christian brethren; but this idea is subordinate. The question has arisen, whether ἐν πνεύματι ἁγίῳ is to be connected in idea only with χαρά or with all three substantives. There can be no grammatical objection to the latter view; and the entire expression is thus made more definite and forcible. Righteousness and peace, as well as joy, can exist for us only in the Holy Spirit.

V. 18. A confirmation (γάρ) of v. 17. — ἐν τούτῳ. Many editors (Meyer, Godet, et al.) read here ἐν τούτοις, *in these things*, referring to the three particulars just named; but the MS. authority is strong in favor of ἐν τούτῳ (the reading of Lachmann, W — H., Tisch.). The question then arises, does ἐν τούτῳ mean, *in this way, in this manner, thus*, — equivalent to οὕτως; or does it refer to πνεύματι? It is grammatical, understood in either way; but the latter seems more natural and forcible. The commentators are, of course, divided in opinion. — τοῖς ἀνθ-: not dat. of agent, but dat. of reference w. δόκιμος: *respected, approved, in his relations to men; approved of men*: same grammat. const. w. τῷ θεῷ.

V. 19. ἄρα οὖν, *So then*: a conclusion from the foregoing, particularly from vv. 17, 18. — τὰ τῆς εἰρήνης, *the things which belong to peace*, . . . τὰ τῆς οἰκοδομῆς τῆς εἰς ἄλλ-, *the things which belong to edifying, that (edifying) which extends into the midst of one another* (not that which is merely superficial). Shall we read here διώκομεν (Tisch.), the statement of a fact; or διώκωμεν (preferred by W — H.), an exhortation? The change between ο and ω was so easy (the difference in pronunciation probably not being perceptible at the time when our oldest MSS. were written) that MS. readings on this one point are probably less authoritative than on any other. Cf. ἔχωμεν, ch. v. 1, note. An exhortation in this connection certainly seems more natural: *let us pursue* etc. So the majority of scholars understand the verse. This also accords with what follows.

V. 20. Forbids the opposite of τὰ τῆς οἰκοδομῆς. — μὴ . . . κατάλυε (κατά, λύω, not the same simple verb as ἀπόλυε, v. 15), *Do not pull down*, or, as the pres. often signifies, *do not attempt to pull down, do not exert an influence which tends to pull down*. — τὸ ἔργον τοῦ θεοῦ, *the work of God*, that which God has built up (carrying out the metaphor in οἰκοδομῆς, and implied in κατάλυε); i. e. the Christian character, and all that it implies. — ἔνεκεν βρώματος (nearly the same as τῷ βρώματι, v. 15, but bringing out the causal idea more prominently), *on account of anything eaten*, any ques-

tion about the different kinds of food: for any such unimportant reason, do not cause a ruin so momentous. — καθαρά: the opposite of κοινά: cf. v. 14. — After μέν, we might expect in the following sentence δέ, but ἀλλά is more decidedly adversative. — κακόν, *evil, sinful*; (the eating things which are in themselves pure) *is sinful on the part of the man who eats with offence*. This is understood by some to be spoken of the man who is strong, and who gives unnecessary offence to the weak; by others it is understood of the weak brother who violates his own conscience. May not the const. include both ideas, and are not both true and important? — διά, w. the gen., here as in ii. 27. Meyer's rendering of this const., *regardless of* (*ungeachtet*), is not generally adopted.

V. 21. A maxim for the strong. — καλόν, sc. ἐστίν, *It is good* (*honorable*); contrasted w. κακόν, v. 20. — μηδὲ ἐν ᾧ. The ellipsis is readily supplied: *nor* (to do anything) *in which* (by means of which) *thy brother stumbles*. Cf. I Cor. viii. 13. We have here one of the most important practical precepts, and never more needed or more applicable than now.

The last two verses conclude and sum up the argument of the entire chapter. Verse 22 applies the principle to the strong; verse 23, to the weak.

V. 22. σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχει (the const. is unusual, but is supported by the highest critical authority: in Att. πίστιν would stand after ἔχεις, antecedent in relat. clause), *The faith which thou hast have thou to thyself before God*. — μακάριος . . . ἑαυτόν, *Happy is he who does not judge himself* (κρίνων implying often an adverse judgment; cf. v. 3), who feels fully assured in his own mind. — ἐν ᾧ δοκιμάζει, *in what he approves; tests, examines, and approves*: Luther, *in dem, das er annimmt*: Godet, *dans le parti qu'il adopte*.

V. 23. ὁ δὲ διακρινόμενος (note carefully the dif. bet. κρίνω, κατα-κρίνω, and δια-κρίνω, act. and mid.), *But he who contends, disputes, with himself; who wavers, hesitates, doubts*. — ἂν φάγη (Lex. ἐσθίω) κατακέκριται, *if he eat, is condemned* (not merely self-condemned, but actually, in the mind of God, condemned: this appears from what follows). — ὅτι οὐκ ἐκ πίστεως: the reason why he is condemned: *because* (he eats) *not of faith* (as a result of faith). — πάν δὲ . . . ἐστίν: a universal principle: *and everything, which is not of faith, is sin*. Many give to the word πίστις in this verse the meaning, *belief, conviction*; but it is more natural and forcible to understand the word in its ordinary N. T. sense,—*belief and trust in Christ; Christian faith*.

The principles so clearly stated in this chapter will bear much reflection. Can we, in all the relations of this life, exhibit a practical application of them?

CHAPTERS XV. and XVI. have, by a few modern writers (Semler, Paulus, Ewald, Renan, et al.), been denied a place in this epistle. Baur of Tübingen questioned their genuineness. The great majority of scholars have, however, believed them to be genuine, and to stand, where they actually belong, as the closing portion of this epistle.

CHAP. XV. — Vv. 1-13. The argument of the preceding chapter continued; and enforced by a reference to the example of Christ, — addressed particularly to the strong. — Vv. 14-33. Conclusion of the whole discussion: in which Paul expresses his confidence in those addressed; speaks of his own apostolic calling and labors, — of his purpose, after visiting Jerusalem, to visit Rome, and thence to proceed to Spain; asks the prayers of the church that he may be prospered on his journey; and concludes with a benediction.

V. 1. The difference in tone between the preceding exhortations and injunctions, and those which follow, is indicated by the first word, Ὁφείλομεν, which has the emphatic place, and expresses the idea of *duty*: *We who are strong ought* etc.; *it is our duty* etc. — ἡμεῖς οἱ δυνατοί (akin to δύναμαι) means, strictly, *we who are able*; *we who can, ought* etc. Cf. ἰσχυρός, *strong*. — τὰ ἀσθενήματα . . . βαστάζειν, *to bear* (in the sense *to carry*, suggesting the idea of a load or burden) *the infirmities (the weaknesses) of those who are unable* (to bear their own burdens), i. e. *of the weak*. Cf. Gal. vi. 2 and 5. — καὶ μὴ . . . ἀρεσκέειν, *and not to please ourselves, not to seek our own gratification*. Cf. 1 Cor. x. 33.

Vv. 2, 3. ἕκαστος ἡμῶν τῷ πλησίον (indeclinable) ἀρεσκέτω, *let each one of us please (gratify) his neighbor*. — εἰς . . . πρὸς κτέ. While there is no emphasis to be placed on the prepositions, yet the exact meaning of each is easily seen: *looking into that which is good, into his welfare; tending towards edification (building up, the strengthening of the faith of the weak)*. For a similar change of εἰς and πρὸς, cf. ch. iii. 25, 26. — καὶ γάρ: both a copulative and causal connection, introducing the great and conclusive reason: *for Christ did not gratify himself* (did not seek self-gratification); *but* (the contrary of this is true), *just as it has been written*. The quotation is from Ps. lxxviii. 10, cited verbatim from the LXX. The suffering subject in that psalm is regarded as a type of the Messiah. The fact that the enemies of God cast their reproaches on him is presented as a proof that he did not seek his own gratification; since, if he had sought this alone or chiefly, he would have avoided these sufferings. Cf. Phil. ii. 6-8; Heb. xii. 2, 3. It was the welfare, the redemption, of fallen

man that he had in view. Cf. Matt. xx. 28. — **ὀνειδισμός** (fr. **ὀνειδίζω**), *the act of reproaching*: a later Greek word. Cf. **ὀνειδος**. — **ἐπέπεσαν** (**ἐπιπίπτω**): later Gr., st. **ἐπέπεσον**.

V. 4. Paul had just cited a sentence from the O. T. in proof that Christ did not please himself; *for* (he adds) *as many things as were formerly written* etc. (**προεγράφη, προ-γράφω**). This would include, in the mind of Paul and of the readers of this epistle, the entire O. T. — **εἰς . . . ἐγράφη**, *with a view to our instruction* (**ἡμετέραν**, *emphat.*). This is one among the many indications of the estimate which the N. T. writers placed on the O. T. — **ἵνα** (the divine purpose) . . . **ἔχωμεν**, *in order that through endurance and through the comfort afforded by the Scriptures we may have hope* (**τὴν ἐλπίδα**, the well-known *hope*, — that of eternal life, through Christ).

V. 5. **δέ**: leading from the assurance just expressed to the wish that follows. — **ὁ δὲ θεὸς . . . δώη** (Att. **δοίη**, optat. without **ἄν** expressing a wish), *And may God who is the author of endurance and comfort give to you* etc. — **τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις**, *to think, to have in mind, the same thing among one another*. Cf. xii. 16. — **κατὰ Χριστὸν Ἰησοῦν**, *according to Jesus Christ* (the perfect pattern to be kept in mind, and also) *according to his will*.

V. 6. **ὁμοθυμαδὸν ἐν ἐνὶ στόματι**: the two ideas, *with united heart in one mouth*, are to be closely connected, as they stand in the Greek. — **τοῦ κυρίου ἡμῶν Ἰ. Χρ.** Does this limit both **θεόν** and **πατέρα**, *the God and Father of our Lord Jesus Christ*; or does it limit only **πατέρα**, *that you may glorify God, even the Father of* etc.? The latter const. is preferred by Hodge, Meyer, et al.; the former, by Alf., Lange, Godet, R. V., and the great majority of scholars. Cf. Eph. i. 17, *the God of our Lord Jesus Christ*; also Matt. xxvii. 46, *My God, my God*; John xx. 17, *my Father and your Father, my God and your God*. The wish expressed in v. 5 would be realized by the union of the entire church, Jews and Gentiles, in glorifying the God and Father of our Lord Jesus Christ.

V. 7. **διό**, *wherefore*; i. e. to accomplish the purpose in v. 6. — **προσλαμβάνεσθε ἄλλ-**: addressed to both parties, the strong and the weak. Observe, it is not **προσδέχεσθε**, *receive ye one another*, as though the offer were made by the other party; but **προσλαμβάνεσθε**, *take ye one another to yourselves*, take the initiative yourselves, and not wait for the opposite party to make a beginning. Cf. ch. xiv. 1. — **καθὼς . . . ὑμᾶς** (W — H. prefer here **ἡμᾶς**, which does not change the sense materially), *just as Christ also took you to himself*. We did not first offer ourselves, and induce him to receive us; but he took us to himself. Cf. xiv. 3, where we find the expression, *for God took him to himself*. The same act is predicated of Christ and of God. — **εἰς δόξαν κτε.**, *looking into, with a*

view to, etc. Many scholars (Chrys., Erasm., et al.) connect this with the first clause in the verse; but it is more natural grammatically, and equally logical, to join it w. καθὼς . . . ὑμᾶς.

V. 8. Introduces a motive for obedience to the preceding exhortation : v. 8, addressed to the Jewish Christians ; v. 9, to the Gentiles. — λέγω γάρ, *For I say, For I mean* : introducing the explanation and confirmation of προσελάβετο ὑμᾶς. For this use of λέγω, cf. 1 Cor. i. 12, — λέγω δὲ τοῦτο, *and I mean this*. Cf. also Gal. iii. 17, iv. 1, v. 16. Often so used in classic Greek. — Χριστὸν διάκονον κτέ., *that Christ has become a servant of circumcision* : περιτομῆς, abstract for the concrete, meaning *persons circumcised*. διάκονος, *a servant, an attendant* ; δοῦλος, *a bond-servant* ; οἰκέτης, *a house-servant* ; λειτουργός, *a public servant, a minister*. — ὑπὲρ ἀληθείας θεοῦ, *for the truth of God* ; explained by the next clause : ἀληθείας, without the article, made definite by the limiting gen. ; as in Heb., a noun in the construct state. — εἰς τὸ βεβαιῶσαι κτέ., *to confirm the promises of the fathers*, i. e. God's promises made to the fathers.

V. 9. A continuation of the same sentence, sc. εἰς τὸ : τὰ ἔθνη, subj. of δοξάσαι, *and so that the Gentiles might glorify God*. This const. of τὰ ἔθνη . . . δοξάσαι, sc. εἰς τὸ, seems the most natural : so Meyer, Riddle, R. V., etc. Many, however, make it depend on λέγω : so Alf., Hodge, Winer, Godet, etc. — ὑπὲρ ἐλέους, *for (his) mercy*, i. e. *on account of* etc. ὑπὲρ above, w. ἀληθείας, *for the truth*, etc., i. e. *to confirm the truth*. Note these two uses of ὑπὲρ : *for* as prospective ; and *for* as retrospective. — καθὼς γέγραπται : introduces, as usual, a citation from the O. T., — Ps. xvii. 50, cited from the LXX. διὰ τοῦτο is a part of the citation, and not in logical connection with what here precedes. — ἑξομολογήσομαί σοι, *I will praise thee*. Cf. ch. xiv. 11, note. — ψαλῶ (ψάλλω), *I will sing* etc. The historical subject in this psalm is David as conqueror over all his enemies. He is viewed by Paul as the type of the Messiah, who in these words praises God for the Gentiles that have been won over to him ; and in this praise which the Messiah offers, the Gentiles themselves unite.

Vv. 10, 11, 12. καὶ πάλιν, *And again*, i. e. in another passage the same thought is expressed. — λέγει, sc. ἡ γράφη, suggested by γέγραπται. The citation is from Deut. xxxii. 43, in the words of the LXX, although they depart from our present Hebrew text. — εὐφράνθητε : aor. pass. imperat., as deponent, fr. εὐφραίνω. — ἔθνη : voc. — μετὰ : w. gen. denotes participation : *with, in the midst of*. — V. 11. Cited fr. Ps. cxvi. 1, nearly in the words of the LXX. — πάντα τὰ ἔθνη : voc. — ἐπαινέσάτωσαν : 1 aor. act. imperat. 3 pers. plur., fr. ἐπαινέω. No stress is to be laid on the difference bet. this and the simple verb just before it. — V. 12. Isa. xi. 10 ; omitting, after ἔσται, the words ἐν τῇ ἡμέρᾳ ἐκείνῃ : cited verbatim from

the LXX, although they depart materially from the Hebrew text as we now have it. Bear in mind that all these citations are in confirmation of the thought in v. 9, that a day should come when the Gentiles, in concert with Israel, should celebrate the praises of Jehovah. The number and variety of these citations indicates the emotion of Paul in view of the events which were then transpiring, and in which he had so conspicuous a place. — ἐπ' αὐτῷ, *on him, resting on him*, w. ἐλπιούσιν (fut. of ἐλπίζω). Cf. πιστεύειν ἐπ' αὐτῷ, ix. 33, x. 11.

V. 13. δέ introduces the conclusion of the paragraph. As the first four verses were followed by a wish in vv. 5, 6, so here the preceding exhortation (v. 7 ff.) is followed in like manner by a benediction. — ὁ δὲ θεὸς . . . πληρῶσαι (optat. without ἄν), *And may the God of hope (God, the author of hope) fill you with (make you full of) etc.* The expression, *God, the author of hope*, follows naturally after ἐλπιούσιν, as the expression, *God, the author of endurance and comfort*, follows in v. 5 the corresponding expression in v. 4. The hope of eternal life, the Christian's hope, is here meant. — ἐν τῷ πιστεύειν, *in believing and trusting*. (Both ideas belong to the one Greek word.) This is the sphere in which all true joy and peace exist. — εἰς τὸ περισσεύειν: the end in view; connect w. πληρῶσαι: *that ye may abound in hope, that ye may be περισσός, over and above, superabundant, in hope; (and this abides) in the power of the Holy Spirit.*

What could be more characteristic of Paul than this entire passage!

The discussion, doctrinal and practical, of the epistle closes here; and that which follows is of a personal nature, in the form of a familiar letter.

V. 14. πέπεισμαι: cf. viii. 38, xiv. 14. — δέ: continuative, leading to the concluding portion of the epistle. — καὶ αὐτὸς ἐγώ, *I myself also*. The apostle has his own independent opinion, and implies (in καί) that others had the same opinion. — ὅτι καὶ αὐτοί, *that you yourselves also*, independently of the teaching and exhortation of others. — μεστοί . . . ἀγαθωσύνης, *are full of goodness*, full of excellent qualities of character. Χρηστότης means *goodness* in the sense of *usefulness, kindness*; ἀγαθωσύνη is not a classic word. Cf. Gal. v. 22, where both words are used. — πεπληρωμένοι (πληρώ, akin to πλήρης), *filled with*, etc. — δυνάμενοι . . . νουθετεῖν, *able to advise, admonish, one another also*. — Note these three successive commendatory clauses. We are not to suppose that the apostle here deals in flattery; still less in irony, as in some other epistles. He says just what he believes, and exhibits his good judgment in saying it.

V. 15. τολμρότερον: adv. w. ἔγραψα. The aor. is used here, as often in Greek and Latin in letters; the tense being conformed to the time of

reading rather than of writing the letter, — *I wrote*; Eng. idiom, *I have written*, or *I write* (R. V.), *the more boldly*. — ἀπὸ μέρους, *in part*, is variously understood: w. *τολμηρότερον*, *in part*, or *somewhat, more boldly* (so Hodge, et al.); w. *ἔγραψα*, *I have written boldly in places, in portions of the epistle* (so De Wette, Meyer, Lange, Alf., Riddle); w. *ἀπαναμνήσκων*, *as if in some measure reminding you* (so Godet). Paul had just said they were filled with all knowledge, and able to admonish one another; hence what he writes is intended *partly* to call things which they already knew to their remembrance. It is difficult to decide positively between these three interpretations. That of Godet certainly seems natural and forcible in the connection. — διὰ τὴν χάριν κτέ. In thus calling things to their remembrance, Paul did not act on his own authority as a man, but, he adds, *on account of the grace given to me from God*. This was his authority, this his motive power.

V. 16. εἰς τὸ εἶναί με κτέ.: the purpose; closely connected w. what precedes: *that I should be a minister*, etc. — εἰς τὰ ἔθνη, the destination, the sphere into which his attention and efforts should be directed. — ἱεουργοῦντα κτέ.: explains more fully λειτουργὸν Χρ. Ἰησοῦ: *ministering as a priest in the gospel of God*, or *administering as a priest the gospel of God*; *administrans evangelium a deo missum hominibus, eoque ministerio velut sacerdotio fungens* (Estius). — ἡ προσφορά τῶν ἐθνῶν, *the offering of the Gentiles*: not the offering which they bring, but the offering of which they consist; the offering which they themselves really are, which Paul ministering as a priest offers to God. — εὐπρόσδεκτος: adj. of two endings; agrees w. ἡ προσφορά. — ἡγιασμένη (ἁγιάζω, ἅγιος) ἐν πν-ᾶγ-, *made holy (sanctified) in the Holy Spirit*; *acceptable, because made holy* etc.

V. 17. That he might not, in what he had just said, seem boastful, he adds: *ἐχω οὖν κτέ.*, *Wherefore I have my glorying in Christ Jesus* (in him, and him alone, not in myself). — The words, τὰ πρὸς τὸν θεόν, are in keeping with those just used in v. 16, λειτουργόν, ἱεουργοῦντα, all of which denote a sacred occupation: *in the things pertaining to God*, while ministering as a priest in the gospel of God, *I have my glorying in Christ Jesus*.

V. 18. Lit. *For I shall not dare to mention any of the things which Christ did not work through me with a view to (the) obedience of (the) Gentiles by means of word and deed*. The sentence has been understood quite differently by different expositors: some placing the emphasis on δι' ἐμοῦ, *through me*; i. e. *through me*, in distinction from other laborers, — I shall not arrogate to myself results which Christ wrought through others: so Alf., Hodge, et al. Some place the emphasis on οὐ κατειργάσατο, *I shall not dare to mention any of those things which Christ did not actually accom-*

plish etc.; i. e. I shall make no false pretences to results not actually achieved: so Meyer, Riddle, et al. Others place the emphasis on **Χριστός**, *I shall not dare to mention any of those things which Christ* (he and he alone) *did not work through me*: so Thol., Olsh., et al. It is certainly possible to view the sentence in either one of these three ways. The last seems most in keeping with the thought in v. 17.

V. 19. A continuation of the sentence. — **ἐν δυνάμει σημείων καὶ τεράτων**, *in the power of signs and wonders*: refers particularly to **ἔργω**. — **ἐν δυνάμει πνεύματος θεοῦ**, *in the power of the Spirit of God*: refers both to **λόγῳ** and to **ἔργῳ**. Many editors read **ἁγίου** st. **θεοῦ**: and many have only **πνεύματος**, *in the power of the Spirit*. This is preferred by Meyer, W — H., Tisch. (7th edit.), Alf., et al. The sense is not materially changed by the different readings. — **ὥστε με . . . πεπληρωκέναι (πληρώω) τὸ εὐαγγέλιον τοῦ Χρ.** The exact rendering of these words is not beyond dispute. If we give **τὸ εὐαγγέλιον** the meaning, *the act of preaching the gospel*, the difficulty is removed, and we may then render literally, — *so that I . . . have made full the preaching of the gospel of Christ*; i. e. *so that I have fully preached* etc. So R. V., et al. Meyer, in his usual dogmatic style, denies that **εὐαγγέλιον** can have this meaning; but it seems to be the only meaning which makes the sentence clear, and is adopted by the majority of critical scholars. So Alf., Godet, Hodge, et al. Was, then, this sweeping declaration a fact? The remark of Godet is a satisfactory answer: The apostle viewed his task as completely fulfilled when he had lighted the torch in the great centres, such as Thessalonica, Corinth, Ephesus. This done, he counted on the churches founded in these capitals to continue the evangelization of the provinces.

Vv. 20, 21. W — H. place only a comma after v. 19; R. V. only a semicolon. This pointing seems to indicate the sense better than a period, as vv. 20, 21 are only a continuation of the preceding sentence. **φιλοτιμούμενον** (in critical editions, st. **φιλοτιμοῦμαι**) agrees w. **μέ**, v. 19. Making **οὕτως** refer to what precedes, and placing a comma after **φιλ**-, as Tisch. has done, — making **εὐαγγελίζεσθαι** in the same const. w. **πεπληρωκέναι**, — the idea becomes clear; lit. *and thus* (in doing this) *making it a point of honor, I preached the gospel, not where Christ had been named, . . . but* etc. If we remove the comma (a doubtful pointing) after **φιλ**-, and make **εὐαγγελίζεσθαι** depend on **φιλ**-, we should then translate, — *and thus* (in thus fully preaching) *making it a point of honor to preach the gospel, not where* etc. The latter pointing is more generally preferred. It is not necessary so to render **φιλοτιμούμενον** as to leave out of view the force of **τιμ**-, fr. **τιμή**. — **ὠνομάσθη** (**ὀνομάζω**): aor. often used in Greek where we use a pluperfect: *had been named*; i. e. where the doctrines, which his name would at once suggest to the mind, had been proclaimed. — **ἀλλὰ**

. . . γέγραπται, *but as it has been written* (but making it a point of honor to act in accordance with the thought in the following prophecy). Cited verbatim from the LXX, Isa. lii. 15. The prophet is speaking of the kings and nations to whom the announcement of the work of the Messiah shall come for the first time; and Paul finds in these words a foreshadowing of his own course of action. — οἷς . . . ἀνγγέλη (ἀν-αγγέλλω) . . . ὄψονται, *they, to whom no announcement was made* (lit. *to whom it was not announced*) *concerning him, shall see*: καὶ οἱ . . . συνήσουσιν (συνήμι), *and they who have not heard* (concerning him) *shall understand*. περὶ αὐτοῦ is not in the Heb., but is added by the LXX. They also understand the Heb. relative as masc., while it is usually understood here as neuter: *that which had not been told them* etc., st. *they to whom* etc.

V. 22. Διό, *Wherefore*: i. e. because he had been thus occupied, as described above, in preaching the gospel, travelling to regions so remote. Cf. v. 19. — καὶ ἐνεκοπτόμην (ἐγκόπτω), *I was hindered also*. — τὰ πολλὰ: adv. acc.: *these many* (times); Vulg., *plerumque*. Some MSS. have here πολλάκις. Cf. i. 13. — τοῦ ἐλθεῖν, *from coming*: gen. of separation.

V. 23. νυνὶ δὲ κτέ., *but now, having no longer* (μηκέτι, in Att. we should expect here οὐκέτι) *a place* (τόπον, *room, opportunity*) *in these regions* (those mentioned above, from Jerusalem to Illyricum). Paul had preached at the principal points in all these regions, and churches had been established. His peculiar mission, as a pioneer preacher among the Gentiles, now called him, as he thought, beyond, to visit and preach the gospel in the “far west,” where Christ had not yet been named. This was his plan, his impression, at the time of writing this epistle. — ἐπιποθίαν . . . τοῦ ἐλθεῖν (gen. w. ἐπιποθ-, which takes the same const. as verbs signifying *to aim at, to strive for*), *and having a longing to come to you*: ἔχων . . . ἀπὸ πολλῶν ἐτῶν, lit. *having . . . from many years*; Meyer, *von vielen Jahren her*; Godet, *depuis plusieurs années*; Eng. idiom, *having had . . . for many years*.

V. 24. The const. of the entire sentence is involved, and by no means certain. The punctuation of W — H. and of the R. V. seems best, — placing a comma after Σπανίαν, and after ἐμπλησθῶ a comma and dash, resuming the principal sentence with νυνὶ δὲ πορεύομαι. The rendering suggested by this punctuation is seen in the R. V., and is on the whole the most satisfactory. Alford and Riddle translate ἔχων, v. 23, as pres. indic., *I have*, st. *having*. This makes the Eng. sentence more intelligible, but is an unnecessary departure from the exact Greek const. — ὥς ἂν πορεύομαι κτέ., *whenever I may be on my way into Spain*. Meyer thinks this clause should be connected only with what follows, and that Paul had not had in mind the plan of a journey into Spain for so long a time; but this is by no means certain. — Σπανίαν: called also Ἰσπανία, and

commonly by the Greeks Ἰβηρία. The question has been much discussed whether this plan was ever carried out; and is connected with the equally unsettled question whether Paul was imprisoned twice in Rome. It will not be difficult to find abundant discussion — it would be incorrect to say *information* — on these questions. — διαπορευόμενος, *in passing through*, i. e. *on my journey*. — ὑφ' ὑμῶν . . . ἐκεῖ (here used w. a verb of motion = ἐκείσε), *to be sent forward, to be escorted, by you thither*. Sending forward, or escorting, was no unusual occurrence. Cf. 1 Cor. xvi. 6, 2 Cor. i. 16, Acts xv. 3. — ἐάν ὑμῶν . . . ἐμπλησθῶ (ἐμπίπλημι, simple verb πίμπλημι), *if in the first place* (i. e. before being escorted thither), *I may in part be satisfied with your company* (lit. *may be made full of you*). ἀπὸ μέρους, *in part*, is a delicate expression, implying that he could not be satisfied in full. It is a common experience in this world, that we cannot see enough of those whom we love. Yonder, there will be no more parting!

V. 25. νυνὶ δὲ . . . εἰς, *But now I am on my way into* etc. — διακονῶν κτέ., *serving, ministering to* etc. The service was begun in making the collections and conveying them to the saints; hence the particip. pres., not the fut. References to these collections are made elsewhere; particularly in 2 Cor. chs. viii. and ix. Cf. also 1 Cor. xvi.

V. 26. γάρ: explanatory. — ἡδύοκhsαν (εὐδοκέω), *were pleased, were well pleased* (cf. Matt. iii. 17, xii. 18, xvii. 5; Mark i. 11; Luke iii. 22). — Ἀχαῖα, *Achaia*: the usual name in the N. T. for Greece. The classic name, Ἑλλάς, occurs in Acts xx. 2. — κοινωνίαν τινὰ ποιήσασθαι, *to make a certain contribution*. Note this use of κοινωνίαν, *communion, participation, contribution*. By collecting money, and forwarding it to Jerusalem for the poor, they shared with them, entered into communion with them. Note carefully the N. T. use of the word “communion”: never applied to the Lord's Supper in the sense of participating with one another, but only in the sense of a communion of the body and blood of Christ. 1 Cor. x. 16. It is extremely unfortunate that we have departed from the N. T. use and meaning of the word.

V. 27. ἡδύοκhsαν γάρ: repeated with a view to further explanation, and the statement of an important fact. — ὀφειλέται . . . αὐτῶν, *debtors to them* (to the saints in Jerusalem); debtors for spiritual gifts. The church in Jerusalem was the one first established, and might thus be viewed as the mother church. That in Antioch, the earliest among the Gentiles, received its first teachers and preachers from Jerusalem. Acts xi. 20. — εἰ γὰρ (explanatory of ὀφειλέται) κτέ., *For if the Gentiles shared in their spiritual blessings, they are in debt* (ὀφείλουσιν, same root w. ὀφειλέται), *they owe it, to minister* etc. λειτουργῆσαι and λειτουργός spoken particularly of a sacred service. Cf. xiii. 6, xv. 16.

V. 28. τοῦτο . . . ἐπιτελέσας, *Therefore having accomplished this*, i. e. this

service for the saints in Jerusalem. — **καὶ σφραγισάμενος** (σφραγίζω) . . . **τὸν καρπὸν τούτου**, lit. *and having sealed for them this fruit*, i. e. having securely placed in their hands the funds collected for them. — **ἀπελεύσομαι** (ἀπέρχομαι) κτέ., *I shall go away by you* (lit. *through you*) *into Spain*.

V. 29. **οἶδα δὲ κτέ.**, *And I know that in coming to you I shall come in the fulness of the blessing of Christ: in the fulness*, i. e. furnished with the fulness of the blessing which he would impart. Cf. ch. i. 11. Not many men would venture to speak so emphatically; but Paul was always perfectly frank in expressing what he felt. It may be said by some that Paul was mistaken in his expectations; and Godet well suggests, if this chapter and the following were actually composed in the second century by an unknown author, as some have argued, would he venture to make a statement which appears on the surface so contrary to the historic fact? It is scarcely possible. And yet we have no good reason to believe that Paul was actually mistaken; for though he arrived in Rome as a prisoner, his coming may have been to the church *in the fulness of the blessing of Christ*. Another interpretation (that of Chrys., Calvin, et al.), — *I know that I . . . shall find you filled with the blessing of Christ*, — is too great a departure from the obvious meaning of the Greek.

V. 30. Paul, it seems, already foresees some of the conflicts which awaited him in Judea. He was not even confident that he should be well received by the Christians there; hence the earnest request in vv. 30, 31, 32. — **παρακαλῶ κτέ.**, *And I beseech you* (or *I exhort you*; *je vous exhorte*, Godet), *brethren, through our Lord Jesus Christ* (an appeal that had more force then, when the life and death and resurrection of Christ were held in vivid remembrance), *and through the love of the Spirit* (that Christian love which the Holy Spirit sheds abroad in the heart; cf. Gal. ch. v. 22), *to strive with me in your prayers to God in my behalf*. — **συναγωνίσασθαι** (συν-αγωνίζομαι), *to contend*, as those who are engaged in battle or in a prize contest; i. e. with the utmost earnestness, — not merely “to say prayers.”

V. 31. **ἵνα** (introducing the object of the supplication) **ῥυθῶ** (1 aor. subjunc. pass., fr. ῥύομαι) κτέ., *that I may be delivered from those who are disobedient* (or *from those who are unbelieving*; *von Seiten der Ungläubigen*, Meyer: both renderings amount to the same thing) *in Judea, and that my service, my assistance, which is to be conveyed into Jerusalem may become acceptable to the saints*. It seems surprising that there should be any doubt on this latter point; but Paul understood very well the strength of Jewish prejudices even in those who had been converted. In respect to the former part of the petition, it may be said that it was not answered. Paul did indeed at first fall into the hands of the disobedient; but how

signal was his deliverance! Cf. Acts xxiii. Meyer, however, affirms, of this part of the petition, that it was not fulfilled (es ging *nicht* in Erfüllung). This was apparently true only at first. How often it appears to us at first that our prayers are not heard!—but in the end it will be seen that all true prayer is fully answered. Concerning this διακοζία, cf. 2 Cor. chs. viii. and ix.

V. 32. The object beyond that mentioned in v. 31: *in order that, having come to you in joy through the will (that which has been willed) of God, I may find rest together with you.* — ἐν χαρῇ, *in joy*. Some may say this part of the petition also was not granted, since he arrived in Rome as a prisoner. But who can say how much joy he had among the Roman Christians, despite outward circumstances? That they hailed his coming with joy is proved by the fact they went as far as Appii-Forum and the Three Taverns to meet and welcome him; and it is said, when Paul saw them he thanked God and took courage. — συναναπαύσασθαι (συν-αναπαύω) ὑμῖν, *I may find rest with you*. It may also be said that neither he nor the Roman Christians could have found much rest; but who can know how much rest and refreshing of spirit they may have found in rehearsing their Christian experiences, and in expressing their hopes of a glorious immortality? Cf. ch. i. 11, 12.

V. 33. ὁ δὲ θεὸς τῆς εἰρήνης κτέ., sc. εἴη, *And may the God of peace etc.* This thought, *the God of peace*, naturally occurs to the mind of the apostle in view of approaching dangers and conflicts.

This chapter, although not like the profound doctrinal discussion in the former part of the epistle, contains many lessons of great practical value and importance. It is not in accordance with the character and scope of this work to enumerate them formally, but only to allude to them incidentally *en passant*. They will be found, presented with great ability, in the larger commentaries. The summaries of Hodge and of Godet are excellent. It is better, however, for the genuine student to draw his own lessons from the Divine Word by careful study, and by calm, devout meditation. Second-hand meditations are liable to resemble second-hand clothing: the former we call stale; the latter, soiled. The difference is not very great.

CHAP. XVI. — Vv. 1, 2. Commendation of Phœbe. — Vv. 3–16. Salutations. — Vv. 17–20. Warning against false teachers and against divisions; a word of commendation, and an assurance that God will crush Satan under their feet. — Vv. 21–23. Salutations from the apostle's companions. — Vv. 25–27. The concluding doxology.

V. 1. **συνίστημι**, *I commend*. In this sense, chs. iii. 5, v. 8, and often. — **τὴν ἀδελφὴν ἡμῶν κτέ.**, *our sister* (i. e. my sister in Christ and yours), *who is a deaconess* (**διάκονος**, common gen., here fem.), or *servant, of the church which is in Cenchreæ*. Note the two points specified in the commendation. Cenchreæ, or Kenchreæ, was the eastern harbor of Corinth, on the eastern side of the isthmus.

V. 2. **ἵνα**: introduces the object of the commendation: *that you may receive her in the Lord* (**ἐν κυρίῳ**, i. e. as being in the Lord, as a Christian), *worthily of the saints* (in a manner becoming the Christian profession). — **καὶ παραστήτε** (2 aor. act. subjunc., fr. **παρ-ίστημι**) **αὐτῇ**, *and that you may assist her (stand by her)*. — **ἐν ᾧ . . . πράγματι** (anteced. in relat. clause, = **ἐν τῷ πράγματι ἐν ᾧ**), *in whatever business she may have need of you* (**χρήζῃ**, pres. subjunc. act., fr. **χρῆζω**). — **αὐτή**, *she herself*: **προστάτις** (fem. of **προστάτης**), *one who stands before and protects; a defender, guardian, helper*. **προστάτις** seems to have been chosen, st. **παραστάτις**, in view of her official position. — **πολλῶν . . . καὶ ἐμοῦ αὐτοῦ**, *of many and of me myself*. In regard to the protection and assistance which Phœbe may have extended to Paul, we have no further information. We gain from this and what follows some idea of the position of woman in the early Christian church, in contrast with her position among the Greeks a few centuries earlier.

Vv. 3, 4. **Ἀσπάσασθε**: **ἀσπάζομαι**. — **Πρίσκαν**: the form **Πρίσκα** occurs in 1 Cor. xvi. 19, 2 Tim. iv. 19; but in Acts xviii. 2, 18, 26, the longer form **Πρίσκιλλα**. — **Ἀκύλαν**: the Greek mode of writing the Latin word *Aquila*. In the reign of Claudius (A.D. 41-54) they were driven from Rome as Jews; were associated with Paul in Corinth (Acts xviii. 1 ff.); went from Corinth to Ephesus (Acts xviii. 18, 26, 1 Cor. xvi. 19); at the date of the writing of this epistle (probably A.D. 58 or 59) were again in Rome; but later (cf. 2 Tim. iv. 19), again in Ephesus. — **ἐν Χριστῷ Ἰησοῦ** explains in what sense we are to understand **τοὺς συνεργοὺς μου**, — *my fellow-workers in Christ Jesus*. They might be called fellow-workers as tent-makers (Acts xviii. 3); but Paul had in mind a very different sphere, and makes his thought definite by the employment of the loved name. — **οἵτινες . . . ὑπέθηκαν** (**ὑποτίθημι**), *who (or since they, Lat. quippe qui) for my life laid down their own necks* (lit. *put their own neck under*). Whether this expression is to be taken literally or figuratively, is not certain; and whether any particular occasion of extreme danger is referred to, or only continued and oft repeated peril, is not known. At least, their entire and exceptional devotion is strongly expressed. — **εὐχαριστῶ**, *give thanks, am thankful*, i. e. for this remarkable devotion.

V. 5. **καὶ τὴν . . . ἐκκλησίαν** (depends on **ἀσπάσασθε**, v. 3), *and the church in their house*: **κατά** w. the acc., *extending through*; frequent in

Homer in this sense. The expression suggests that in the great city of Rome there may have been several places — private houses — where the Christians were in the habit of meeting for worship, and that the house of Prisca and Aquila was one of these places. Special salutations are sent to the assembly (the church, or, as we often now say, “the meeting”) in their house. It appears, from 1 Cor. xvi. 19, that they had also in Ephesus a house where the Christians assembled. For a similar expression, cf. Col. iv. 15, Philem. 2. — Ἐπαινετὸν τὸν ἀγαπητόν μου, *Epanētus my beloved*: not elsewhere mentioned. Nothing is positively known of the persons mentioned in the entire list as far as v. 16 (except possibly Rufus). The legends of the Romish Church made the most of them bishops or martyrs, or both. — ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας, *who is the first-fruit* (a metaphor denoting the first convert to Christ) *of Asia* (the western part of Asia Minor, as in Acts ii. 9, and elsewhere). — εἰς Χριστόν, *unto Christ*. The expression denotes properly the entrance into the relation signified by ἐν Χριστῷ, *in Christ*.

V. 6. ἥτις . . . ἐκοπίασεν (κοπιᾶζω), *who (or since she) has toiled much*. What her services had been, so as to warrant this particular mention, would be well known to the writer and the first readers of this epistle, but are not known to us. It may be noted that Paul uses the aor. ἐκοπίασεν, *toiled*, or *has toiled*; not the pres. κοπιᾷ, *is toiling*: indicating perhaps some special labors and sacrifices in some period of trial and distress. — εἰς ὑμᾶς (st. εἰς ἡμᾶς), *for you*; the end in view, — those into the midst of whom she entered while toiling.

V. 7. Ἀνδρόνικον καὶ Ἰουνίαν, *Andronicus and Junias* (or *Junia*). Whether the latter word is masc. or fem. cannot be determined with certainty. — τοὺς συγγενεῖς μου, *my kinsmen, my relatives*; most naturally understood here of blood-relations. — συναιχμαλώτους μου, *fellow-prisoners of mine*. When and where they were Paul's fellow-prisoners is not known. — ἐπίσημοι ἐν τοῖς ἀποστόλοις, *of note among the apostles*, i. e. highly esteemed by the apostles. This interpretation does no violence to the construction, and retains the usual N. T. sense of the word *apostles*. Many, however, of the best interpreters think the word to be used here in its wider, original sense; and understand the phrase to mean that these two were spoken of as apostles, and distinguished among them. — οἱ . . . γέγοναν (Att. γεγόνασιν, fr. γίγνομαι) ἐν Χριστῷ, lit. *who even before me (even earlier than I) have become in Christ* (i. e. *have become Christians*). It is not said here, *have become apostles in Christ*.

Vv. 8, 9. Ἀμπλίατον (W — H. read Ἀμπλιᾶτον: Alf., Meyer, et al., Ἀμπλιᾶν, 1 dec. masc.), *Salute Ampliatus*, or *Amplias*; the latter an abbreviation of the former. — ἐν κυρίῳ, *in the Lord*: makes τὸν ἀγαπητόν μου definite, telling the relation in which, and the reason why, he was

loved. — ἡμῶν, *our* etc., includes here, with the writer, the readers also of the epistle; since Paul in this connection uses constantly the sing. *my*, in speaking of himself alone.

Vv. 10, 11. Ἀπελλῆν, *Apelles*, has been considered by some the same as Apollos, but without evidence. Apelles is a name often borne by freedmen; yet it is uncertain whether he belonged to this class. — τὸν δόκιμον, *the one who has been tried, tested, and approved*. — ἐν Χρ- (denotes the element in which the trial and approval took place), *in Christ*, i. e. *as a Christian*. — τοὺς ἐκ τῶν Ἀριστοβούλου, *those of the (persons) belonging to Aristobulus, those who are of the household of Aristobulus*. Perhaps they were slaves (Meyer); that they were Christians is readily understood. The expression does not necessarily imply that Aristobulus himself was a believer, although he may have been. — Ναρκίσσου, *Narcissus*, or *Narkissos*, has been thought by some to be the freedman of Claudius, mentioned by Tacitus and others; but this is by no means certain. The clause, τοὺς ὄντας ἐν κυρίῳ, though not necessary, as we have seen just above, v. 10, is added for definiteness.

Vv. 12, 13. Τρύφαιναν, Τρυφῶσαν, *Tryphæna, Tryphōsa*: both names derived from τρυφᾶω, *to live in luxury and pleasure*. Paul adds, however, τὰς κοπιώσας (pres. particip., fr. κοπιᾶω) ἐν κυρίῳ, *who toil laboriously in the Lord*; thus indicating that their lives were quite in contrast with the signification of their names. Observe that the participle is pres., while the aor. ἐκοπίασεν is spoken of Persis; indicating apparently in her case some definite toil in the past. Cf. v. 6. Meyer calls attention to the delicacy of omitting μου after τὴν ἀγαπητήν. He also suggests that these three women may have been deaconesses. Where Paul had become acquainted with them is of course unknown. Persis may have been of Persian descent, and may have derived her name from this fact. — Ῥοῦφον: the Greek form of the Latin name *Rufus*. — τὸν ἐκλεκτον ἐν κυρίῳ. This seems to mean more than simply, *the chosen, or the elect, in the Lord*; since this would have been true of all who had been mentioned and of every Christian. The primary meaning of ἐκλεκτον, *select, distinguished* (German, *ausgezeichnet*; French, *distingué*), is without doubt intended here. He is thus described as an eminent Christian man. For this use of ἐκλεκτος, cf. 1 Tim. v. 21, 1 Pet. ii. 4, 2 Jno. i. 13. — καὶ τὴν μητέρα αὐτοῦ (ἀσπάσασθε) καὶ ἐμοῦ, *and (salute) his mother and mine (the mother of him and of me)*. ἐμοῦ, emphatic position, and the emphatic form of the pronoun. What services she had rendered, and where, to warrant this affectionate and tender designation, is not now known.

Vv. 14, 15. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them. This expression, and the one in v. 15, seems to

indicate a company or assembly (ἐκκλησία) of Christians who were in the habit of gathering in some particular locality, perhaps what we might call an out-station. Cf. v. 5, note. — Origen supposed the Hermas here mentioned to have been the author of the celebrated work entitled “The Shepherd (ὁ ποιμήν) of Hermas”; but this work is now supposed to be of a later date (the last half of the second century). — *Salute Philolōgus and Julia* (perhaps the wife of Philologus), *Nereus and his sister, and Olympus, and all the saints that are with them.*

V. 16. The list of personal salutations is now complete; but Paul adds, *Salute one another.* The Oriental salutation, by means of a kiss, prevailing especially among the Jews, was adopted by the Christians. — ἐν φιλήματι ἀγίῳ: denotes the manner *in* which they were to salute one another: cf. 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26. The kiss was called *holy*, because it was a token of Christian fellowship: cf. 1 Pet. v. 14, ἐν φιλήματι ἀγάπης. They were exhorted, at the close of the reading of this letter, thus to express their mutual love. — αἱ ἐκκλησίαι πᾶσαι τοῦ Χρ-. The purpose of the apostle to visit Rome was doubtless made known wherever he went; and *all the churches of Christ* would doubtless send through him their salutations.

It seems at first surprising that Paul should have so many personal acquaintances in a city which he had never visited. This is one among the many indications of the frequent communication between the capital of the Roman empire and all the principal cities.

Vv. 17-20. A warning against false teachers.

V. 17. σκοπεῖν τοὺς . . . ποιοῦντας: *to observe carefully, to keep the eye on* (im *Augenmerk zu haben*, Meyer; à *avoir l'œil ouvert*, Godet: cf. βλέπετε, Phil. iii. 2; yet σκοπεῖν implies a sharper look-out) *those who are creating the divisions and the occasions of stumbling* (probably, in Rome as elsewhere, the Judaizing teachers), *contrary to the teaching which ye learned.* — καὶ ἐκκλίνετε (pres. imperat., preferred to ἐκκλίνατε, aor.) ἀπ' αὐτῶν, *and turn away, be in the habit of turning away, from them.* Note that the apostle does not propose any public discussion with them, nor any sort of controversy; but simply a leaning, or turning, away from them. Was not his advice judicious, and applicable to other times and places?

V. 18. A confirmation (γάρ) of the preceding exhortation. — τοιοῦτοι, w. the article οἱ, *just such persons, those who are of such a character.* — Note the position of οὐ w. δουλεύουσιν, *they fail to serve, refuse to serve.* — ἀλλὰ . . . κοιλίᾳ, *but* (they do serve) *their own belly.* The expression is somewhat coarser than though he had said τῇ ἐαυτῶν γαστρὶ, and includes all the lower appetites. — διὰ τῆς χρηστολογίας (χρηστός, *good, kind*;

λόγος, *speech*) καὶ εὐλογίας (εὖ and λόγος), *through their kindly and plausible language* (mittelst der liebevollen und wohlgesetzten Sprache, Meyer; *par leurs bonnes paroles et leurs bénédictions*, Godet). — ἐξαπατῶσιν . . . τῶν ἀκάκων, *they cheat, deceive, the hearts of the innocent* (those who themselves have nothing evil in mind). Something of this sort has always taken place.

V. 19. (I exhort you, and have confidence in you,) *For YOUR obedience* etc. Note the emphat. ὑμῶν, as contrasted w. τῶν ἀκάκων. — εἰς πάντας ἀφίκετο, lit. *came into the midst of all*. It seems surprising that any one should have understood *obedience* here to mean anything else than obedience to Christ,—the obedience of faith. This obedience in the Roman church was known and spoken of among all the churches; hence the conclusion (οὖν). *Wherefore I rejoice over you* (ἐπὶ w. the dat. denoting the foundation of the rejoicing). — σοφοὺς εἰς τὸ ἀγαθόν, ἀκεραίους εἰς τὸ κακόν, *wise while contemplating (looking into) that which is good; unmixed, having nothing to do with it, while looking into that which is evil*. ἀκεραίους (a priv., κεράννυμι, *to mingle*; hence) *unmixed, pure, guileless* (unvermischt damit, frei davon, Meyer).

V. 20. The preceding exhortation and expression of confidence is followed by the assurance in this verse. — ὁ θεὸς τῆς εἰρήνης, *the God of peace*,—an expression naturally suggested by the reference in v. 17 to those who cause divisions: συντρίψει κτέ., *will crush* (a figure taken perhaps from Gen. iii. 15) *Satan under your feet shortly*. — Ἡ χάρις κτέ. With this benediction Paul would naturally close his letter; but, as a sort of postscript, he now adds the salutations of his companions in Corinth; and then concludes the entire letter with a solemn and impressive doxology.

Vv. 21-23. Τιμόθεος. The name of Timothy occurs in several epistles at the beginning: 2 Cor. i. 1, Phil. i. 1, Col. i. 1, 1 Thess. i. 1, 2 Thess. i. 1. In all the churches to which these were addressed, he was doubtless known personally; but he may not have been known equally well to the Romans. — Λούκιος: not the same as Λουκᾶς, the author of the Acts and of the Gospel of Luke (in Latin, *Lucānus*): perhaps the same as Λούκιος ὁ Κυρηναῖος, Acts xiii. 1; but this is only conjecture. It is equally uncertain whether Ἰάσων is the same as the one mentioned in Acts xvii. 5; and whether Σωσίπατρος is the same as Σάπατρος, Acts xx. 4. Both forms were frequent among the Greeks. — οἱ συγγενεῖς μου; cf. vv. 7-11. — Τέρτιος: a Roman name; Lat. *Tertius*. He was perhaps known to the church in Rome, and hence sends a salutation in his own name. — ὁ γράψας κτέ., means simply that he had acted as Paul's amanuensis (cf. 1 Cor. xvi. 21, Gal. vi. 11, Col. iv. 16, 2 Thess. iii. 17, where the use of an amanuensis is alluded to). — ἐν κυρίῳ: connect w. ἀσπάζομαι. It was no ordinary, formal salutation, but one which recognized their union

in the Lord. Tertius inserts this verse (22d) of his own accord; but with v. 23 Paul begins again to dictate. — Γάιος: a name occurring several times in the N. T. This Gaius is perhaps the same with the one mentioned in 1 Cor. i. 14. — ξένος, like the Lat. *hospes*, Germ. *Gastfreund*, means either *guest* or *host*. Here used in the latter sense. — καὶ ὅλης τῆς ἐκκλησίας, and (the host) of the entire church: a strong expression, denoting his hospitality towards them all; and perhaps also his readiness to entertain all Christians who from other places visited the church in Corinth. It can hardly mean that his house was a place of public worship for the entire church. — Ἐραστός ὁ οἰκονόμος τῆς πόλεως, *Erastus, the treasurer of the city*; a man of some political and perhaps social distinction. Few such men became Christians at this early period. Cf. 1 Cor. i. 26 ff. The name was not unusual, and there is no evidence that this man was the same as the Erastus mentioned in Acts xix. 22, and 2 Tim. iv. 20. — Κουάρτος: the Greek mode of writing the Latin word *Quartus*. No further designation of him is here given than simply ὁ ἀδελφός, *the brother*; i. e. the brother in Christ. It is quite likely that he was personally known to many in the church at Rome.

V. 24 is a repetition of the benediction in v. 20, and is omitted in nearly all critical editions.

Vv. 25–27. An impassioned and sublime doxology. — Τῷ δὲ δυναμένῳ . . . μόνῳ σοφῷ θεῷ . . . ᾧ ἡ δόξα, sc. εἴη, *And to Him who is able (or to the one who is able) . . . to the only wise God . . . to Him (lit. to whom) be the glory etc.* Such is the outline construction of this long and impressive sentence. — στηρίζαι (1 aor. act. infin., fr. στηρίζω), *to set firmly, to establish*. — κατὰ κτέ.: denotes the manner of setting firmly; the pattern or model according to which they were to be established. This model is not less important now than it was then. Human vagaries, “advanced thought,” “the gospel of the future,” were not the model in the mind of Paul. What, then, was it?—*according to my gospel* (i. e. *the gospel which I preach*) and *the proclamation of Jesus Christ*. The two expressions are closely connected, being governed by one preposition; and the latter makes the former more definite. The phrase, κατὰ τὸ εὐαγγέλιόν μου, occurs in ch. ii. 16, and in 2 Tim. ii. 8. The prep. κατὰ has been differently understood by different expositors; but the above is the ordinary meaning of κατὰ w. the acc., and seems by far the most natural here. To render it *in*, or *through*, is a departure from the ordinary sense, and is not required by the connection. — κατὰ ἀποκάλυψιν κτέ.: a fuller statement and explanation; connect w. στηρίζαι: *according to the revelation of the mystery* (the former noun, ἀποκάλυψιν, made definite by the limiting gen.; the latter, μυστηρίου, has nearly the force of a proper name: there was but one thing of the kind). — χρόνους αἰωνίους (dat. of time) σεσιγημένου (perf. pass. particip. of σιγάω), *kept silent (kept hidden) in times*

eternal. — **φανερωθέντος** (*φανέρω*) δὲ νῦν, *but made plain now*. — **διὰ τε** (connects *φανερωθέντος* and *γνωρισθέντος*) **γραφῶν προφητικῶν . . . γνω-**
ρισθέντος (*γνωρίζω*), *and through prophetic writings (the scriptures of the prophets), according to (the) command of the eternal God, made known (published) for (eis, the end in view) obedience to the faith among all the Gentiles (eis, conveyed into the midst of)*. — **εἰς ὑπακοὴν πίστεως**: cf. ch. i. 5, note. — **διὰ Ἰησοῦ Χριστοῦ**. Meyer connects this closely with the preceding clause, *to the God who through Christ has shown himself as the only wise*. This view, however, is not generally taken. It seems more natural to bear in mind the idea of *γνωρισθέντος* in connection with this clause, — *to the only wise God, (made known) through Jesus Christ*. — **ᾧ** is included in brackets by W — H. Omitting **ᾧ**, we should render, — *to the only wise God, through Jesus Christ, (be) the glory etc.* If **ᾧ** is expressed, it may refer to *Ἰησοῦ Χρ.*, and is so understood by Thol., Philippi, et al. Most expositors, however, make **ᾧ** refer to *θεῷ*. Godet suggests that the two ideas of Christ and God — the executor and the author of the plan of salvation — were so closely united in the mind of Paul that he did not separate them in this ascription of glory. Godet refers to ch. i. 7, where the two are closely united, and governed by one preposition. This is often the case. Still, to most expositors the reference of **ᾧ** to *θεῷ* seems to be the true understanding; **ᾧ**, instead of *αὐτῷ* or *τούτῳ*, by a change of construction (*anacoluthon*) not uncommon in the style of Paul. — **ἡ δόξα**, *the glory*; that which belongs to God. Some supply here *ἐστίν* (so Hofm., Godet), st. *εἴη*: but the optat., presenting the idea, not as the statement of a fact, but as a prayer, seems more natural and impressive. — **εἰς τοὺς αἰῶνας τῶν αἰώνων . ἀμήν**. This is the strongest and most emphatic form of expression in the Greek language for the idea, *forever and ever, to all eternity*. *ἀμήν* is the Hebrew word *אָמֵן*, meaning *truly, certainly*. In the LXX, the Hebrew word was sometimes transferred; sometimes translated by *ἀληθῶς*, sometimes by *γένοιτο*. The Hebrew form seems to have been used extensively by the first Christians, and from them transferred into all languages which have been used for Christian worship.

I. AND II. CORINTHIANS.

THESE Epistles were written, the first at Ephesus, and the second in Macedonia, probably during the year 57 A.D., and were addressed to the church at Corinth.

Their purpose was to correct the manifold abuses and disorders which had crept into the church.

The city was notorious for its vices, and the pressure of heathenism with its evils had been too great for the church to withstand. Party spirit, personal vices, disorderly work, tumultuous public assemblies, and corruption of doctrine had become common. The evil morals and customs, and the intellectual frivolity and conceit of the Grecian world are vividly portrayed.

The tone of the Epistles is often personal, for Paul had spent much of his ministry there, and knew the people.

They are intensely practical.

Their authenticity is unquestioned.

FIRST EPISTLE TO THE CORINTHIANS.

FOR collateral information see Conybeare and Howson, Farrar, and the Bible Dictionaries.

Leading points in this epistle: After the salutation and introduction (ch. 1. 1-9), the apostle speaks of the factions in the church and states at length the character of his own preaching (ch. 1. 10 - ch. 4. 21); of the want of church discipline (ch. 5); of the impropriety of going to law before the heathen courts of justice, and a further warning against impurity (ch. 6); answer to the questions respecting marriage (ch. 7); and respecting meats offered to idols (ch. 8); of his own rights and conduct as an apostle (ch. 9.); of God's severity to the idolatrous Jews in the wilderness; the Lord's Supper not to be associated with idolatrous feasts; an additional word respecting meats offered to idols, with the statement of an important general principle (ch. 10); of disorders in their assemblies, pertaining partly to the conduct of women, and partly to the celebration of the Supper (ch. 11); respecting spiritual gifts, with the passage on Christian love (chs. 12-14); on the resurrection of the dead (ch. 15); concerning the collection for the saints; some personal messages; exhortations and salutations (ch. 16).

CHAP. I. vv. 1-3. κλητὸς ἀπόστολος. Cf. Rom. 1. 1, note. — διὰ θελήματος θεοῦ, *through the will of God* (not by human appointment or authority). For a similar thought cf. 2 Cor. 1. 1; Gal. 1. 1; Eph. 1. 1; Col. 1. 1; 1 and 2 Tim. 1. 1. — καὶ Σωσθένης. Many suppose this to have been the amanuensis of Paul on this occasion (cf. 16. 21); but this is wholly uncertain. Some suppose him to have been the one mentioned in Acts 18. 17; but this is not probable. No doubt he was some one well known to the Corinthians and highly esteemed by them as well as by Paul. — ὁ ἀδελφός, *the brother*, i. e. the Christian brother. — τῇ ἐκκλησίᾳ . . . ἐν Κορίνθῳ. As the word ἐκκλησία in the Greek language up to this time

meant *an assembly* of any kind, it was important to define the word as here by τοῦ θεοῦ, *to the church of God*; and also to designate the locality, which is (lit. *the one being*) in Corinth. — ἡγιασμένοις (ἀγιάζω, cf. ἅγιος), agrees in thought w. τῇ ἐκκλησίᾳ (*the church, the assembly*, i. e. the persons composing the assembly) ἐν Χριστῷ Ἰησοῦ, (*persons*) sanctified in Christ Jesus. In what sense sanctified? From the contents of this epistle it would appear that they were still very far from being completely holy, but that the work of divine grace was only begun in their hearts. Sanctified then means, set apart from the world, from the service of Satan, and consecrated, devoted, to the service of God. Hence the descriptive clause ἐν Χριστῷ Ἰησοῦ. Cf. ἁγίοις rendered *saints*. As an adj. ἅγιος is usually rendered in the N. T. *holy*. (The order of the clauses varies somewhat in different editions; but W-H. follow the same order as Tisch.). — κλητοῖς ἁγίοις, called (*of God to be*) saints, i. e. persons consecrated. The call is regularly spoken of as coming from God. Cf. verse 9; Rom. 8. 28; Gal. 1. 6. — σὺν πᾶσιν κτέ., together with all those who call on the name of our Lord Jesus Christ. Does this belong logically with the two clauses just preceding (*sanctified in Christ Jesus, called of God to be saints, together with all etc.*); or does it form a part of the address (*to the church . . . in Corinth, . . . together with all etc.*)? A variety of explanations may be found among the expositors. It seems most reasonable to interpret this sentence by Paul's own language in 2 Cor. 1. 1, *to the church of God which is in Corinth together with all the saints who are in the whole of Achaia*. This clause, therefore, would constitute a part of the address of the epistle. — τοῖς ἐπικαλουμένοις κτέ., who call on the name of our Lord Jesus Christ, — "i. e. with an acknowledgment of him as being what his name imports; to wit, the sinner's only hope, his Redeemer, Justifier, Lord, final Judge." Hackett, note on Acts 2. 38. — ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν, in every place (or locality) belonging to them (i. e. all who call on the name etc.) and to us (i. e. Paul and Sosthenes). The expression indicates the strong bond of fellowship between Paul, with Sosthenes, and all the churches throughout Achaia. I prefer, with W-H., to remove the comma after τόπῳ and adopt the above construction as the simplest grammatically and equally logical. So Alf., De Wette, Ell., Meyer, Kling, Edwards, et al. Cf. Vulg. *in omni loco ipsorum et nostro*. Luther, *an allen ihren und unsern Orten*. Yet the R. V. adopts the const. making αὐτῶν καὶ ἡμῶν limit κυρίου, *their Lord and ours*. So Chrys., Calvin, Godet, et al. — χάρις κτέ. Cf. Rom. 1. 7, note.

Vv. 4-6. The kind and commendatory words of this paragraph are worthy of attention, and are not to be thought of as insincere or ironical. — Εὐχαριστῶ τῷ θεῷ μου. Cf. Rom. 1. 8. — πάντοτε. Cf. Phil. 1. 4, note. — ἐπὶ w. the dat., *for*, etc. Cf. Phil. 1. 5, note. — τῇ δοθείσῃ

(δίδωμι) . . . ἐν Χρ- Ἰησ-, *which was given to you in Christ Jesus* (the sphere in which the grace of God was imparted). — ὅτι ἐν παντὶ ἐπλου-
τισθητε (πλουτίζω) ἐν αὐτῷ, *that* (or *in view of the fact that*, — introduc-
ing a more specified statement of ἐπὶ τῇ χάρ- κτέ., and of the reason for
thanksgiving) *in everything* (particularized in what follows) *ye were made*
rich in him. — ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, *in all utterance and all*
knowledge, an jedweder Rede und jedweder Erkenntniss, Meyer. The gift
of speech and of all knowledge (pertaining to the doctrine of Christ)
appears to have been claimed especially by the Corinthians (cf. 2 Cor.
8. 7, 11. 6), and is here conceded to them. — καθὼς (a later Gr. word,
fr. κατά, ὡς = Att. καθά, or καθ' αἱ) . . . ἐβεβαιώθη (βεβαιώω) ἐν ὑμῖν, *accord-*
ing as the testimony of Christ (the testimony concerning Christ in Paul's
preaching) *was confirmed* (was made firm) *in you* (in your minds and
hearts). This was the measure according to which they were enriched
in all utterance, etc.

V. 7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι κτέ., *so that* (introducing the result
of the preceding words) *ye are not behind* (others) *in any gracious gift*
(χάρισμα, allied to χάρις, a gracious gift, but not referring to the spiritual
gifts spoken of in ch. 12). — ἀπεκδεχομένους (ἀπ-εκ-δέχομαι) κτέ., *waiting*
for (patiently and with hope) *the revelation of our Lord Jesus Christ*
(denoting the mental attitude of the early Christian churches, and the
proper mental attitude of all Christians at all times). But what are we
to understand here by the word ἀποκάλυψιν? Does it refer directly and
exclusively to his final coming? I think not. Like the words ἐπιφάνεια
and παρουσία, it may, I think, refer to his revealing himself, his appear-
ing or coming, to the individual Christian. In keeping with this idea
are the words of our Lord, in John 14. 3, spoken to his disciples shortly
before his death: *If I go and prepare a place for you, I will come again*
and receive you to myself, that where I am there ye may be also. Is it not
true now also in our own experience, especially when we are in deep
affliction, that we are comforted and encouraged by the assurance that it
will not be long before our Lord will reveal himself unto us, calling us
home to be forever with him? Do we not also seek to comfort others
by the same assurance? Cf. 1 Tim. 6. 14; Phil. 1. 6, notes.

V. 8. ὅς is thought by the majority of expositors to mean θεός
(verse 4); but the most natural reference is to τοῦ κυρίου κτέ. So
Meyer, Kling, Winer, Ell., Godet, et al. Numerous objections have
been made to this reference, but they may all be fairly answered. —
ὅς καὶ βεβαιώσει ὑμᾶς κτέ., *who will also confirm you* (make you firm) *up*
to, even to, the end, i. e. until the revelation of our Lord Jesus Christ.
The assurance that he will make us firm until he reveals himself to us
and takes us to himself in the heavenly mansions, is a sufficient guaranty
that he will keep us in safety until his final coming to judge the world;

until the *συντέλεια τοῦ αἰῶνος*, Matt. 13. 39 ff.; 24. 3; 28. 20. — ἀνεγκλήτους ἐν τῇ ἡμέρᾳ κτέ., (so that ye shall be) *unreprovable (not liable to accusation) in the day of our Lord Jesus Christ*, — the great day when he shall appear as judge of the world. Cf. 1 Thess. 3. 13. The repetition of the name, *our Lord Jesus Christ*, instead of the pronoun, is attended with a solemn emphasis. Cf., in verse 21, the solemn repetition τοῦ θεοῦ . . . τὸν θεόν . . . ὁ θεός; also the repetition in 2 Cor. 1. 5, et al. The day when Christ will reveal himself to the individual Christian, calling him to the heavenly mansion, and the final day of this present αἰὼν, are both in the future and in the same line of vision; so that the human eye does not, cannot, take into account and measure the intervening distance.

V. 9. *πιστὸς ὁ θεός*, *Worthy to be believed and trusted is God*. The confident expectation above spoken of is therefore reasonable. — δι' οὗ ἐκλήθητε (καλέω) εἰς κτέ., *through whom ye were called into the fellowship of his son (into a participation with his son) Jesus Christ our Lord*; referring here, as the connection indicates, to a participation in his future and everlasting glory. Cf. Rom. 8. 17, 21; Col. 3. 4; Phil. 3. 20 ff.; 2 Thess. 2. 14.

V. 10. *παρακαλῶ δὲ ὑμᾶς*, *Now (or but) I exhort (or beseech) you*. While δέ here is continuative, it is also slightly adversative, introducing a topic quite in contrast with the joyous assurance just expressed. The full meaning of παρακαλῶ (with παράκλησις and παράκλητος), *to exhort, beseech, comfort, encourage*, should always be kept in mind. It is much to be regretted that we have no one English word corresponding fully to it. — ἀδελφοί. Note the friendly address in introducing the unpleasant subject. — διὰ τοῦ ὀνόματος (cf. τὸ ὄνομα, verse 2, note) κτέ., *through (or by) the name of our Lord Jesus Christ*. This appeal, in view of what immediately follows, would have special significance here. The acknowledgment of this one name was then, and is ever, the bond of union. — ἵνα (introduces the purpose and the contents of the exhortation) . . . σχίσματα, *that ye all speak the same thing, and (that) there may not be among you divisions*, — that ye may all be united in word and in heart. The meaning of σχίσματα here is made plain in verse 12. We are not to understand by it open ruptures leading to different places of worship, or, as we should now say, to the establishment of different churches, but rather internal disputes and dissensions. — ἦτε δὲ κατηρτισμένοι (καταρτίζω) ἐν τῷ αὐτῷ νοῦ κτέ., *but that ye may be made complete (may be put in order, see Th. Lex.; cf. Rom. 9. 22, Gal. 6. 1, notes; cf. also καταρτισμόν, Eph. 4. 12, note) in the same mind and in the same judgment*. Note the repetition of ἐν, thus making each clause more distinct; νοῦ, referring more directly to the *mind* as employed in thinking, and to the *heart* as employed in feeling; γνώμῃ, referring more to the results of thinking

and feeling, judgment, resolution, decision. Cf. νοέω and γινώσκω, Th. Lex. An appeal to the name and character of our Lord Jesus Christ is always the best means of securing union both in mind and in heart among all true Christians.

V. 11. ἐδηλώθη (δηλώω) γάρ μοι κτέ., *For* (introducing the reason for the above exhortation) *it was made plain to me* (*I was informed*) *concerning you, my brethren* (this affectionate address repeated) *by those of Chloe*. Whether these were her children, or servants, or other members of her household, and whether her home was in Corinth or in Ephesus, or even in some other city, is now known only to those who have fertile imaginations. The Corinthians, however, would understand the reference. For the same const. cf. Rom. 16. 10, 11. Bengel suggests that this report, thus brought to Paul, was not mere tale-bearing, but a Christian duty. This is undoubtedly true; and the results were most important. — ὅτι ἔριδες . . . εἰσίν, *that there are strifes among you*. I think ἔρις is best rendered by our word *strife*. Reference is made to the same state of things as in σχίσματα, verse 10.

V. 12. λέγω δὲ τοῦτο, *And I say* (*I mean*) *this* (τοῦτο, pointing to what follows). This use of λέγω is found also in classic Greek; see L. and Sc. — ὅτι ἕκαστος . . . λέγει, κτέ., *that each one of you says* (one of the following things), *I am of Paul* (i. e. a disciple of Paul); *and I of Apollos*, etc. Note the emphatic repetition of ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δέ, bringing out forcibly the conception of the σχίσματα. No one man would say all of these things, but a single one of them, in opposition to all the others. To the last, *I am of Christ*, there could be no objection, only as it was uttered in a factious spirit, thus increasing the σχίσματα and ἔριδες. The grammatical structure of the sentence is peculiar; but ἕκαστος denotes the individuality of the following utterances. Cf. 14. 26, for a similar const. w. ἕκαστος. — Ἀπολλῶ: gen. of Ἀπολλῶς, Att. 2d declens. Apollos is first mentioned in Acts 18. 24; again in 19. 1, seven times in 1 Cor., and once in Tit. 3. 13. Why a party should be formed who said, *I am of Apollos*, is not known. Perhaps for the simple and natural reason that he was "an eloquent man, mighty in the Scriptures," and that they much preferred to hear him preach. — Κηφᾶ, 1st declens., fr. Κηφᾶς, the Jewish name of Peter (cf. John 1. 43), and the form usually employed by Paul. This party might be composed of those whose tendencies were especially Jewish, and hence opposed to Paul as the acknowledged apostle to the Gentiles. The order of the four names is thought to be historical, — the order in which the four parties arose (Meyer).

V. 13. μεμέρισται (μερίζω) ὁ Χριστός; *Is Christ* (the one, sole head of the church, — the one great, perfect bond of union) *divided?* or, reading it as a direct statement, *Christ is divided!* So W-H., Lach., Stanley,

Meyer. It is difficult to decide positively between these two constructions. The interrogative form is usually preferred. — *μή Παῦλος ἐσταυρώθη (σταυρώω) ὑπὲρ ὑμῶν, ἢ κτέ.*, *Was Paul crucified for you? or were ye baptized into the name of Paul?* — addressed particularly to the Pauline party as a rebuke. Note the force of *μή* in a question, anticipating a negative answer: *εἰς τὸ ὄνομα κτέ.*, *into the name of Paul*, i. e. with a recognition of him as your Lord and Saviour. Cf. *τὸ ὄνομα*, verse 2, note. “*Crux et baptismus nos Christo asserit*” (Bengel).

Vv. 14–16. *εὐχαριστῶ ὅτι κτέ.* (note the omission of *τῷ θεῷ* in Tisch. and W-H.), *I give thanks that I baptized no one of you except Crispus and Gaius, lest some one may say* (lit. *in order that not any man may say*) *that you were baptized into my name.* — *ἐβάπτισα δὲ καὶ τὸν Στεφᾶνᾶ* (1st declens., cf. *Κηφᾶ*, above) *οἶκον*, *And I baptized the household of Stéphanas also.* This is introduced as a correction, on second thought. *Stéphānas* is mentioned again in ch. 16. 15, 17: *οἶκον*, *household*, includes both children and servants, cf. Acts 7. 10; also Acts 18. 8, where *the faith of the household* is mentioned. — *λοιπόν*, *besides*, Lat. *ceterum*. — *οὐκ οἶδα εἰ*, *I know not whether, am not aware that*, “expresses disbelief or doubt,” L. and Sc. The force of *οἶδα*, as distinguished from *γινώσκω*, *I know, decide, judge*, may generally, I think, be clearly seen. Cf. Phil. 1. 25, note on *οἶδα*. — *εἴ τινα ἄλλον ἐβάπτισα*, *whether I baptized any other.* Very many in Corinth were undoubtedly converted under Paul’s ministry there; and it would be a matter of much interest to know who officiated for him in the ordinance of baptism.

V. 17. In what follows (vv. 17–31) Paul justifies his course in devoting his entire strength to the preaching of the simple gospel. The line of argument does not seem to be directed specially against the parties above named, unless it be against those who professed to be of Apollos, who prided themselves perhaps on their worldly wisdom. — *οὐ γὰρ ἀπέστειλέν (ἀπο-στέλλω) με κτέ.*, *For Christ did not commission me* (note the connection between *ἀποστέλλω* and *ἀπόστολος*) *to baptize, but to preach the gospel.* Meyer suggests that the ordinance of baptism, as it was something outward and required no special mental endowments, may have been administered by the *ὑπηρέται* of the apostle, and refers to Acts 13. 5. We are not, however, by any means to infer that Paul disparaged baptism as the public profession of a death and burial to the former life of sin and a resurrection to a new life of union with Christ. Paul’s own example on reaching Damascus is noteworthy. After three days of fasting, even before he had eaten anything, he was baptized, and then “having taken food received strength,” Acts 9. 9, 18, 19. — *οὐκ ἐν σοφίᾳ λόγου* (connect closely w. *εὐαγγελίζεσθαι*, and note the absolute neg. *οὐκ*), *not in wisdom of speech*, — not in a cultivated refinement of language or a philosophical form of address. Recollect that *σοφία* and *σοφός* were often

used to signify *philosophy* and *philosopher*; and these ideas, especially in Greece, would be naturally associated with them. — ἵνα μὴ κενωθῇ (κενόω, *to make empty*, fr. κενός, *empty*) κτέ., *lest the cross of Christ* ("the great central point of his preaching, exhibiting man's guilt and God's love in their highest degrees and closest connection," Alf.) *be made empty*, or *void*, of no significance and no effect. This might result then, as it does sometimes now, from philosophical speculation. ἵνα μὴ, *in order that not*, often rendered *lest*, Lat. *ne*. Note ὁ σταυρὸς τοῦ Χριστοῦ in the emphatic position. In reading the English sentence the words, *the cross of Christ*, should receive the emphasis.

Vv. 18, 19. A confirmation of verse 17, that the cross of Christ would become void if philosophy should become the theme of discourse. — ὁ λόγος γὰρ ὁ τοῦ σταυροῦ κτέ., *For the word that of the cross (the story of the cross) is to those who are perishing foolishness*. They prefer philosophical discourse, lectures on ethical culture. — τοῖς δὲ σωζομένοις κτέ., *but to us who are being saved it is God's power*. The present participle in both clauses indicates that which is going on, progressing. Our salvation is now only begun, and will not be complete till we reach the end of our course. Cf. Rom. 13. 11, *for now is our salvation nearer than when we believed*. — δύναμις θεοῦ: cf. Rom. 1. 16. — γέγραπται γάρ (a confirmation from the Old Test., Is. 29. 14, of the thought just expressed). — ἀπολῶ (ἀπ-όλλυμι) κτέ., *For it has been written, I will destroy the wisdom of the wise, and will set at naught, will reject* (the LXX. reads κρύψω, *will cover up*) *the prudence of the prudent, or the intelligence of the intelligent: σύνεσις*, comm. *the faculty of quick comprehension: σοφία*, *wisdom, philosophy*. See L. and Sc.; cf. Col. 1. 9, note.

V. 20. The prophecy just cited is fulfilled, — ποῦ . . . ποῦ . . . ποῦ, *where? where? where?* The implied answer is, *nowhere*, — they have no longer any place. Cf. 15. 55; Rom. 3. 27. σοφός, *a wise man, a philosopher*; γραμματεὺς, *a scribe, man of letters*; συνζητητής (Lex. συζητητής), *a disputer, a joint investigator*; — τοῦ αἰῶνος τούτου, *of this age, this æon*, connect with all three of the preceding substantives. — οὐχί (emphat. neg., anticipating an affirmative answer) ἐμώρανεν (μωραίνω, *to make foolish, to convict of folly*; fr. μωρός, *dull, stupid*) ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; *has not God made foolish, convicted of folly, the wisdom, the philosophy, of the world?* It had never revealed to a single soul — not to Socrates, not to Plato, not to Aristotle — the one thing most needful for the perishing, condemned sinner to know, how man may be righteous before God. On αἰών cf. Eph. 1. 21; on κόσμος, Eph. 2. 2, notes.

V. 21. ἐπειδὴ (both temporal and causal, *when, after*, Lat. *postquam*, *seeing that*, *because*, Lat. *quoniam*) γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω (γινγνώσκω) κτέ., *For* (supposing an affirmative answer to the

preceding question) *seeing that in the wisdom of God the world* (Jews and Gentiles) *through its wisdom knew not God* (i.e. the world had failed by the use of its wisdom to know God), (then after this failure) *God was well pleased, through the foolishness of that which was proclaimed* (namely, the story of the cross, verse 18), *to save those who have faith.* ἐν τῇ σοφίᾳ τοῦ θεοῦ, *in the wisdom of God.* All which is here affirmed—the failure of human wisdom and the triumphant success of the gospel—was brought about in God's wisdom. οὐκ ἔγνω, *knew not, failed to know*, i.e. failed to gain that definite and clear knowledge which was indispensable to the salvation of the soul. διὰ τῆς μωρίας κτέ. Cf. verse 18. Have we not in this remarkable statement an epitome of the world's religious history?

Vv. 22-24. ἐπειδὴ introduces the subordinate sentence; ἡμεῖς δέ, the principal sentence. This use of δέ (introducing a principal sentence after a subordinate one) occurs also in classic Greek; see L. and Sc. — καὶ . . . καὶ: parallel sentences. The first καὶ is not conveniently rendered. — ἐπειδὴ κτέ., *Seeing that Jews demand signs* (miraculous signs) *and Greeks seek for wisdom, we on the other hand* (δέ) *proclaim Christ crucified.* Ἰουδαῖοι . . . Ἕλληνες, *Jews . . . Greeks* (= Jews . . . Gentiles): not all of them; hence without the article. — Χριστὸν ἐσταυρωμένον (σταυρῶ), *Christ crucified*; — not Christ as a worker of miracles, nor Christ as a philosopher, a teacher of new and most important truths; but *Christ as crucified*, — Christ as dying on the cross for the sins of men. This was the one objective point to which Paul wished to direct the attention of Jews and Greeks alike, although it might be a *stumbling-block to Jews and foolishness to Greeks.* Cf. ch. 2. 2; Gal. 3. 1. — σκάνδαλον, μωρίαν, appos. w. Χρ. ἐσταυρωμένον. In this view, as *crucified*, Christ was to Jews a *stumbling-block, a scandal* (cf. Gal. 5. 11); to Gentiles *foolishness, silliness.* We are not in danger of over-emphasizing σκάνδαλον and μωρίαν. Are there not those, many in number, to whom the story of the cross is still a scandal or a silly absurdity? — αὐτοῖς δὲ τοῖς κλητοῖς, κτέ., *but to the called themselves* (in contrast with those just mentioned), *both Jews and Greeks,* (we proclaim) *Christ, God's power and God's wisdom*; i.e. to the called themselves our preaching of Christ crucified brings the conviction that he is God's power and God's wisdom, both in union. The above const. of αὐτοῖς is in strict accordance with Greek usage. So Vulg, *ipsis autem vocatis*; Meyer, *den Berufenen ihres Theils, für ihre Personen* (cf. 2 Cor. 11. 14; Heb. 9. 23). On τοῖς κλητοῖς see verse 2, note on κλητοῖς ἁγίοις.

V. 25. ὅτι τὸ μωρὸν τοῦ θεοῦ κτέ., *Because* (a confirmation) *that which is foolish on the part of God* (to human view, i.e. his plan of salvation through Christ crucified) *is wiser than man* (in all their plans and speculations, which never saved a single soul), *and that which is weak on*

the part of God (as men view it, with reference still to the plan of salvation) *is stronger than men* (since they never had the power to save a soul from death).

V. 26. **Βλέπετε γὰρ κτέ.**, *For* (introduces a fuller explanation and confirmation in vv. 26-29 of the statement just made) *behold your calling, brethren*. **βλέπετε**, either indic. or imperat. in form, seems more natural and forcible as imperat. here. — **τὴν κλήσιν ὑμῶν**, *your calling*; i. e. your calling to share in the kingdom of God, and your position in the world. The word seems to have here this twofold reference. — **ὅτι οὐ πολλοὶ σοφοὶ κτέ.**, (we may supply here either **εἰσὶν** or **ἐκλήθησαν**; the ellipsis of the former is more in accordance with Greek usage,) *that not many are wise according to the flesh, not many mighty (powerful, influential), not many noble (of high rank)*. **κατὰ σάρκα**, *according to the flesh*, i. e. in worldly relations and to human view.

Vv. 27-29. (No! not the wise, the influential, those of high rank,) **ἀλλὰ τὰ μωρὰ . . . ἐξελέξατο κτέ.**, *but the foolish things of the world did God choose out* (see Lex. Th. **ἐκλέγω**, Mid.), *select for himself* (**τὰ μωρὰ**, *the things which are foolish*, including, of course, the idea of persons). — **ἵνα κατασχύνῃ τοὺς σοφοὺς**, *that he might put to shame the wise, the philosophers*, by showing them the utter worthlessness of their wisdom. Note the emphatic repetition of **ἐξελέξατο** and of **ἵνα κατασχύνῃ**. — **τὰ ἀσθενή** (adj. **ἀσθενής**, -ές), *the weak, feeble things*; **τὰ ἰσχυρά**, *the things which are strong, mighty*; **τὰ ἀγενή . . . τὰ ξεουθενήμενα** (**ἐξ-ουθενέω**, fr. **οὐθέν** = **οὐδέν**) . . . **τὰ μὴ ὄντα**, *the things which are ignoble, the low-born, . . . the things which are set at naught, counted as nothing, . . . the things that are not*. Note the subjective neg. **μὴ**, *the things which in the estimation of the world have no existence*. Observe also the climax in these three clauses. — **ἵνα . . . καταργήσῃ**, *that he might make completely* (**κατα-**) *idle (useless, unoccupied, ἀργός) the things that are*. **καταργέω**: cf. Rom. 3. 3 and 31; 4. 14; Gal. 3. 17, — a much stronger word than **κατασχύνω**. — **ὅπως μὴ καυχῆσθται (καυχάομαι) πᾶσα σὰρξ**, *to the end that no flesh may glory* (lit. *to the end that every flesh*, i. e. every mortal man, *may not glory*, — a frequent Hebraism in N. Test.). — **ἐνώπιον τοῦ θεοῦ**, *in the presence of God, face to face with God*.

Vv. 30, 31. Our true relation to God, and the only just ground of glorying. — **ἐξ αὐτοῦ δὲ κτέ.**, *But of him are ye in Christ Jesus*. Note the emphatic words at the beginning and end of the sentence: *of him*, as the source, the author; *in Christ Jesus*, the sphere, the vital element. — **ὃς ἐγενήθη** (a later Doric form for **ἐγένετο**) **σοφία κτέ.**, *who became wisdom to us from God, righteousness as well as sanctification, and redemption*. The two words **δικαιοσύνη** and **ἁγιασμός**, so closely related in meaning, are closely united grammatically by the conjs. **τὲ καὶ**. **ἀπὸ θεοῦ** connect logically w. **ἐγενήθη**, *became . . . from God (proceeding from God)*.

— ἵνα κτέ., *in order that (it may come to pass) even as it has been written*; in order that this ancient exhortation may become a present and living reality. — ὁ καυχώμενος κτέ., *He who glories, in the Lord let him glory*, — an abbreviated and free citation from the LXX., Jer. 9. 24. ἐν κυρίῳ refers here (as regularly in citations from the O. Test.) to God in the O. Test. sense.

CHAP. II. Application of the last paragraph to Paul himself as a preacher in Corinth (Vv. 1-5). Yet he speaks wisdom among those who are perfect, a higher wisdom, apprehended only by the spiritual man (Vv. 6-16).

V. 1. Κάγω (= καὶ ἐγὼ) ἔλθων κτέ. *I also (as becomes, according to the foregoing argument, every preacher of the gospel) in coming to you, brethren, came, not with any superiority of speech (of eloquence) or of wisdom (philosophy), in announcing to you the testimony of God.* οὐ καθ' ὑπεροχὴν, *not according to, not after the manner of, superiority etc.* τὸ μαρτύριον τοῦ θεοῦ, *the testimony of God*, i. e. the testimony in regard to God (objective gen.), namely, what he has done in Christ for the salvation of men (cf. τὸ μαρτύριον τοῦ Χρ., 1-6). Note the punctuation of the sentence, connecting οὐ w. what follows. W - H. prefer the reading μυστήριον, *the mystery of God*, that which he has revealed in Christ.

V. 2. οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν. What does οὐ qualify? In any ordinary Greek sentence, either classic or N. Test. Greek, the answer would be without hesitation: οὐ qualifies ἔκρινα, and cannot from its position (also from the fact that it is οὐ instead of μή) qualify εἰδέναι, or be joined with τι. What, then, making οὐ qualify ἔκρινα, does the sentence mean? How shall we render it to make any sense? Simply enough: *For I did not decide*, i. e. *it was not my determination, I was not of a mind, to know anything among you.* — εἰ μὴ . . . ἑσταυρωμένον, *except Jesus Christ and him (as) crucified (and that too as crucified, though this presentation might be offensive to the taste of many among you).* With a slight change of form in the sentence, we may present the idea thus: *I had no other thought and determination in coming among you than to preach Christ, and that, too, the crucified Christ.* Cf. 1. 23 ff. So the const. is understood by Alf., Meyer, Godet, Ell., et al. "For I did not resolve to know anything among you, except" etc. Alf. "Denn ich beschloss nicht (nahm nicht die Aufgabe mir vor), etwas ausser Jesu Christo, und zwar dem Gekreuzigten, unter euch zu wissen." Meyer. "Non enim judicavi me scire aliquid inter vos" etc. Vulg. "Non enim judicavi" etc. Beng. "Denn nicht nahm ich mir vor etwas zu wissen." De Wette. We may also bear in mind the principle of meiosis, by which a weaker form of expression, or a negation, often suggests something much

stronger, or even a positive affirmation. So here, *I did not decide to know*, suggests and warrants the usual English rendering, *I determined not to know* etc. Cf. οὐ φημι, *I do not affirm, I deny*. Verse 14, οὐδέχεται, *does not receive*, i. e. *rejects*.

V. 3. "Describes the preacher, as the former verse did his theme." Bengel. — καὶ ἐν . . . καὶ ἐν . . . καὶ ἐν . . . ἐγενόμην, *and I was* (lit. *I became*) *in weakness and in fear and in much trembling* (in view apparently of the weighty responsibility resting upon him). A remarkable statement as coming from the great apostle to the Gentiles. ἐν and the dat. with a verb of motion implies not only the coming into a state, but the continuance in it. Note the repetition of ἐν, making each noun more distinct. — πρὸς ὑμᾶς, *in relation to you*, or *with you* (cf. πρὸς w. acc., Rom. 5. 1; John 1. 1). Whether there is any reference here to physical infirmity is doubtful. ἐγενόμην is not, I think, used in the sense of ἦλθον, verse 1.

Vv 4, 5. καὶ ὁ λόγος μου κτέ. *And my word* (includes the two ideas of *ratio* and *oratio*, argument and delivery) *and my proclamation* (lit. *the thing proclaimed*) *(were) not in persuasive words of wisdom (of philosophy)*. — ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. The gen. may be taken as objective, *in demonstration of* etc.; i. e. *in pointing to, in demonstrating the presence of* etc.; or as subjective, *in demonstration belonging to and springing from the Spirit and power (of God)*. The latter seems best suited to the connection. — ἵνα ἡ πίστις ὑμῶν κτέ., *in order that your faith may not be in* (as the vital element) *men's wisdom, but in God's power*. Who can estimate the difference! ἵνα κτέ. indicates the divine purpose, in which that of Paul was wholly absorbed, and is closely connected with the thought of verse 4.

V. 6. Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, *And yet we* (Paul and the other apostles) *speaking wisdom among those who are perfect (or full-grown)*. δέ serves both as a connective and as adversative. Its force is similar to that of our frequent expression, *and yet*. Note that λαλέω is always in the N. T. used in a dignified sense; never in the sense, *to chatter, to prattle*. τέλειοι, *full-grown, complete*; in oppos. to νήπιοι (ch. 3. 1. Cf. Eph. 4. 13, note). — σοφίαν δὲ οὐ κτέ., *but a wisdom not of this world nor of the rulers of this world (this æon) who are coming to naught*. The leading truths of Christianity contain a wisdom which will make all mere human authority and philosophy idle and useless (ἀργός). Note the pres. particip., indicating something already begun and in progress.

V. 7. ἀλλὰ (antithetical to οὐ. . . οὐδὲ κτέ.) λαλοῦμεν κτέ. (*a wisdom not of this world* etc.), *but we speak God's wisdom*. — ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην (ἀποκρύπτω), *in a mystery the (wisdom) which has been concealed, or hidden*. The word *mystery* does not, as it is now often understood, signify something inexplicable or above human intelligence,

but rather something which has been kept secret and not hitherto revealed. We speak God's wisdom in a mystery, i. e. in the sphere of a mystery; "as handling, or dealing with, a mystery." Alf. Though the clause is to be connected closely with λαλοῦμεν, yet it should not be disconnected in thought with what directly precedes and follows it. For the use of this word, cf. Eph. 3. 4; Col. 1. 27; Rom. 16. 25. — ἣν προώρισεν (προ-ορίζω, ὅρος, a boundary, Lat. terminus) ὁ θεὸς κτέ., which (wisdom, including the idea of the divine plan and purpose in our redemption) God predetermined ages ago (lit. before the ages, or æons) with a view to, or for, our glory (εἰς w. the acc., directing the thought into).

V. 8. ἣν . . . ἔγνωκεν (pf. of γινώσκω), which (wisdom) no one of the rulers of this world (this age or æon) has known. The rulers, i. e. the foremost men; much less the common people. — εἰ γὰρ ἔγνωσαν (2 aor. act.), οὐκ ἂν . . . ἑσταύρωσαν (1 aor. act. σταυρόω), for (proof of the foregoing) if they had known it, they would not have crucified (would not have put to death, and that too an ignominious and most painful death) the Lord of glory. How little did Annas and Caiaphas, Pilate and Herod, understand the wisdom of God, shrewd as they may have been and doubtless were in the wisdom of the world! How little did they understand what they were about! Cf. Luke 23. 34; Acts 3. 17.

V. 9. ἀλλὰ καθὼς γέγραπται· ἃ ὀφθαλμοὶ οὐκ εἶδεν κτέ., but even as it has been written; what things eye saw not and ear heard not and (what) entered not on a human heart, what God prepared for those who love him. There is much doubt respecting the grammatical construction. Perhaps the simplest is to bear in mind λαλοῦμεν above. We should then with the citation connect in thought, these are the things which we speak. But whence the citation? On this point there has been much discussion. The opinions of scholars seem to be about equally divided between the two suppositions that it is taken from a lost apocryphal book, and that it is a free citation from Is. 64. 4, and 65. 17. Alford very properly remarks, "Such minglings together of clauses from various parts are not unexampled with the Ap., especially when, as here, he is not citing as authority, but merely illustrating his argument by O. T. expressions." This point is well taken. The distinction would certainly be recognized in any modern argument. But let us not, in this inquiry respecting the origin of the citation, lose sight of the sublime truth contained in the words. How inspiring to our hopes!

V. 10. ἡμῖν (emphat. posit.) δὲ ἀπεκάλυψεν (ἀπο-καλύπτω) κτέ. But to us (i. e. Paul and the other apostles; cf. verse 6, note) God revealed them through the (or his) Spirit. δὲ antithetical to the statement, what eye did not see etc.; but to us etc. ἀποκαλύπτω, to uncover, to disclose, reveal. Cf. ἀποκάλυψις, apocalypse, revelation. διὰ, through; the Holy Spirit viewed here as the medium of communication. Cf. Eph. 1. 17, note; 3. 3 and 5,

note. — τὸ γὰρ (a confirmation of the statement that the revelation was made *through the Spirit*) πνεῦμα πάντα ἐραυνᾷ (ἐραυνάω, Alexandrine form of ἐρευνάω) κτέ. *For the Spirit searches (explores) all things, even the depths of God.* βάθη, fr. βάθος, subst., cf. Rom. 11. 33; not fr. βαθύς, adj., which would be τὰ βαθέα. Cf. Apoc. 2. 24.

V. 11. τίς γὰρ (a confirmation of the statement just made) οἶδεν κτέ. *For who of men knows (is cognizant of) the things of the man (the human being) except the spirit of the man which is in him?* τοῦ ἀνθρώπου, of the man, i. e. of some definite, individual man. How often we are at a loss, in spite of smooth words, as to the actual thoughts, plans, purposes, deep within the individual man. — οὕτως καὶ . . . ἔγνωκεν κτέ. *So the things of God also no one has known (definitely), except the Spirit of God.* οὐδεὶς, no one etc. This is not to be taken as exclusive of the Son; but of all created intelligences. For a statement of the unity in knowledge of the Father and the Son, see Luke 10. 22.

V. 12. ἡμεῖς δὲ κτέ. *But we* (same as ἡμῖν δὲ, verse 10) *received not the spirit of the world* (i. e. of the men of this unbelieving world, perhaps with a reference to the ἄρχοντες τοῦ αἰῶνος τούτου, vv. 6-8). Is the word "spirit" here to be understood of an actual person? Most expositors understand it in the abstract sense; but Meyer, Alf., Kling, et al. consider it to mean the same as "the god of this world," 2 Cor. 4. 4; τοῦ διαβόλου, Eph. 6. 11. This view, however, is not taken by Ell. and Godet. It is certainly very doubtful whether the writer had this in mind. — ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, *but the Spirit which is from* (lit. out from) *God: aus Gott ist (ausgegangen ist auf die Gläubigen).* Meyer. — ἵνα εἰδῶμεν (subjunc. of οἶδα) . . . χαρισθέντα (χαρίζω) ἡμῖν, *that we may know the things graciously given to us of God; namely, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν* (verse 9); the things of which we have now only the earnest.

V. 13. ἀ καὶ λαλοῦμεν κτέ., *which things* (τὰ . . . χαρισθέντα ἡμῖν) *we speak also* (we not only know them, but speak them), *not in words taught by human wisdom.* Note the full force of διδακτός, *taught, capable of being taught.* Also the full meaning of λόγος, *a word, argument, discourse.* Latin, *ratio et oratio.* Akin to λέγω. See Lex., λόγος and λέγω. We may render the clause thus: *not in words which human wisdom teaches or can teach.* — ἀλλ' ἐν διδακτοῖς πνεύματος, *but in (words) taught by the Spirit.* The gen. in each clause is closely connected w. the verb. adj. Cf. Winer, § 30. 4. — πνευματικοῖς πνευματικὰ συνκρίνοντες (συνκρίνω, Att. συγκρίνω), *combining, comparing, spiritual things with spiritual; or examining, discerning spiritual things side by side* (συν-) *with spiritual.* This principle would be violated by seeking to communicate spiritual truths in words as they are taught by human wisdom. Let the student take some of the leading words of the N. T., as πίστις, χάρις,

ζωή, φῶς, σωτηρία, δικαιοσύνη, ἁμαρτία, θάνατος, and many others, and compare their spiritual meaning, as used in the N. T., with their classical meaning as found in philosophical writings. I think he will be struck with the force and propriety of the principle here announced by the apostle.

Among the various interpretations of this clause, the above is generally preferred. Many, however, from Chrys. down to the present, understand πνευματικοῖς as masc., and συγκρίνοντες as meaning *interpreting, explaining*; thus, *interpreting, or explaining, spiritual truths to spiritual persons*. This view is adopted by Alf. (later editions), Stanley, Godet, et al.; but not by Edwards or Ell. See Lex. Th., συγκρίνω.

V. 14. ψυχικός δὲ ἄνθρωπος κτέ. *but an unconverted (or unregenerate) man does not receive the things of the Spirit of God.* ψυχικός is rendered *natural, unspiritual, psychical, animal* (Alf.). I think, however, the idea is conveyed clearly and correctly here, in connection w. ἄνθρωπος, by either of the common words *unconverted* or *unregenerate*. ψυχικός is the opposite of πνευματικός, and means one whose higher nature, the πνεῦμα, has not been pervaded and enlightened by the Holy Spirit. It is not essentially different from σαρκικός, 3. 1. — οὐ δέχεται, *does not receive*; i. e. *rejects*. — μωρία γὰρ . . . ἐστίν, *for (the logical reason why he rejects them) to him they are foolishness*. Cf. 1. 18. — καὶ οὐ δύναται γινῶναι (γινώσκω), *and he is not able (so long as he remains ψυχικός) to know (them)*. He is not in a suitable condition to recognize them. — ὅτι (introduces the *cause* of his not receiving and of his inability) πνευματικῶς ἀνακρίνεται, *because they are spiritually* (i. e. by the spirit enlightened and pervaded by the Holy Spirit) *judged, or examined*. Such a person has not the requisite faculties in operation, by which he can judge of the things of the Spirit of God. Does not this explain the phenomenon, so often witnessed now, of the apparent blindness to the truths and claims of the gospel in so many persons who are otherwise, on all other subjects, remarkably intelligent?

V. 15. ὁ δὲ πνευματικός ἀνακρίνει πάντα, *But the spiritual man (the regenerate man, whose πνεῦμα is pervaded by the Holy Spirit) judges, or examines, all things, i. e. all spiritual things, τὰ τοῦ πνεύματος τοῦ θεοῦ*, or perhaps in a wider sense, as some understand it, “everything which presents itself to his judgment.” Meyer. — αὐτὸς δὲ . . . ἀνακρίνεται, *but he himself is judged, examined (and properly understood) by no one*, i. e. by no one who is not πνευματικός, *enlightened by the Holy Spirit*. He stands in his real, inner, character immeasurably above the ψυχικός ἄνθρωπος, *the unregenerate man*. The motives of his life are an enigma, beyond any possible solution. This is as fully true now as ever. To the mere worldling the career of such a man as Carey or Judson is a stupendous folly, and utterly incomprehensible.

V. 16. A confirmation of the last half of verse 15. No unregenerate man understands the mind of the Lord. We who are spiritual (*πνευματικοί*) possess this mind, — the mind of Christ. Therefore, no unregenerate man understands the mind which we possess. *τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει* (*συμβιβάζω*) *αὐτόν*; (The idea is put in the form of a citation from the O. T.). *For who has known the mind of the Lord* (has so far understood his mind) *that he will instruct him?* The ready and spontaneous answer is, *no man*. Note the relat. *ὃς*, *so that he*. See Lex. Th. *ὅς*, 7. The citation is from Is. 40. 13, nearly in the words of the LXX. *νοῦν*, the mind, thoughts, plans. *συμβιβάσει*, will instruct, teach; so used in the LXX.; a usage purely biblical. Lex. Th. — *ἡμεῖς δὲ νοῦν Χρ-ῆχομεν*, but we (emphat.) have the mind of Christ; and thus are raised above the ordinary human judgment; are able to examine and judge all spiritual things.

CHAP. III. Application of the preceding principles to the church in Corinth (vv. 1–4). The mutual relations, the work, and the reward of each one who had preached the gospel among them (vv. 5–15). A solemn warning to the church (vv. 16–23).

V. 1. *Κἀγώ* (= *καὶ ἐγώ*), *And* (in accordance with what I have just said) *I*, etc. In coming among you I did not find you capable of receiving and understanding the *τὰ τοῦ πνεύματος τοῦ θεοῦ*. Note again the kindly address, *ἀδελφοί*. — *οὐκ ἠδυνήθην* (*δύναμαι*, w. double augment) *λαλήσαι* *κτέ.*, *was not able to speak to you as to persons who were spiritual* (who were enlightened by the Holy Spirit). — *ἀλλ' ὡς σαρκίνοις* *κτέ.*, *but* (I was only able to speak to you) *as to persons who were carnal, as to babes in Christ*. *σάρκινος*, made of flesh, fleshly, carnal (cf. 2 Cor. 3. 3); *σαρκικός*, pertaining to the flesh, sensual, carnal. (L. and Sc. regard them as nearly synonymous; cf. Thayer.) Note the important word *ὡς*, *as, as if*. He does not say they were actually in the fullest sense *carnal*. He could hardly in that case address them as *ἀδελφοί*. *ὡς* often denotes that which is merely apparent; cf. 4. 1, 9, *as if to persons who were carnal, as if to babes in Christ*, i. e. to those who had acquired no spiritual maturity. Though they were as babes, he recognizes the fact that they were *in Christ*; and this clause corrects any possible misunderstanding of *ὡς σαρκίνοις*.

Vv. 2, 3. Carrying out the figure of babes, he says, *γάλα . . . ἐπότισα* (*ποτίζω*), *οὐ βρῶμα*, *I gave you milk to drink*, (I did) *not* (give you) *something to be eaten, solid food*. The word *meat*, as now usually understood, means *flesh* of some kind, and hence is not a good rendering of *βρῶμα*. Note the zeugma in this sentence: *ἐπότισα*, *I gave to drink*, governs both nouns, but is suited in meaning only to *γάλα*. Winer, § 66. 2, e. — *οὐπω γὰρ ἐδύνασθε*, *for ye were not yet able* (to bear solid food, sc.

βρῶμα ἐσθίειν; or ἐδύνασθε may be taken absolutely, *ye were not yet strong*). — ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, *but still (ἔτι) not even (οὐδέ) now are ye able (to bear it)*. — ἔτι γὰρ σαρκικοί ἐστε, *for ye are still carnal*, — influenced by desires and appetites belonging to the flesh. Cf. Rom. 7. 14, note. — ὅπου γὰρ . . . ἔρις, οὐχὶ κτέ., *For where (there is) among you jealousy and strife, are you not carnal etc.?* ὅπου is a frequent word in N. Test. Greek, and has in every other passage the signification *where, in what place*; many, however, understand it here as causal, *whereas*, Lat. *quando*. But is it necessary to depart from the ordinary meaning here? I think not. The apostle says, *where there is etc.*, there is proof that *you are still carnal*. The jealousy and strife were not universal, but only local; existing perhaps in many places and relations, still not pervading their entire organization and life. The sentence is equally logical if we adhere thus to the ordinary meaning of ὅπου. So Alf., “ὅπου, not = ἐπεί, but putting the assumption in a *local form*.” — κατὰ ἄνθρωπον, *after the manner of a human being* (cf. Rom. 3. 5), — as an unregenerate man; essentially the same idea as κατὰ σάρκα, Rom. 8. 4. “It was natural for the Jews to see in man (ὁ ἄνθρωπος), *the earthly*, an implication of what was defective, imperfect; indeed, the exact antithesis to God and whatever was godlike.” Kling.

Vv. 4, 5. ὅταν γὰρ λέγῃ τις κτέ., *For when any one says, I am of Paul, and another (says), I (am) of Apollos, are ye not men?* Cf. note on ἄνθρωπον, verse 3. Observe ὅπου γὰρ . . . ὅταν γὰρ, *For where . . . For when*: ἐγὼ μὲν, : . . ἐγὼ (without the δέ, correl. w. μὲν) : ἕτερος δέ, *and another, not correl. w. ἐγὼ μὲν*. Only two parties are here named, — that of Paul and that of Apollos, — as these were no doubt the most influential and the most prominent in the mind of Paul; besides, they are mentioned as “a sample of the sectarian spirit prevalent.” Alf. — πῶς οὖν ἐστὶν κτέ., *What then (a question suggested by the existing party spirit) is Apollos? and what is Paul?* The reading τί; *what?* st. τίς; *who?* directs attention more pointedly to their humble position and character. The answer is direct and distinct. — διάκονοι δι’ ὧν κτέ., *Servants (nothing more) through whom (as the instrument or means, διὰ, — not as the source or origin) ye came to have faith*. If we can retain the radical connection between πίστις and πιστεύω, and if the force of the aor., denoting entrance into a state or condition (Good., § 200, Note 5, (b), H-A. 841), can be represented in English, it will be more exact and true to the original. διάκονοι is not well rendered here by the word *ministers*, as this word has now acquired a technical sense much more limited than διάκονοι, *servants*. — καὶ ἐκάστῳ (emphat. posit.) ὡς ὁ κύριος ἔδωκεν, *even as the Lord gave (this faith) to each one*. Cf. Rom. 12. 3. Expositors differ on the question whether ὁ κύριος here means God (ὁ θεός, cf. Rom. 12. 3) or the Lord Jesus Christ; nor is it at all important to settle

this question. The statement of Paul is simply this, that their faith was not of human, but of divine origin.

Vv. 6, 7. The true position and work of Paul and Apollos shown by a familiar illustration. — ἐγὼ ἐφύτευσα (φυτεύω), . . . ἠύξανεν (αὐξάνω), *I planted* (Paul was the first to preach the gospel in Corinth; he was followed by Apollos), *Apollos watered, but God caused the (continued) growth.* Note the force of the impf. in the last clause, and of the aor. in the two preceding: ἐπότισεν here in a secondary sense; the primary meaning in verse 2. What was planted and watered and made to grow is plain from the connection, — the faith of the church, δι' ὧν ἐπιστεύσατε, verse 5. — ὥστε (here followed by the indic. to denote the actual result) οὔτε ὁ φυτεύων ἔστιν τι κτέ., *And so neither he who plants is anything* (alone and independently), *nor he who waters, but he who causes the growth, God (is everything, sc. τὰ πάντα ἐστίν, suggested logically by the connection.* Cf. ch. 7. 19; 15. 28; Col. 3. 11).

Vv. 8, 9. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, *Now he who plants and he who waters are one* (neut. *one thing*). Although neither is anything alone and disunited (verse 7), yet together and united they are one in service, one in heart; and this is all opposed to the divisions and factions now existing among you. — ἕκαστος δὲ . . . λήμψεται (Att. λήψεται, fr. λαμβάνω) κτέ., *but each* (laborer in the one great work) *shall receive his own reward according to his own toil.* (Note the emphatic repetition of ἑδίων.) United in work, and nothing if not united; yet each shall receive his own individual reward, according to his own toil. How important and encouraging to Christian laborers, in whatever field, for all time, this great principle! — θεοῦ γὰρ ἔσμεν συνεργοί, *For we* (those who have preached the gospel among you) *are God's fellow-workers.* This may mean *fellow-workers of God*, belonging to him, under him (so Bengel, Flatt, Olsh., et al.); or *fellow-workers with God* (so Alf., Meyer, Kling, Edwards, Ell., Godet, and the majority). Cf. for this latter const. Rom. 16. 3, 9, 21; Philem. 24; and many other passages where συνεργός occurs. This clause, introduced by γὰρ, is usually understood as giving a reason for the oneness of all Christian workers. May it not also suggest a reason, and a very good one, why each will receive his own reward? — θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε, *ye* (note the change of person) *are God's tilled field* (γεώργιον, fr. γέα, γῆ, *earth, land*, and ἔργον, *work*, — the two compounded, *a farm, a tilled field*; the word *husbandry* in this sense is little used now, and would not be generally understood aright), *God's building.* On this *tilled field* and this *building* God's fellow-laborers are employed. Under these two distinct metaphors the church in Corinth is presented.

V. 10. The first metaphor, in verse 9 (γεώργιον), is the basis of the thought in vv. 6-8. The thought in the second metaphor (οἰκοδομή) is

now taken up and carried through verse 15. — Κατὰ τὴν χάριν . . . δοθείσάν μοι, *According to God's grace which was given to me.* Note the prominence of this thought. — ὡς σοφὸς ἀρχιτέκτων κτέ., *as a wise master-builder, a skilful architect, I laid (placed) a foundation.* What this foundation was appears in verse 11. Cf. ch. 2. 1, 2. — ἄλλος δὲ ἐποικοδομεῖ, *and another* (indefinite, any one who comes after me) *builds upon (it).* — ἕκαστος δὲ βλέπω πῶς κτέ., *but let each one give heed, look, how* (i. e. in what manner and with what sort of material) *he builds upon (it).*

V. 11. θεμέλιον (masc.) γὰρ ἄλλον . . . θεῖναι (τίθῃμι), *For* (introduces the reason for the exhortation, *let each one give heed* etc.) *another foundation no one is able to lay* (yet he may build upon it something worthless, verse 12). — παρὰ τὸν κείμενον, *except (beside, differing from ; see Lex. Th. παρά, III. 2) that which is laid (κεῖμαι, as pass. of τίθῃμι, L. and Sc.).* — ὅς ἐστιν Ἰησοῦς Χριστός, *which (foundation) is Jesus Christ.* Observe he does not say simply which is the Christ, the Messiah, but *Jesus Christ*, i. e. the Messiah, who had already appeared in the person of Jesus Christ.

V. 12. εἰ δέ τις ἐποικοδομεῖ κτέ., *But if any one builds upon the foundation* (the one, only foundation, different materials) *gold, silver, costly stones,* (all of these are precious materials, or) *wood, hay, stubble,* (cheap or altogether worthless and inflammable materials.) We may suppose a Christian church resting on the true foundation, Jesus Christ; and on this foundation precious materials, the true and genuine doctrines of Christianity, exemplified in actual Christian living; or, on the other hand, worthless materials, unsound doctrines, and questionable, or worse than questionable living. All of these things may be witnessed now as fully as they were witnessed in the Corinthian church, or in other churches, in the days of the apostles. The figurative language is certainly intelligible and very striking.

V. 13. ἐκάστου τὸ ἔργον φανερόν γενήσεται (the apodosis of the sentence, following the protasis in verse 12), *each man's work (the work of each) will become manifest, open to sight* (φαίνομαι). — ἡ γὰρ (introduces the confirmation of the preceding) *ἡμέρα δηλώσει, for the day will make it* (the work of each man) *plain, clear.* ἡ ἡμέρα has been understood and explained in a variety of ways. Most expositors now understand it to mean the great day, the final day (cf. 2 Pet. 3. 12). It may be said that the final day was too far distant to make plain the work of that day. But is this true? Will not the final day make plain the work of each one from the beginning to the end of time? Rev. 20. 11-15. — ὅτι ἐν πυρὶ ἀποκαλύπτεται, *because it (the day) is revealed* (pres. tense to denote the certainty of the future event) *in fire* (the element in which the day will be revealed. Cf. 2 Thess. 1. 8). Some understand τὸ ἔργον as the

subj. of ἀποκαλύπτεται; but that seems less natural. καὶ ἐκάστου τὸ ἔργον . . . δοκιμάσει (δοκιμάζω), *and each man's work, of what sort it is, the fire itself will test, try, prove.* τὸ ἔργον is thus viewed as the obj. of δοκιμάσει, and αὐτό as intensive w. πῦρ; or, τὸ ἔργον may be the subj. of ἐστίν, and αὐτό the obj. of δοκ-. The sense remains the same.

Vv. 14, 15. εἴ τις τὸ ἔργον μενεῖ κτέ. *If the work of any man, which he has built upon (the foundation), shall remain (not consumed by the fire), he will receive a reward (for his labor).*—εἴ τις . . . κατα-καήσεται (κατα-καίω), ζημιωθήσεται (ζημιόω). *If the work of any one shall be burned down (κατα- intens. shall be completely burned), he will be made to suffer loss.*—αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὥς διὰ πυρός, *but he himself (he in his own person) will be saved (will attain the salvation through Christ, since he is on the true foundation. Cf. vv. 10, 11), yet so as through fire.* The full meaning of the emphatic word οὕτως is not well presented in these English words. The punctuation of Alf., *but so, as through fire*, makes the thought clearer. For οὕτως, ὥς, usually viewed as correlative, cf. ch. 4. 1; 9. 26; Eph. 5. 33. In each of these instances, however, a verb is expressed w. οὕτως, thus making its force much plainer. Here, the meaning seems to be, *yet thus*, i. e. in securing this salvation (he will be) *as if* (rushing) *through a fire.* Vulg. *sic tamen quasi per ignem.* Luther, *so doch, als durchs Feuer.* Meyer, *so jedoch wie durch Feuer hindurch.* The figure is that of a builder. He has a good foundation, and is engaged in erecting a worthless superstructure, which takes fire. He barely escapes with his life, and that by rushing through the fire. This figure applies specially to the various religious teachers in the Corinthian church. This passage has been used in confirmation of the doctrine of *purgatorial fire.* Few of us will find this doctrine here. It overlooks the force of ὥς, *as if, as it were.* The apostle does not say *he will be saved by fire, or through fire*; but, *as if through* (i. e. *rushing through*) *a fire.*

Vv. 16, 17. A new thought, introduced under a new figure.—Οὐκ οἴδατε, *Do ye not know, are ye not aware.* This direct, personal address is frequent in this epistle; elsewhere in the epistles of Paul, only twice, Rom. 6. 16; 11. 2.—ὅτι ναὸς θεοῦ ἐστὶ κτέ., *that ye are a temple of God and (that) the Spirit of God dwells in you?* Alf., Meyer, Stanley, Ell., et al. render, *the temple of God*, with reference to the Jewish conception of one temple. Either rendering is grammatical, and the difference in thought does not seem to me important. Perhaps it would be still better to translate ναὸς θεοῦ, *God's temple.* This thought must have been most solemn and striking to the Corinthians. Is it any less true of Christians now?—εἴ τις τὸν (article expressed here) ναὸν . . . φθείρει, φθερεῖ (fut.) τοῦτον ὁ θεός. (Note the striking χιασμός, *diagonal arrangement*, of this period.) *If any man destroys* (in any way damages or mars)

the temple of God, this man will God destroy. (We cannot well in English preserve the *χιασμός* of the Greek.) This sentence is thought to express a well-known fact respecting the temple at Jerusalem; but the spiritual application of it is made apparent in what follows. — *ὁ γὰρ ναὸς . . . ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς*, for (reason for the last statement) *the temple of God is holy* (being the dwelling-place of God), *of which character* (i. e. *ἅγιοι*) *are ye.* So Alf., Ell., Meyer, Kling, Hofmann, De Wette, Godet, et al. Many others make *οἵτινές* refer to *ναός*, *which (temple) are ye.* The plur. *οἵτινές* agrees w. the following *ὑμεῖς*. Winer, p. 166.

Vv. 18-20. A warning to those who laid some claim to superior wisdom. — *Μηδεὶς . . . ἐξαπατάτω*, *Let no one deceive* (pres. imperat. *continue to deceive*) *himself.* This is something by no means difficult or uncommon; and not less unfortunate than to deceive others. — *εἴ τις δοκεῖ σοφὸς εἶναι κτέ.*, *If any man seems* (either to others or to himself. The latter suits the connection best) *to be wise among you in this (passing) world* (or, *in this passing age, this æon*), *let him become a fool* (let him renounce all his pretensions to worldly wisdom, and consent to become a fool in the eyes of the world), *in order that he may become wise* (truly wise, in that wisdom which is divine). Cf. Col. 2. 2, 3; also John 9. 39. — *ἡ γὰρ σοφία τοῦ κόσμου τούτου κτέ.*, *For* (confirmatory and explanatory) *the wisdom of this world* (in the present order of things) *is foolishness with God.* And this last statement is confirmed by a quotation from the O. T., Job 5. 13, containing only part of a period: *ὁ δρασσόμενος (δράσσομαι) κτέ.*, *He that takes* (*seizes, grasps*) *the wise in their own craftiness (unscrupulous conduct, knavery united with cunning).* The expression implies man's weakness and folly in the sight of God. The warning here reminds one of a prominent feature in the teaching of Socrates and of Lord Bacon, embodied in the words "the conceit of wisdom without the reality." Note the distinction above made between *ὁ κόσμος*, *the world* with respect to the existing order of things, and *ὁ αἰὼν*, *the world* as something passing away. — *καὶ πάλιν.* Another citation from the O. Test., Ps. 94. 11, in the exact words of the LXX., except that *σοφῶν* is substituted for *ἀνθρώπων* (Heb. *חֲכָמִים*); thus, without changing the leading thought, making it more pointed and expressive in this connection. — *κύριος γινώσκει κτέ.* *The Lord* (Jehovah) *knows* (definitely, positively) *the reasonings* (of men, even) *of the wise, that they* (the reasonings) *are empty* (*having nothing in them.* See Lex. *μάταιος*).

Vv. 21, 23. *ὥστε* (here followed by a finite mood) *μηδεὶς καυχάσθω (καυχάομαι) ἐν ἀνθ.*, *wherefore let no one glory in men* (as the sphere of glorying), the opposite of *ἐν κυρίῳ*, 1. 31. Paul has in mind particularly the different parties in the church, which gloried in their favorite preachers and teachers. — *πάντα* (emphatic posit.) *γὰρ ὑμῶν ἐστίν*, *For all things are yours.* "For such boasting is a degradation to those who are

heirs of all things, and for whom all, whether ministers or events or the world itself, are working together." Alf. Verse 22 specifies some of the things suggested by πάντα. Note that after saying Paul, Apollos, Cephas, he does not add εἴτε Χριστός, but introduces quite a different category, and then repeats πάντα ὑμῶν. Note the punctuation of Tisch., making three distinct classes in the entire category: *whether Paul or Apollos or Cephas, or the world or life or death, or things present or things future*, persons, circumstances, times. In what sense can it be said that all these things belong to the Christian? I think the answer is, that they all work together for his good. Cf. Rom. 8. 28. — ἐνεστῶτα, ἐν-ίστημι; perf. act. particip. ἐν-εστηκώς, or ἐν-εστώς, -ῶσα, -ός; neut. pl. ἐν-εστῶτα, pres. in meaning. — ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ, *but ye are Christ's and Christ is God's*. — δέ, *but*. So Alf., Ell., Poor, Meyer, and Luther *aber*; *and*, R. V. "The idea of the subordination of Christ under God is necessarily involved in the strict monotheism of the N. Test. and in the relation of Christ as Son to the Father." Meyer. Cf. ch. II. 3. And yet this relation was understood by the Jews as implying equality with the Father. Jno. 5. 18. For a full discussion of this subject, consult the well-known works on Biblical Theology. But why does Paul add this last clause, as it does not strengthen the exhortation not to glory in men? Evidently to leave no excuse to that party in the church which boasted with a factious spirit, ἐγὼ δὲ Χριστοῦ, *I am of Christ*. *Ye are Christ's and Christ is God's*; what could present more forcibly the unity of all believers?

CHAP. IV. The right point of view from which to regard Christian teachers (vv. 1-5). The references to Apollos and himself intended to divest them of all party spirit and pride. Then follows a graphic picture of the condition in this present life of the apostles themselves, — a picture calculated to put to shame all their worldly pride (vv. 6-13). The spirit in which he has written what precedes, and his object. His purpose in sending to them Timothy. He will soon himself come, either with a rod or in love, as their condition may require (vv. 14-21).

V. 1. Οὕτως . . . ἄνθρωπος, *Thus* (in the light just presented) *let a man* (any one) *regard* (estimate, account) *us* (Paul and Apollos). It is usual here, as in 3. 15, to view οὕτως . . . ὥς as correlat. Yet the ordinary meaning of οὕτως, and its emphatic position, lead me very decidedly to take a different view, as above presented. So Meyer, who renders οὕτως, *Unter diesen Gesichtspunct*, and refers to what precedes, 3. 21, ff. Luther, *Dafür halte uns jedermann*. So also Poor, note in Lange. — ὥς ὑπηρέτας Χριστοῦ, *as servants of Christ*. The word *ministers* conveys

now a wholly different idea to most minds. *δοῦλος*, a *bond-servant*; *διάκονος*, an *attendant*, *writing-man*, *servant*; *ὑπηρέτης*, an *under-rower*, *attendant*, *servant*. The last word seems to denote a servant of lower rank than *διάκονος*. — *καὶ οἰκονόμους μυστηρίων Θεοῦ*, and *stewards of God's mysteries* (those things which have been concealed from the world in ages past, but are now made known through us). Between the head of the household and the stewards was the son; hence while Paul and Apollos were *stewards of the mysteries of God*, they were at the same time *servants of Christ*.

Vv. 2, 3. ὦδε, *Here*, i. e. in this office of steward. So it is usually understood. Alf. *here*, i. e. on earth; but this seems irrelevant in the connection. — *λοιπόν*, *moreover*, *besides*. Cf. 1. 16. — *ζητεῖται*, *it is sought*, *it is required*. — ἵνα . . . εὐρεθῇ (*εὐρίσκω*) *that (the requirement is made in order that) a man be found faithful, trustworthy (be found corresponds logically to it is sought)*. — *ἐμοὶ δὲ . . . εἰς ἐλάχιστόν ἐστιν ἵνα κτέ.*, *But to me it is an object of the least possible importance that etc. εἰς ἐλάχιστον* (shrinking away) *into a very little, into (the) least*. — ἵνα . . . ἀνακριθῶ (*ἀνα-κρίνω*), *that (in order that) I may be judged, or closely examined, by you*, i. e. so as to ascertain whether I am faithful or not. — ἢ ὑπὸ ἀνθρωπίνης ἡμέρας, *or by a human day*, i. e. a *court day*, *by a human tribunal*. The expression seems to be used in contrast with the thought *ἡμέρα κυρίου*. — ἀλλ' οὐδὲ . . . ἀνακρίνω, *but I do not even judge myself*, i. e. in this respect, to ascertain whether I am deemed faithful. I am not the right person to sit in judgment for this purpose. Cf. vv. 4, 5.

V. 4. The antithesis to the last clause appears in the end of this verse *ὁ δὲ ἀνακρίνων με κτέ.* The two intervening clauses are parenthetical. — *οὐδὲν γὰρ ἐμαυτῷ σύνοιδα* (see *Lex. Th.*, *συν-εἶδον*, perf. 2, on the meaning of *ἐμαυτῷ σύνοιδα*), *for I am conscious of nothing*, i. e. of no delinquency in my official relations to you. Cf. vv. 1, 2. — ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, *yet not in this am I declared righteous; in this*, i. e. in the fact that I am not conscious of any delinquency, for the reason that my own consciousness is not the ground on which I am declared righteous. — *ὁ δὲ ἀνακρίνων με κύριός ἐστιν*, *but he who judges me is the Lord* (i. e. Christ, as in verse 5); since his judgment is unerring, while my own judgment of myself is far from infallible.

V. 5. ὥστε (used here again w. a finite mood. Cf. 3. 21) *μὴ . . . κρίνετε*, *wherefore do not judge* (pres. imperat.) *anything before a suitable time, prematurely*. The exhortation has reference particularly to their discussions respecting Paul, Apollos, and Cephas. The next clause points out when the suitable time will come and who will furnish infallible means for a righteous judgment. — *ἕως ἂν ἔλθῃ κτέ.*, *until the Lord shall have come*. Any human judgment before this would be premature. Whether this clause refers to his final coming

at the end of the world, or to his coming to each of them individually, makes practically no difference so far as the exhortation is concerned. I understand it in the latter sense. Cf. Phil. i. 6, note. I have no doubt whatever that the members of the Corinthian Church learned long ago to estimate correctly their various religious teachers. — *ὅς καὶ φωτίσει* (*φωτίζω*) *κτέ.*, *who* (or *since he*; see Lex. Th., ὅς, 7) *will both bring to light the hidden things of darkness, and will make plain the counsels of the hearts*, which are now often misunderstood and misrepresented. They will all be plain then. — *καὶ τότε ὁ ἔπαινος κτέ.*, *and then will the praise, the fitting approval, come to each one from God* (the unerring source).

V. 6. *Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα* (*μετασχηματίζω*) *κτέ.*, *And these things* (the things from 3. 5, Meyer, Kling, De Wette, Hodge, et al.), *brethren, I have in a figure transferred to myself and Apollos on your account.* *μετά*, Lat. *trans*, expresses the idea of a transfer; and *σχῆμα* that of a figure. *εἰς*, with reference to, directing attention into. — *ἵνα . . . μάθητε* (*μανθάνω*), *that in us* (as an example; “having our true office and standing set before you.” Alf.) *you may learn.* — *τὸ* (belongs to the entire clause) *μὴ ὑπὲρ ἃ γέγραπται*, lit. *the not beyond what has been written* (the entire clause as acc., obj. of *μάθητε*). More freely rendered, *that in us you may learn* (the lesson) *not (to go) beyond what has been written.* “Written” where? Various explanations have been given. The most probable and the one usually adopted is: beyond what is written in the Old Testament Scriptures; the general lesson, that all honor belongs to God; that glorying in men is all foolish and wrong. It would be well if these words could generally be adopted now as a motto in the study and interpretation of the Bible, especially of the N. Test., *not to go beyond what is written.* How much dangerous and even fatal error would thus be avoided! — *ἵνα μὴ . . . φυσιοῦσθε* (*φυσίδομαι*) *κτέ.*, lit. *that ye may not be puffed up one for the one against the other*; thus acting individually, without regard to union and in a partisan spirit. Note here *ἵνα* w. the pres. indic. *φυσιοῦσθε*, st. subjunc. *φυσίωσθε*, a rare const.

V. 7. *τίς γάρ σε διακρίνει*; *For* (introducing a reason why such puffing up, such partisanship, should be avoided) *who makes thee to differ, distinguishes thee, separates* (*δια-*) *thee to act as a judge* (*κρίνει*) (in this matter)? — *τί δέ . . . ἔλαβες*; *and what hast thou which thou didst not receive?* — a direct, personal question, intended as a rebuke to the conceit and arrogance exhibited in such conduct. — *εἰ δέ καὶ ἔλαβες*, *but if thou didst also receive (it)*, as well as others, but not above them, thus placing thee on a level with others, and in the attitude of a recipient. — *τί καυχᾶσαι* (*καυχάομαι*) *ὥς μὴ λαβών*; *why dost thou glory* (or *boast*) *as if not having received it?* as if it were not a gift of divine grace, an occasion for humility and thankfulness, not for a proud, boastful, self-confident, and partisan spirit.

V. 8. ἤδη κεκορεσμένοι ἐστέ (κορέννυμι)· ἤδη ἐπλουτήσατε (πλουτέω), κτέ., *Already ye have been filled, sated; already ye have become rich; apart from us ye have become kings.* The language is that of intense irony, and is intended as a severe rebuke. The clauses in the leading words form a climax, — *sated . . . rich . . . kings.* Note also the emphatic ἤδη . . . ἤδη . . . χωρὶς ἡμῶν. The reference is to their position and condition in the Messianic kingdom; as if they were already filled, were already rich, were already kings; having reached the highest attainments, and nothing further were needed. The verbs πλουτέω and βασιλεύω in the aor. denote *entrance into the state* signified. Good. § 200, note 4 (b); H-A. 841. — καὶ ὄφελόν (Att. ὄφελον. See Lex. ὄφελω) γε ἐβασιλεύσατε, *and I would indeed that ye had become kings; had already reached that position in the Messianic kingdom.* ὄφελον in Att. is used w. the *infin.* pres. or aor. to denote a wish contrary to the existing fact; in the N. Test. w. the pres. or aor. *indic.* in the same sense. — ἵνα . . . συμβασιλεύσωμεν (aor. subjunc.), *in order that we also with you might have become kings; that we, your leaders and teachers, might already have reached the same stage in our Christian progress.* The irony of this passage must have been a severe rebuke to the arrogance of the Corinthians.

V. 9. δοκῶ γάρ, ὁ θεὸς . . . ἀπέδειξεν (ἀπο-δείκνυμι), κτέ., *For (in marked contrast with your exalted state) methinks (it seems to me, Lat. videor mihi) God has set forth us the apostles last (i. e. in the lowest position), as if condemned to death, because (connect w. δοκῶ) we have become a spectacle (a gazing-stock, cf. Heb. 10. 33) to the world, both to angels and to men; the last two datives are commonly viewed as in appos. w. τῷ κόσμῳ, presenting the thought more vividly. The question whether Paul means to include the wicked with the good angels, seems irrelevant.*

V. 10. The irony is continued in the following contrast. — ἡμεῖς μωροὶ διὰ Χριστόν, *we are foolish (i. e. in the eyes of the world) on account of Christ.* Cf. 1. 18, 25. — ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ, *but ye are intelligent, practically wise, in Christ.* The irony is *plena acul'is* (Calvin), *full of stings.* — ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί, *we are weak (cf. 2. 3), but ye are strong (mighty); ye are of high repute (men of distinction), but we are without honor.* Note the χiasmós, ἡμεῖς . . . ὑμεῖς . . . ὑμεῖς . . . ἡμεῖς, *we . . . , but ye . . . ; ye . . . , but we.*

Vv. 11-13. Confirmation of what he had just said respecting himself and the other apostles. With this passage cf. 2 Cor. 11. 23 ff. — ἄχρι τῆς ἄρτι ὥρας (cf. ἕως ἄρτι, verse 13) κτέ., *Up to the present hour we both hunger etc.* — γυμνιτεύομεν (or γυμνητεύομεν, Meyer), *we are lightly (insufficiently) clothed.* See Lex. γυμνός. The word certainly cannot mean, in the strict sense, *we are naked, but destitute of sufficient clothing;*

with the *χιτῶν*, the under garment only; without the outer garment, the *ἱμάτιον*. Cf. Lat. *nudus* in the frequent sense *without the toga*. — *κολαφιζόμεθα*, we are smitten with the fist, or with the knuckles; *wir werden mit Fäusten geschlagen*. Meyer. Cf. Matt. 26. 67. — *ἀστατοῦμεν*, we are unsettled, wanderers, without any permanent home. — *καὶ κοπιῶμεν* (*κοπιῶ*) *ἐργαζόμενοι* . . . *χερσίν*, and we toil (engage in hard and fatiguing labor), working with our own hands, — something which educated and professional men seldom do, and less frequently than now; something which would be regarded as “beneath a gentleman.” — *λοιδορούμενοι εὐλογοῦμεν*, being reproached (railed at), we bless (we speak well of; thus, instead of seeking like men of the world to vindicate ourselves, we carry out the spirit of our Lord, and return words of kindness. Cf. Matt. 5. 44; Luke 6. 27, 28). — *διωκόμενοι ἀνεχόμεθα*, being persecuted, we endure (it), we bear up. — *δυσφημούμενοι παρακαλοῦμεν*, being defamed (slandered), we speak words of comfort and of cheer. Note always the full meaning of *παρακαλέω*, to comfort, cheer up, encourage, exhort. — *ὡς περικαθάρματα* . . . *ἐγενήθημεν*, κτέ. (a comprehensive and emphatic summing up), we became (we were made, in entering on a Christian life) as it were refuse (filthy substances thrown away in cleansing) of the world, an offscouring of all things until now. This is a picture to be contemplated! first, from the earthly side, — the human view; then, from the heavenly side, — the divine view of their character, work, and destiny.

Vv. 14-21. See Analysis at the head of the chapter.

V. 14. *Οὐκ ἐντρέπων ὑμᾶς κτέ.* Two questions arise in the interpretation of this verse: 1st, May the particip. pres. denote a purpose like the fut. ? and 2d, What is the exact force of *ἐντρέπων*? The first question is usually answered in the affirmative. So R. V., *to shame you* . . . *to admonish*; yet Alf., Meyer, Ell., Kling, et al. retain here the force of the pres. Second, the usual meaning given to *ἐντρέπων* here is *shaming*, or *to shame* (*Οὐκ ἐντρέπων*, *not shaming* etc.) Yet it does really appear from the intense irony above that he intended to make them ashamed of their conduct. The notion of *shame*, though sometimes perhaps suggested by the context, is not necessarily connected w. *ἐντρέπω*, *to turn within*. This turning within may lead to *shame*, or to *hesitation*, *discouragement*, *confusion of mind*. In this latter sense it may be understood here: thus, *not turning your thoughts within* (so as to lead to confusion and discouragement); *not discouraging you, do I write these things*. Vulg., *Non ut confundam vos, haec scribo*. Wiclif, *I write not these things, that I confounde you*. In a similar way Rückert et al. understand the word here and in the other passages where Paul uses it. — *ἀλλ' ὡς* . . . *νοουθετῶν*, but (on the contrary, instead of shaming, or of discouraging) *admonishing (you)*, *establishing your minds* (*νοουθετῶν*, fr. *voûs*, *mind*, and *θετός*, *placed*, fr. *τίθημι*, *to place, to set*), *as my beloved children*.

Vv. 15, 16. *ἐὰν γὰρ . . . ἔχητε ἐν Χριστῷ, ἀλλ' οὐ κτέ., For (confirmation of ὡς τέκνα μου ἀγαπητά) if you may have ten thousand tutors in Christ, yet (you have) not many fathers.* On the παιδαγωγός see Lex. Th.; also Dic. of Antiq. The reference is to the later teachers who came after Paul. — *ἐν γὰρ Χρ- Ἰησ- . . . ἐγέννησα (γεννάω), For (giving the reason why he could speak of himself as their father (in Christ Jesus through the gospel I begat you. — παρακαλῶ οὖν κτέ., Wherefore (since I am your spiritual father) I beseech you, become imitators of me.* How could Paul say this? The connection, both what precedes and what follows, makes the meaning plain. Paul would have them imitate him in his devotion to Christ and in his own imitation of Christ. Cf. 11. 1; Phil. 3. 17, note; 1 Thess. 1. 6; 2. 14.

V. 17. *διὰ τοῦτο αὐτὸ (W-H. omit αὐτὸ) ἐπεμψα κτέ., On this very account (that you might become imitators of me) I sent to you Timothy.* It appears from Acts 19. 22 that Timothy had been sent by way of Macedonia (from Ephesus, the place where this epistle was written); and from ch. 16. 10 it appears that he was not expected to arrive in Corinth till after this letter was received. — *ὅς ἐστίν μου τέκνον κτέ., who is my child (or a child of mine) beloved and faithful in the Lord.* It is thought from the use of τέκνα just above that Timothy was converted under the preaching of Paul in Lystra (Acts 14. 6, 7; 16. 1). Cf. 1 Tim. 1. 2, 18; 2 Tim. 1. 2. — *ὅς ὑμᾶς ἀναμνήσει (ἀναμνήσκω takes two accs.) κτέ., who will remind you of my ways, those in Christ Jesus (Ἰησοῦ omitted by W-H. et al.).* The Corinthians appear in part to have forgotten these ways. — *καθὼς . . . διδάσκω, even so, just as, everywhere in every church I teach.* Note the emphatic specification, πανταχοῦ, ἐν πάσῃ, also the force of διδάσκω in the pres. tense, *am in the habit of teaching, continually teach.*

Vv. 18, 19. *ὡς μὴ ἐρχομένου δέ μου . . . ἐφυσιώθησάν (φυσιώω) τινες, But as if I were not coming to you, some have been puffed up.* They perhaps thought Paul would not have the courage to come, and this supposition might be strengthened by his sending Timothy. Hence he rebukes this assumption. — *ἐλεύσομαι (emphat. posit.) δὲ ταχέως πρὸς ὑμᾶς, But I will come to you shortly (or, in a familiar Eng. idiom, bringing out the force of ἐλεύσομαι more fully, But come to you I will, shortly).* How long he intended to remain in Ephesus he tells them in ch. 16. 8. — *ἐὰν ὁ κύριος θελήσῃ, if the Lord will, Deo volente,* — the invariable condition in the mind of Paul. — *καὶ γνώσομαι οὐ τὸν λόγον . . . τὴν δύναμιν, and I will know (definitely) not the word of those who are puffed up (for this I care nothing), but their power (their efficiency in the work of the gospel).* With Paul, as is the case with every true and successful preacher of the gospel, the word and the power were united. Cf. ch. 2. 4; 2 Cor. 6. 7.

Vv. 20, 21. *οὐ γὰρ ἐν λόγῳ κτέ., For (introducing the reason for his intended course of conduct) not in word (is) the kingdom of God, but in*

power. The emphasis is on ἐν λόγῳ . . . ἐν δυνάμει, and is best shown by following the Greek arrangement. ἡ βασιλεία τοῦ θεοῦ is used in the same sense as in the gospels; the same as ἡ βασιλεία τῶν οὐρανῶν in Matt. — τί θέλετε; *What will ye?* The choice between two things is now distinctly set before you. — ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς κτέ. This is usually viewed as a distinct question: *shall I (must I, Alf.) come to you with a rod*. For this use of the subjunc. ἔλθω see Win. § 41, 4, b. "The prep. gives the idea of the element *in which*, much as ἐν ἀγάπῃ: not only *with* a rod, but *in such purpose as to use it*." Alf. — ἡ ἐν ἀγάπῃ κτέ., or *in love and a spirit of meekness?* Meyer, Ell., et al. understand in πνεύματι a reference to the Holy Spirit.

CHAP. V. Respecting a case of incest in the church (vv. 1-8). Qualification and explanation of what he had previously written respecting association with gross sinners (vv. 9-13).

V. 1. Introduced without connective (asyndeton). So also 4. 1 and 14; 5. 9; 6. 1 and 12. — "Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, *Actually (or commonly, everywhere) fornication is reported (is heard of) among you*. The meaning of ὅλως, *wholly*, is not certain here. It may be spoken of a fact and rendered, *actually* (so Alf, Ell., R. V., et al.), or of space and rendered, *commonly, generally, everywhere, in universon* (so Meyer, De Wette, Hodge, Godet, et al.). — καὶ τοιαύτη . . . ἥτις οἰδὲ κτέ., *and such fornication as exists (or, as is prevalent) not even among the Gentiles*. Note τοιαύτη . . . ἥτις, st. οἷα. — ὥστε . . . ἔχειν, *that (so that) one (of you) has (in marriage) his father's wife (his stepmother)*. This was forbidden by law even among the Greeks and Romans, and hence seemed the more atrocious in a Christian church. See Lev. 18. 7 and 8, where it was forbidden by the Mosaic law.

V. 2. Punctuated as a question by Tisch., W-H., et al. — καὶ ὑμεῖς κτέ., *And (notwithstanding all this) have ye been puffed up* (cf. ch. 4. 6, 18), *and did ye not rather mourn (become sorrowful)?* — ἵνα ἀρθῇ (αἴρω) . . . πρίξας; *in order that the one who has done this deed might be taken away from among you?* Or, read as a direct sentence, *And yet* (καὶ = καίτοι, Lex. Th. 2. e) *ye have been puffed up* etc. I see little ground of preference between these two constructions.

V. 3. ἐγὼ μὲν γὰρ ἀπὼν (ἄπειμι) . . . κέκρικα (κρίνω) . . . κατεργασάμενον (κατεργάζομαι), *For I indeed being absent in body, but present in spirit (referring to his own spirit), have already judged as if present (in body) the one who has so done this (deed), (or I have determined in regard to the one who has so done this (deed); τὸν . . . κατεργασάμενον may be viewed as the direct object of κέκρικα, or as the object of παραδοῦναι*

(verse 5) repeated in τὸν τοιοῦτον; οὕτως seems to indicate that there had been something particularly atrocious in this case.

Vv. 4, 5. Four different constructions of this sentence have been proposed. I prefer the following, as indicated by the punctuation: (I have determined) *in the name of the Lord Jesus (when you and my spirit have been gathered together with the power of our Lord Jesus) to deliver such a one to Satan* etc. By this const. ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ is connected logically w. παραδοῦναι, and σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ with what precedes. So Alf., Ell., Kling, Hodge, Meyer, De Wette, Bengel, Luther, et al.: παραδοῦναι w. κέκρικα, *I have determined . . . to deliver.* — εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κτέ., *for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord Jesus* (cf. 1. 8, note). For a similar implication of apostolic authority, cf. 1 Tim. 1. 20; also the narratives respecting Ananias and Sapphira (Acts 5. 1, ff.) and Elymas (Acts 13. 8, ff.). Note that he says τῆς σαρκός, *of the flesh* (the offending element), not τοῦ σώματος. Perhaps this entire passage, in its reference to Satan, may not improperly be compared with Luke 22. 31, where our Lord says, *Simon, Simon, behold, Satan desired (earnestly asked) to have you, that he might sift you as wheat.* The passage before us suggests the idea that physical maladies are sometimes inflicted directly by Satan, and that this power is allowed to him as a punishment for sin. Note, however, the object, ἵνα τὸ πνεῦμα σωθῇ κτέ. So also in 1 Tim. 1. 20, ἵνα παιδευθῶσιν κτέ.

Vv. 6, 7. Οὐ καλὸν τὸ καύχημα ὑμῶν, (In view of all this) *Your glorying (ground of glorying) is not good.* — οὐκ οἴδατε . . . ζυμοὶ (pres. indic. fr. ζυμῶν); *Do you not know (are you not aware) that a little leaven leavens (imparts its own properties to) the entire mass?* The reference, under the figure of leaven, is to the fornicator, who still remained among them unrebuked. — ἐκκαθάρατε (ἐκ-καθαίρω) κτέ., *Cleanse out the old leaven.* Note the force of the aor. imperat., *cleanse out at once*, as a single and completed act. The metaphor *purge out*, as the word is now commonly understood, does not necessarily belong to the verb. — ἵνα ᾦτε νέον φύραμα, *that ye may be a new mass, new in distinction from the old.* The Christian was a new creature; Christianity a new life. The old, corrupt, licentious manner of life was to be wholly cast aside. I have rendered φύραμα *mass*, rather than *lump*, as the latter word now usually suggests the idea of something solid, or hard. — καθὼς ἔστε ἄζυμοι, *even as ye are without leaven*, — i. e. the old leaven which pervaded your lives and character before your conversion. — καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη (θύω) Χριστός, *And truly (see Thayer, γάρ, II. 10; L. and Sc., καὶ γάρ) our pass-over was sacrificed (even) Christ; confirmation of the statement that as Christians they were without leaven. The days of unleavened bread began with the passover sacrifice.*

V. 8. ὥστε ἑορτάζωμεν κτέ. (a continuation of the same figure), *Wherefore let us keep the feast* (not the actual Jewish passover, but the continued passover feast of the Christian, in introducing which Christ was sacrificed as the paschal lamb) *not in old leaven* (in the old state in which they were before they became Christians), *and not in leaven of malice* (moral badness, vice) *and wickedness* (knavery), of which there still remained among them after their conversion more or less. — ἀλλ' ἐν ἀζύμοις (ἄζυμα, τά) εἰλικρινίας καὶ ἀληθείας, *but in the unleavened elements* of (such as belongs to) *sincerity and truth*: ἐν ἀζύμοις, *in unleavenedness*, Alf.; *in the unleavened elements*, Ell.; ἄρτοις is not to be supplied w. ἀζύμοις, Meyer; ἐν w. the dat., the sphere in which, or the element in which, anything is or is done.

Vv. 9-13. Correction of a misapprehension respecting a former command; and a more definite statement,

V. 9. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I wrote to you, or I have written to you, in the epistle*. Does this refer to a former epistle now lost (the opinion of Ambrose, Calvin, Beza, Estius, Bengel, De Wette, Meyer, Kling, Alf., Ell., Hodge, Godet, et al.); or to the previous paragraph, especially verses 2 and 6 in this chap. (so Chrys., Theod., Theophyl., Erasm., et al.)? It will be seen that the prevailing opinion at present is, that it refers to a former epistle now lost. — μὴ συναναμίγνυσθαι (pres. infin. mid. fr. συν-ανα-μίγνυμι) πόρνοις, *not to associate with fornicators* (*not to keep company with, not to have intercourse with*, cf. 2 Thess. 3. 14).

V. 10. (Introduces the explanation.) οὐ πάντως κτέ., *in no wise, not at all* (meaning, when I wrote) *the fornicators of this world*. The ellipsis of λέγω, or of some similar word after οὐ at the beginning of a sentence, is not unfrequent. Perhaps we may give here, as the full construction implied, οὐ πάντως (γράψας μὴ συναναμίγνυσθαι) τοῖς πόρνοις κτέ., *not at all* (having written not to associate with) *the fornicators* etc. — ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν, *or with the covetous and rapacious* (connected by καί, one article with both nouns, because they are so closely allied in character). — ἢ εἰδωλόατραις, *or with idolaters* (closely allied to the preceding in character, yet distinct; hence introduced by ἢ). — ἐπεὶ ὠφέλειτε (ὠφέλω) ἄρα κτέ., *since you would be obliged in that case* (ἄρα) *to go out of the world*.

V. 11. νυνὶ δὲ ἔγραψα κτέ. *But now* (as a matter of fact, as my actual meaning was) *I wrote* (or *have written*) *to you not to associate*, — *if any one called a brother be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or a rapacious person* (an extortioner), — *with such a person not even to eat*. The last clause, μηδὲ συνεσθίειν, repeats in an emphatic form the idea μὴ συναναμίγνυσθαι. To eat at the same table signified in those days a degree of intimacy and fellowship which

is not thought of among us. Cf. the words of the Pharisees addressed to the disciples of Jesus: "Why eateth your master with publicans and sinners?" Matt. 9. 11; cf. Mark 2. 16; Luke 15. 2; also, in particular, Gal. 2. 12. Any reference here to the love feasts (*ἀγάπαι*), or to the Lord's Supper, seems to me not to have been in the mind of the apostle. Nor do these words necessarily imply a formal excommunication from the church, as we learn from 2 Thess. 3. 14, 15.

Vv. 12, 13. The reason why he should be understood to have referred, in what he before wrote, to members of the church. — *τί γάρ μοι τοὺς ἔξω κρίνειν*; lit. *For what (is it) to me to judge those who are without?* i. e. *For what have I to do with judging etc.* τοὺς ἔξω, *those without*, i. e. those who were not Christians. — *οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε*; *Do not ye (emphat. and in antithesis to μοί) judge those who are within?* This being your own practice, you may the more readily believe this was my intention. Note the neg. *οὐχί* implying an affirmative answer. — *τοὺς δὲ ἔξω ὁ θεὸς κρίνει*, *But those who are without will God judge.* We ourselves have nothing to do with judging them. This clause is sometimes punctuated as part of the preceding question and with the reading *κρίνει*. Cf. R. V. This, however, does not seem to be generally preferred. — *ἐξάρατε (ἐξ-αίρω) τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*, *Remove the wicked person from among yourselves.* A citation from Deut. 24. 7. Note the emphatic *ὑμῶν αὐτῶν*, also the force of the aor. imperat. *ἐξάρατε*, *remove* (at once and let it be a finished act).

CHAP. VI. They were not to go to law with one another before the heathen courts (vv. 1-6); better to suffer wrong than to engage in conflicts while waiting for justice in the kingdom of the Messiah, from which all who do wrong and all who are impure will be excluded (vv. 7-11); the misunderstanding of Christian freedom corrected, and a warning against fornication (vv. 12-20).

Vv. 1, 2. *Τολμᾷ τις . . . κρίνεσθαι κτέ.*, *Does any one of you, having an action (a matter of dispute) against his neighbor (against the other party, his opponent), dare to enter into a lawsuit before the unrighteous and not before the saints?* ἐπὶ w. gen., *before, in the presence of*. This does not imply that the churches had courts of law, but suggests the settlement of disputes before an arbitration composed of Christians. Such courts of arbitration are known to have existed among the Jews. — *ἢ οὐκ οἶδατε ὅτι κτέ.*, *Or do you not know that the saints will judge the world?* Only in case of their ignorance on this point — an incredible supposition — could they be justified in their present custom of going to law before the unrighteous. — An affirmative answer to the question is safely assumed; and hence he adds, *καὶ εἰ ἐν ὑμῖν κτέ.*, *and if the world is judged* (*κρί-*

νεται, pres. tense, to denote the certainty of the future event, Win., § 49. 2, a.) *among you*, or *by you*. κρίνεσθαι ἐν is a Greek idiom meaning *to be judged before*. "The judges are conceived of as one vast assembly, in the midst of which the adjudication proceeds," Kling. For the thought partially presented that the saints shall be associated with Christ in judging the world, cf. Matt. 19. 28; Luke 22. 30. The statement here in its full meaning, and also that in verse 3, seems to stand alone in the N. Test. — ἀνάξιοι ἐστε κτέ., *are ye unworthy of judgments (which are) least* (of the least importance)? If ye are hereafter to occupy a position so incomparably higher, are ye unworthy to settle these trivial matters?

Vv. 3, 4. οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; *Do ye not know that we shall judge angels?* — a fact still more striking, and an office still more glorious. Does this mean the good angels or the bad, or both? On this point commentators differ widely in opinion. The words in themselves do not settle the question, and we have no need of going beyond what is written. The expression is intended simply to show the future exaltation of those who are in Christ, and we lose sight of its impressive force by raising such side questions as the above. — μήτιγε βιωτικά; (closely connected with the preceding, and forming part of the same question,) *to say nothing of things that pertain to this life? not to mention* etc. Latin, *ne dicam*: see L. and Sc. μήτις; Thayer μήτιγε. The rendering, *how much more* etc. is an entire departure from the Greek const., but conveys the general idea. The affairs pertaining to our present life — food and drink and raiment, and in general all kindred questions and pursuits — are not worthy of mention in connection with that higher position which we shall soon occupy. Meyer and Lachmann place the interrogation point after κρινοῦμεν, and a period after μήτιγε βιωτικά, translating thus, *Do you not know that we shall judge angels? Be silent then about affairs pertaining to this life! — geschweige denn Privathändel!* Others connect μήτιγε βιωτ- with what follows. My own preference is for the punctuation of Tisch. — βιωτικά μὲν οὖν κριτήρια (βιωτικά repeated, and the whole clause placed before εἰάν for emphasis) εἰάν ἔχητε, *If therefore ye have judgments (cases at law) pertaining to this life (the business of this life)*. — τοὺς ἐξουθενημένους . . . καθίζετε; *those who are set at naught (counted as nothing) in the church (i. e. the heathen), these do ye cause to sit (as judges)?* This interpretation seems to me to suit the connection best. Some, however, understand the sentence as a direct statement of a fact; others take καθίζετε as imperative, and as pointedly ironical.

V. 5. πρὸς ἐντροπὴν ὑμῖν λέγω. This is usually understood to mean, *To your shame* (or *to move you to shame*) *I speak*. Yet I think we may understand ἐντροπήν here as ἐντρέπων in ch. iv. 14, — *turning your*

thoughts within, leading to reflection, I speak. This might occasion a feeling of shame, and it might also lead to good resolutions. Cf. ch. 4. 14; also Titus 2. 8, Notes. — οὕτως may refer to what precedes, *So then* (in the manner implied in verse 4) *does there not exist among you any wise man*, etc. (so Meyer, *sic igitur*); or it may be connected with what follows, lit. *So is there not among you any wise man*, i. e. *Is there so completely a lack of all wise men among you*, etc. (so Alf. and the most). The rendering in the R. V., *Is it so that there cannot be (found)* etc., seems to suggest the ellipsis of ἐστὶν w. οὕτως. — δς δυνήσεται διακρίναι κτέ., *who shall be able to decide (to act as arbitrator) in the midst with respect to his own brother, or for his own brother* (referring probably to the one who brings the accusation). It is usual to consider τοῦ ἀδελφοῦ as dependent on ἀνὰ μέσον, yet this construction seems hardly logical. May it not depend on διακρίναι, a verb denoting an operation of the mind, and thus be rendered as above? With this const. ἀνὰ μέσον has the force of an adv. w. διακρίναι, *to decide in the midst* (of the contending parties). Note the force of the aor. infin., *to decide* and have the matter settled without continued litigation.

Vv. 6, 7. ἀλλὰ ἀδελφὸς . . . κρίνεται, *but* (instead of this) *a brother goes to law with a brother*. Note the difference between κρίνεται (verse 1 κρίνεσθαι), *to engage in a lawsuit*, and διακρίναι, *to decide as a judge*. — καὶ τοῦτο (cf. Att. καὶ ταῦτα) ἐπ' ἀπίστων; *and that too (and he does this) before unbelievers?* — ἤδη μὲν (note here and in verse 4 μὲν used absolutely, without the correlative δέ) ὅλως, a strong affirmation; lit. *Already indeed wholly*. W-H. et al. read ἤδη μὲν οὖν (cf. v. 4) ὅλως. This reading adds the illative idea of οὖν. — ἡττημα ὑμῖν ἐστὶν ὅτι κτέ., *it is a loss (a detriment) to you that you have lawsuits with yourselves (with one another)*. Note in the N. Test. the peculiar uses of ἐαυτῶν for the Att. σφῶν αὐτῶν, ὑμῶν αὐτῶν, ἡμῶν αὐτῶν, or ἀλλήλων; i. e. for the reflexive of the 1st, 2d, or 3d pers., or for the reciprocal pronoun. — διατὶ (= διὰ τί, *on account of what, why*) οὐχὶ (note the strengthened form of the neg.) μᾶλλον ἀδικεῖσθε; διατὶ . . . ἀποστερεῖσθε; *Why do you not rather suffer yourselves to be wronged? Why do you not rather suffer yourselves to be defrauded?* Both verbs in the mid. voice.

Vv. 8, 9. ἀλλὰ ὑμεῖς κτέ., *But* (instead of this) *you* (emphat.) *do wrong and defraud, and that* (your) *brethren*. Meyer punctuates this sentence as a continuation of the question in verse 7; but this is not generally adopted. — ἡ οὐκ οἴδατε κτέ., *Or do you not know* (is it credible that you do not know) *that unrighteous persons will not inherit God's kingdom?* Cf. Gal. 5. 21. — μὴ πλανᾶσθε, *Be not deceived, be not led into error* (do not suffer this to be continued; pres. imperat.). πλανᾶω, *to lead astray, to lead into error*; ἀπατάω or ἐξαπατάω, *to cheat, outwit, deceive*. — πόρνοι, *fornicators*, the generic word. μοιχοί, *adulterers*, those who are untrue

to marriage obligations; cf. Heb. 13. 4. *μαλακοί*, *effeminate persons*, usually understood to mean the victims of male lusts; *παθικοί*, Latin *pathici*; yet Meyer understands it in the general sense of effeminate persons who indulge to excess in luxurious living. *ἀρσενικοῦται*; cf. Rom. 1. 27, note.

Vv. 10, 11. Note the change, *οὔτε... οὔτε... οὐ... οὐ... οὐχ*, *nor... nor... not... not... not*, the last three being thus made more distinct. — *καὶ ταῦτά τινες ἦτε*, *and these things you, some (of you), were*. — *ἀλλὰ ἀπελούσασθε* (1 aor. mid., fr. ἀπο-λούω), *but you washed yourselves*, “*you washed them (ταῦτα) off*,” Alf. I am by no means sure, as is commonly thought, that this refers to baptism. Without any such reference, the sense of the passage is clear and striking. Meyer suggests in regard to the mid. that it expresses the self-determination previous to baptism. — *ἀλλὰ ἡγιάσθητε* (ἁγιάζω), *κτέ.*, *but ye were sanctified, but ye were declared righteous*. Note the repetition *ἀλλὰ... ἀλλὰ... ἀλλά*, *but... but... but*, expressing the strong contrast to their former condition. — *ἐν τῷ ὀνόματι κτέ.*, *in the name of the Lord Jesus Christ and in the spirit of our God* (the sphere, and the only sphere, in which the sinner can be made and declared righteous). We have here a distinct recognition of faith in Christ and of the work of the Holy Spirit in conversion. *The name of the Lord Jesus Christ*; cf. ch. 12. 3. Note that Paul here says to the Corinthians, *ye were sanctified*, i. e. *consecrated*; although they were still, as appears from the entire epistle, so full of faults and so constantly falling aside from the right path. *ἐν τῷ ὀνόματι κτέ.* is by many connected logically with the three preceding verbs; but Rückert and Meyer connect this clause only with the last verb. Certainly this connection is the most intimate.

Vv. 12-20. Correction of a most serious error respecting Christian liberty.

Vv. 12, 13. *Πάντα μοι ἔξεστιν*, *All things are lawful for me (are permitted to me)*. It appears that the doctrine of Christian liberty was expressed in this form, and abused by some in the Corinthian church; that, as all restrictions respecting things eaten were removed, so in like manner it was assumed that all restrictions upon sensual indulgences were also removed. It was of the highest importance that such an error should be corrected; and so the apostle adds, *ἀλλ' οὐ πάντα συμφέρει*, *but not all things are profitable* (note *οὐ* before *πάντα*). He then repeats the general statement, and adds another important qualification, *ἀλλ' οὐκ ἐγὼ* (emphat.) *ἐξουσιασθήσομαι* (fut. pass. fr. ἐξουσιάζω, *to use or abuse authority*) *ὑπὸ τίνος*, *but I will not be divested of authority* (that which properly belongs to me), *will not be ruled over, by any one or by anything* (Meyer); as I should be if I gave myself up to the indulgence of the senses, thus

becoming a slave to carnal appetites. — τὰ βρώματα τῇ κοιλίᾳ, κτέ., *The things eaten, articles of food, (are) for the stomach, and the stomach for the things eaten.* Such in our present life is the manifest arrangement of divine providence; but this will soon be brought to an end. — ὁ δὲ θεὸς . . . καταργήσει, *but God will make useless (ἀργός) both this (the stomach) and these (the articles of food).* This will take place in the transformation of these natural bodies (σώματα ψυχικά) to the future spiritual bodies (σώματα πνευματικά); cf. ch. 15. 44. I prefer the rendering of ἡ κοιλία above given as more accurate and in better taste. See Lex. Th. ἡ ἄνω κοιλία, *the stomach*; ἡ κάτω κοιλία, *the belly*. βρώματα does not mean *meats*, as the word is now ordinarily understood; cf. ch. 3. 2. — τὸ δὲ σῶμα οὐ τῇ πορνείᾳ κτέ., *But the body is not for fornication; on the contrary, (it is) for the Lord, and the Lord for the body.* This fact is equally apparent with the one just mentioned. Thus the apostle presents the matter to their own good judgment. They could not fail to see the truth and propriety of his statements.

Vv. 14, 15. ὁ δὲ θεὸς . . . ἤγειρεν (ἐγείρω) . . . ἐξεγερῇ (ἐξ-εγείρω) κτέ., *And God not only raised the Lord, but will also raise us up through his own power.* This explains and confirms ὁ δὲ θεὸς . . . καταργήσει, in verse 13; καὶ . . . καὶ, *not only, . . . but also*; αὐτοῦ, referring to ὁ θεός. The careful student will notice how seldom the reflexive form is used in recent editions of the N. Test. — οὐκ οἴδατε ὅτι . . . ἐστίν; (cf. τὸ σῶμα . . . τῷ κυρίῳ, verse 13,) *Do ye not know that your bodies are members of Christ?* — a direct personal question, which could be answered only in the affirmative, preparing the way for the next question. — ἄρας (αἶρω) οὖν τὰ μέλη κτέ., *taking away, therefore, the members of Christ, shall I make them members of a harlot?* This question would present their licentious conduct in a new and startling light to their minds, and is followed by the emphatic negation μὴ γένοιτο (optat. of wishing), *may it not be, by no means.* Cf. Rom. 3. 4, note.

Vv. 16, 17. ἡ οὐκ οἴδατε ὅτι κτέ., *Or (if you do not assent to what I have just said) do you not know that he who is joined to (see Lex. Th. κολλάω), or who joins himself to, the harlot is one body?* This is confirmed by a familiar quotation from the O. Test. in the language of the LXX., Gen. 2. 24, ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν, *For the two, he affirms, shall be (united) into one flesh.* The words are spoken of lawful marriage, but are equally true of illegitimate intercourse. φησίν, *he*, i. e. God, *affirms*; for though the words are from the mouth of Adam, they would be understood as coming from God. Cf. Gal. 3. 16, οὐ λέγει; Eph. 4. 8, διὸ λέγει, notes. — ὁ δὲ κολλώμενος τῷ κυρίῳ κτέ., *But (how great the contrast!) he who is joined to the Lord is one spirit, — one with the Lord, i. e. Christ.* Cf. John 17. 21; also the parable, John 15. 1-7; Gal. 2. 20; 3. 27.

V. 18. **φεύγετε τὴν πορνείαν** (note the asyndeton), *Flee fornication*, — a direct command, strengthened by the consideration following. — **πάν ἁμάρτημα ὃ ἐὰν (= Att. ἅν) ποιήσῃ ἄνθρωπος κτέ.**, *Every sinful act, whatsoever a man shall have done, is without (exterior to) the body*. “Fornication is the alienating that body which is the Lord’s, and making it a harlot’s body; it is sin against a man’s own body, in its very nature,” Alf. **ἁμάρτημα**, a sin committed, a sinful act; **ἁμαρτία**, sin in the abstract. — **ὁ δὲ πορνεύων κτέ.**, *but he who commits fornication sins against his own body, or commits a sin (which enters) into his own body*. Is there not a plain reference to the almost certain contraction of venereal disease, which enters into the entire body and abides there, being often communicated in some form or other to children and children’s children? No other sin — drunkenness, for example, or any other form of debauchery — enters so completely and permanently into the body itself as this. There was probably more need of this exhortation or command, which the apostle here so emphatically gives, in the voluptuous city of Corinth than in any other place which the apostle had visited. He had not yet been in Rome, and it does not appear that the church there had as yet developed any such tendencies as were now so marked in the Corinthian church.

Vv. 19, 20. **ἢ οὐκ οἶδατε ὅτι κτέ.**, *Or (if you do not acknowledge what I have said, another consideration) do you not know that your body (that of each one of you) is a temple of the indwelling Holy Spirit, or a temple of the Holy Spirit (which is) in you, which (Holy Spirit) you have from God, and (that) you are not your own?* W-H. and R. V. place the interrogation point after **θεοῦ**, but Meyer, Alf., Kling, et al. punctuate as above. Meyer and Alf. render **ναός** as definite, *the temple*; made definite by the limiting gen. Cf. 3. 16, note. Some prefer to render **ναός** *sanctuary*; but this word expresses the more general idea of **ἱερόν**, *something sacred or consecrated*, in distinction from **ναός**, *a temple, or an inner temple*. The consideration presented in this verse is the most solemn of all, and must have led to most serious reflection. — **ἠγοράσθητε (ἀγοράζω) γὰρ τιμῆς**, *For (confirming the last statement) you were bought with a price (τιμῆς, gen. of value)*. Cf. Matt. 26. 28; Rom. 3. 24 ff.; Eph. 1. 7; 1 Pet. 1. 18, 19; Rev. 5. 9; *you were bought*, i. e. from the curse of the law, Gal. 3. 13; from the condition, “children of anger,” Eph. 2. 3; from the condemnation of a violated law, Rom. 3. 19-21. — After these solemn statements, the conclusion, — **δοξάσατε (δοξάζω) δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν**, *Now, therefore, glorify God in your body*. We have not the precise equivalent of **δὴ**. It is often intensive, and denotes both time (*now*) and inference (*therefore*). Is it not true now that a Christian by a life of temperance and virtue can glorify God *in his body*, showing how the principles of the Christian religion elevate him above the grovelling masses of men? Does not the world recognize this fact?

CHAP. VII. Respecting marriage and divorce (vv. 1-17); the outward relations of life not changed by Christianity (vv. 17-24); respecting virgins, celibacy, and the conduct of a father towards his marriageable daughter (vv. 25-38); advice to widows (vv. 39, 40).

Vv. 1, 2. Περὶ δὲ ὧν (= περὶ δὲ τούτων περὶ ὧν) ἐγράψατε, *Now concerning the things of which you wrote*, — referring no doubt to a letter of inquiry which the Corinthians had written to Paul. — καλὸν . . . μὴ ἄπτεσθαι, *it is good for a man* (an unmarried man) *not to touch a woman* (the reference of course being to the union in marriage); i. e. there is nothing dishonorable in remaining unmarried. καλὸν here in the earlier sense of the word, *honorable*, Lat. *honestus*. So in Luke 7. 15; Rom. 12. 17; 2 Cor. 8. 21; 1 Pet. 2. 12. Taking this verse with the following one, I find no encouragement to the ascetic ideas and practices of later times. "The idea that the assertion applies to abstinence from intercourse in the *already married* is altogether a mistake," Alf. This idea contradicts verse 4. — διὰ δὲ τὰς πορνείας, *but on account of the fornications*, i. e. on account of the temptation to fall into them, and for the surest protection against them. — ἕκαστος . . . ἔχέτω, καὶ ἑκάστη . . . ἔχέτω, *let each man have* (pres. imperat.) *his own wife*, and *let each woman have her own husband*, — the exhortation is thus distinct for each sex. It has sometimes been said that Paul contradicts the primeval law in Gen. 2. 18. On the contrary, he here reasserts the same law, with the principle on which it is founded. Note also how clearly this forbids polygamy.

Vv. 3, 4. τῇ γυναικὶ ὁ ἀνὴρ κτέ., *Let the husband render to the wife her due*, and in like manner the wife also to the husband. The rendering in the O. V., *due benevolence*, is suggested by a different Greek reading, not now adopted in any critical edition. Note ἄνθρωπος, ὁ or ἡ, a *human being*, *man* or *woman* (usually masc.), Lat. *homo*; ἀνὴρ, ὁ, a *man* or a *husband*, Lat. *vir*. — ἡ γυνὴ . . . ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ, *The wife has not authority over her own body, but the husband* (sc. ἐξουσιάζει). I think the word *authority* best expresses the idea of ἐξουσιάζω (cf. ch. 6. 12; Luke 22. 25) and of ἐξουσία, and the word *power* the idea of δύναμις. — ὁμοίως δὲ καὶ ὁ ἀνὴρ κτέ., *and in like manner the husband also has not authority over his own body, but the wife*. Meyer suggests that the 3d and 4th verses may have been written in answer to some inquiries of the Corinthians. Note ἰδίου, *her own*, *his own*; οὐκ ἐξουσιάζω, *has not authority*, — an *elegans paradoxon*, Bengel.

V. 5. μὴ ἀποστερεῖτε ἀλλήλους. The rendering, *defraud not*, etc., is not very accurate, as the idea of *fraud* does not necessarily belong to ἀποστερέω. I prefer the form adopted by Luther, *Entziehe sich nicht eins dem anderen*, *Withdraw not one from the other*. The reference to the

normal relations of married life is plain. — εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν, *except it may be by consent (ἐκ, as a result of) for a season*. Note how specific are the conditions, and then the object in view. — ἵνα σχολάσητε τῇ προσευχῇ . . . ἦτε, *in order that you may have leisure for, or may devote yourselves to* (see Lex. σχολάζω) *prayer, and may again be together*. The reference is no doubt, as is implied in the aor. σχολάσητε, to special occasions for prayer, — “seasons of urgent supplication,” Alf. — ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς κτέ. (closely connected with what precedes), *in order that Satan may not tempt you (to commit adultery) on account of your incontinency (your lack of self-control)*. ἀκρασία in N. Test. only here and in Matt. 23. 25; akin to ἀκρατής, ἐς, *without strength* (α priv. and κράτος, *strength*), — a later form of ἀκράτεια, the oppos. of ἐγκράτεια, *temperance, self-control*.

Vv. 6, 7. τοῦτο δὲ λέγω κτέ., *But this* (referring to what precedes, and more particularly, I think, to verse 5) *I say by way of allowance (to you) or as a permission (to you), not as a command (or injunction)*. The rendering, *by permission*, as if it meant *by permission (of the Lord to say it)*, is not accurate. The verse is often cited, with this incorrect idea of the meaning, as a proof of, or at least a reference to, Paul’s inspiration in writing his epistles. — θέλω δὲ κτέ. (closely connected with the preceding clause, *not as a command*), *Yet I would that all men (ἀνθρώπους, human beings, men and women) be, or might be, as I myself also (am), possessing the power of self-control*. ἐν ἐγκρατείᾳ, Chrys.; so Alf., Ell., Meyer, De Wette, Kling, et al., — not here referring, I think, to the fact that he may have been himself unmarried. — ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα κτέ., *Nevertheless each man possesses his own gracious gift from God; one in this manner, and another in that*, — expressing the diversity of χαρίσματα. I think χάρισμα, as distinguished from δῶρον, δόρημα, δωρεά, may best be rendered *gracious gift*. Note that the χάρισμα is ἐκ θεοῦ. What a diversity of gifts do we find in the Christian church of to-day, and how profitably they may all be employed in the one great work! Compare the remarkable passage in this epistle, ch. 12. vv. 12 ff.

Vv. 8, 9. Λέγω δὲ κτέ. From the thought in verse 7 the apostle proceeds to some more definite instructions. *But I say to the unmarried (τοῖς ἀγάμοις, like τοῖς γεγαμηκόσιν, verse 10, and ἀνθρώπους, verse 7, includes the idea of both sexes), and (especially) to widows (generic article)*. — καλὸν (sc. ἐστίν) αὐτοῖς ἂν μένωσιν ὡς καὶ γώ, *it is good (honorable, cf. verse 1) for them if they remain (unmarried) as I also (am)*. The ellipsis to be supplied here admits of no doubt. The question has been much discussed whether Paul had ever been married, and no one is any the wiser as a result. Note that the apostle here says καλόν, not κρεῖττον as in verse 9. *It is honorable for them*; he does not

say *better*. — εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν (1 aor. imperat., fr. γαμέω, aor. ἔγημα, later ἐγάμησα), *But if they lack self-control (have not continency; οὐκ connect closely with the verb), let them marry.* — κρείττον γάρ ἐστιν . . . πυροῦσθαι (πυρόω), *for it is better to marry (pres. infin., to be in the married state) than to be inflamed (with lust),* — not implying a choice between two evils, but a choice of that state which is not sinful (verses 28, 36) in preference to one that is sinful (Matt. 5. 28).

Vv. 10-11. τοῖς δὲ γεγαμηκόσιν κτέ., *But to those who have been married* (including both sexes, and having in mind those who were members of the church) *I give charge, not I but the Lord* (Matt. 5. 32; 19. 9), *that a wife be not separated* (or as mid. *separate not herself*) *from a husband* (χωρισθῆναι fr. χωρίζω). — ἐὰν δὲ καὶ χωρισθῇ, . . . καταλλαγήτω (καταλλάσσω), *but if she shall have been even* (or actually, καὶ) *separated, let her remain unmarried, or let her be reconciled to her husband; and* (sc. παραγγέλλω, *I charge*) *that a husband put not away a wife* (ἀφιέναι, *to proceed to put away*, fr. ἀφίημι). The thought is that of desertion on the part of the wife, and an actual sending away on the part of the husband. Both are here forbidden; except for the cause which Paul did not deem it necessary to state, which would be readily understood (παρεκτὸς λόγου πορνείας, mentioned by Matt., but not by Mark and Luke). The principle here stated is substantially the same as that in Matt. 5. 32; 19. 9.

Vv. 12, 13. τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, *But to the rest* (is understood of those who were married to unbelievers; in distinction from τοῖς γεγαμηκόσιν, verse 10, both parties being believers) *say I* (emphat. posit.), *not the Lord*, i. e. no precept had been given by the Lord on this point. — εἰ τις ἀδελφὸς κτέ., *if any brother has an unbelieving wife, and she is content to dwell with him.* Note the two preps. συν- μετ', lit. *is content together to dwell with him.* This implies unanimity on the part of both. Cf. συνευδοκοῦσιν, Rom. 1. 32. — μὴ ἀφιέτω αὐτήν, *let him not put her away* (or *let him not proceed to put her away*, pres. imperat.). — καὶ γυνὴ εἰ τις ἔχει κτέ., *And a wife, if any one has an unbelieving husband, and he is content to dwell with her, let her not proceed to put away her husband.* I prefer to render γυνή, in verse 13, as in verse 12; also ἀφιέτω, in both verses, should be rendered alike to be true to the original. But how could a wife proceed to put away a husband? It appears that, according to the Greek and Roman laws, the wife as well as the husband had the right to secure a divorce. See Smith's Dic. of Gr. and Rom. Antiqq., artt. Divortium and ἀπολείψεως δίκη. It is also quite supposable that she might consult the church, and in concert with them take steps to bring about this end. Such a course, under the condition annexed, the apostle forbids. How important to the stability and welfare of society was the advice which Paul here gives!

V. 14. Introducing the reason for the above precepts, in vv. 12, 13. — ἡγιασται (ἀγιάζω) γὰρ ὁ ἀνὴρ κτέ., *For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother.* In what sense *sanctified*? Certainly not in the sense of being born again, made holy, *sanctified* in heart; since that would contradict the idea ἄπιστος. The simplest explanation is found in the const. ἐν w. the dat., from which the verb cannot be logically separated: thus, *sanctified in the wife, sanctified in the brother*; i. e. in this relation, in this sphere, *sanctified*; implying what we all believe, that the relationship is a sacred one, differing from every mere human contract or partnership, and having the divine sanction. Thus it may be said even of the unbeliever, that he is *consecrated* to a sacred union, one of divine appointment. This is what the words assert and this is all which they assert. This use of the words ἅγιος and ἀγιάζω is a frequent and familiar Old Test. conception, where the word so often means simply, *consecrated to a sacred use*. This conception of the marriage relation belonged to Christianity, where either party was Christian, and formed a marked contrast to the loose social morality of all heathen nations. — ἐπεὶ ἄρα τὰ τέκνα ὑμῶν κτέ., *since (if that is not so) then are your children unclean* (in the Old Test. sense, *profane, not consecrated*), *but now* (as the fact actually stands) *they are sanctified or holy* (in the same sense as the unbelieving father or mother). The relationship of the parents is sacred, has the divine sanction; the fruits of the union are consequently sacred (ἅγια). Very much has been written on this verse, which is entirely irrelevant and foreign to the meaning.

V. 15. εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω, *But if the unbelieving (the one who is without Christian faith, — ἄπιστος, fr. α priv. and πίστις, faith) withdraws, separates, himself, let him continue separated* (pres. imperat.). — οὐ δεδούλωται (emphat. posit.) ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις, *the brother or the sister is not bound as a servant, is not made a bond-servant for life* (δοῦλος), *in such circumstances* (in solchen Fällen, Luther). In connection with this statement of the apostle, the important question has arisen and been much discussed whether a person thus separated is at liberty to marry again. Apparently, the majority answer this question in the affirmative. If all obligation is absolved, if the marriage bond is effectually broken, the person thus left alone is practically in the condition contemplated in Gen. 2. 18: *It is not good that the man should be alone*. Meyer says, "It may be inferred that, as in Paul's view mixed marriages (the marriage of a believer with an unbeliever) did not come under Christ's prohibition of *divorce*, so neither would he have applied the prohibition of re-marriage, in Matt. 5. 32, to the case of such unions." Macknight remarks: "The Apostle had declared (verse 11) that the married party who maliciously deserted the other was not at liberty to

marry during the other's life. He here declares that the party who was willing to continue the marriage, but who was deserted, notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just; because there is no reason why the innocent party, through the fault of the guilty, should be exposed to the danger of committing adultery." Dr. Gill remarks, "Desertion in such a case, and attended with such circumstances, is a breach of the marriage contract and a dissolution of the marriage bond, and the deserted party may lawfully marry again." Dr. Hodge presents the same view, and remarks: "This is the interpretation which Protestants have almost invariably given to this verse. It is a passage of great importance, because it is the foundation of the Protestant doctrine that wilful desertion is a legitimate ground of divorce." A contributed article in *The Examiner* some years ago on this subject closes with this very important statement: "Human legislation on this subject is not unfrequently both foolish and wicked. It is in direct violation of God's word. Whatever defeats the great end of marriage, *and nothing else*, is a valid cause of divorce. And this is true of wilful desertion and adultery—just as true of one as of the other." Of the most recent commentators, Bishop Ellicott and Principal Edwards take the same view. The latter speaks thus: "In favor of the view that the Apostle permits the deserted Christian to contract a second marriage are the following considerations: (1) No other explanation does justice to the words *is not enslaved*. . . . (2) Equity seems to require that at least a person that has not the power of continence should not be precluded from marrying in a case of final desertion. . . . (3) If the desertion is absolute and final, the marriage is *de facto* dissolved. But why is it permitted to a widower to contract a second marriage, if not because death annuls a marriage *de facto*? By parity of reasoning may we not argue that final desertion, as it brings the union to an end actually, leaves the deserted believer free to marry another."

Consult in this connection the excellent note of Bishop Ellicott; see also Rothe, *Theol. Ethik*, §§ 1081, Vol. 5, p. 30 (ed. 2); Martensen, *Chr. Ethics*, Part III. § 19, p. 38 (Trans.); Wordsworth *in loco*.

It may be said that the above interpretation contradicts the teaching of our Lord in Matt. 5. 32. I reply that the teaching of our Lord applies to a totally different act,—that of *putting away* one's wife,—and to a very different state of society, and should not be applied to that which he had not in mind. The forcible, wicked, putting away or desertion of one's partner in life, such as not unfrequently occurs, is in marked contrast with the condition of one who, in spite of all reasonable efforts to prevent a separation, is hopelessly deserted. The *ἀπιστος* in verse 15 may apply equally to the unfaithful one in Corinth or in a nominally Christian land; and *the brother or the sister* thus deserted, in any land or

in any age, *is not under bondage* (οὐ δεδούλωται). The principle is a general one, and applies only to the deserted party.

In regard to this entire question in its application to the Christian world of the present day, and especially in America, the truth lies between the extremes. On the one hand, that view of marriage which treats it as a mere civil contract, which may be rightfully dissolved at the pleasure of either party, is opposed to Scripture and ruinous to the best interests of society. On the other hand, the view which has prevailed in the Roman Catholic church, and to some extent among Protestants, forbidding divorce for wilful desertion and a re-marriage, overlooks *the very constitution of man* and oftentimes the necessities of dependent families, and would inevitably lead to that loose private morality which is known to prevail so extensively in Roman Catholic countries. It should never be forgotten that marriage is the divinely appointed safeguard against temptation and scandal (cf. vv. 2, 9), and that the all-wise Creator declared in the very beginning of human history, "It is not good that the man should be alone." This divine statement contains a principle involved in the very constitution of man, not less general and permanent than the institution of the Sabbath.

To the above statements it should, however, in fairness be added that several eminent American scholars have taken a different view of the meaning and application of this passage. Among these may be mentioned President Hovey, President Woolsey (in *The New Englander*, April, 1867), President Strong. — ἐν δὲ εἰρήνῃ κτέ., *But God has called you* (or ἡμᾶς, *us*) *in peace*, i. e. *to live in peace*; not to keep up a constant wrangle by unreasonable efforts to prevent a separation.

Vv. 16, 17. τί γὰρ οἶδας, γύναι, εἰ . . . σώσεις; *For what dost thou know* (on this point), or *How dost thou know, O wife, whether thou wilt save thy husband?* — closely connected with the preceding clause. God has called us to live in peace; and this peace should not be disturbed by the continued and abortive effort to live harmoniously with the unbeliever in the vain hope of his conversion. This view of the meaning and logical connection is now generally adopted. Instead of being an argument for continuing together, as many have heretofore understood it, the view of expositors now prevalent is that it is an argument for a peaceful separation. The remainder of the verse is in the same line of thought. — ἢ τί οἶδας, ἄνερ, εἰ κτέ., or *how dost thou know, O husband, whether thou wilt save thy wife?* — εἰ μὴ ἐκάστω ὥς μεμέρικεν (μερίζω) ὁ κύριος, κτέ., *Only (εἰ μὴ, if not, except, only, Lat. nisi) as the Lord has imparted (has given a part) to each one, as God has called each one, so let him walk*, — an exhortation to use discretion, and not to give unnecessary occasion to the unbeliever for a separation. — καὶ οὕτως . . . διατάσσομαι, *And so in all the churches I ordain*, — referring to the preceding sentence. It is

noteworthy how careful our Lord and the apostles were to discourage wranglings of every kind, and to encourage quiet and peaceable lives in all godliness and honesty.

Vv. 18, 19. περιτετμημένος (περιτέμνω) τις ἐκλήθη (καλέω); μὴ ἐπισπᾶσθω (ἐπισπᾶω), *Was any one called being circumcised? let him not become uncircumcised*, lit. *let him not draw upon himself* (a foreskin). Strange as it may seem, this appears to have been often attempted by a surgical operation. The disgrace of being a Jew, which would appear in their gymnasia and baths, is thought to have led to this. See Dict. of the Bible, art. Circumcision. — ἐν ἀκροβυστίᾳ κέκληται τις; μὴ περιτεμνέσθω, *Has any one been called in uncircumcision? Let him not be circumcised*. ἀκροβυστία, *foreskin*; derivat. uncertain, perh. another form of ἀκροποσθία. The reason for this, which is to be regarded rather as an exhortation than as a command, is found in verse 19, which contains a most important principle. — ἡ περιτομή οὐδὲν ἐστίν, κτέ., *Circumcision is nothing, and uncircumcision is nothing, but a keeping* (or *the keeping*; τήρησις may be made definite by the limiting gen.) *of God's commandments* (sc. *that is everything*, — τὰ πάντα ἐστίν; for the suggested ellipsis cf. ch. 3. 7, note). With the statement here cf. Rom. 2. 25; Gal. 5. 6.

Vv. 20, 21. ἕκαστος . . . μενέτω, lit. *Each one, in the calling in which he was called, in this let him remain*. Few persons who read this sentence in the English translation would understand the word *calling* in any other sense than *vocation in life, occupation*. This sense suits the connection; and I am by no means so certain as the expositors for the most part seem to be that κλήσις is not used in this sense. Luther renders it, *Ein je-glicher bleibe in dem Beruf, darinnen er berufen ist*; Martin, *Que chacun demeure dans la condition où il était quand il a été appelé*. Both of these signify *calling in life, occupation, or condition*. It is, however, by the expositors generally explained as meaning *the divine calling or invitation*; thus, *Let each one in the (sphere of the) divine calling, in which (or with which) he was called, in this remain (be steadfast)*. — δοῦλος ἐκλήθης; μὴ σοι μελέτω, *Wast thou called being a bondservant? let it not concern thee, or give thee concern*. — ἀλλ' εἰ καὶ δύνασαι κτέ., *but if thou art able also to become free*; if two conditions in life are at your option, — servitude and freedom. — μᾶλλον χρῆσαι (1st aor. mid. imperat. of χρᾶσμαι), *rather (in preference) use (freedom)*; w. χρῆσαι, sc. ἐλευθερίᾳ. With this interpretation the sense of the verse is, *If thou wast called being a bondservant, don't be troubled at your condition in life; but if thou art able (not only to continue as a bondservant but) also to become free, then make use of the opportunity to become free*. So Erasm., Luther, Calvin, Beza, Hodge, et al. Many, however, supply with χρῆσαι the idea δουλείᾳ, *servitude*, — *continue as you are, a bondservant, even if freedom is offered to you!* So Alf., Ell., De Wette, Meyer, et al.

V. 22. ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος κτέ., (Freedom is in itself better than servitude,) *For the bondservant called in the Lord is the Lord's freedman*; (yet if still a bondservant in the worldly condition, be comforted by the reflection,) *likewise the freeman (who is) called is a bondservant of Christ*. The object of the verse, while encouraging a love of freedom, is to inspire the feeling of contentment. The difference between the two positions in this earthly life is not to the Christian of the highest importance. To him it may be said, εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος, *If the body is a bondservant, yet the mind is free*. Soph., *Fragm.* 677, *Dind.*, cited by Meyer. The difference between ἀπελεύθερος and ἐλεύθερος is well expressed by the two words *freedman* and *freeman*.

Vv. 23, 24. τιμῆς ἡγοράσθητε· cf. ch. 6. 20, note. — μὴ γίνεσθε δούλοι ἀνθρώπων, *Do not become bond-servants of men*. The first clause of the verse is presented as a strong reason for the exhortation in the last clause. Ye are by virtue of the purchase and of the price paid for you the bond-servants of Christ; enter voluntarily into no other bondage. — ἕκαστος ἐν ᾧ ἐκλήθη . . . παρὰ θεῷ, *Let each one, in the position in which he was called, brethren, in this remain with God*. Here we have the general exhortation to contentment, above given, repeated; with the important addition παρὰ θεῷ, in the emphatic place in the sentence. I understand παρὰ, with θεῷ, in the ordinary sense of παρὰ w. the dat., *by the side of, near, close to*; as we often say in our religious conversation, “near to God.” Surely, the reflection that God is at our side, that we are close to Him, is the very strongest motive to contentment, to a quiet and peaceable life. In this frame of mind, the 23d Psalm must have been composed, — “The Lord is my shepherd,” etc.

Vv. 25, 26. Περὶ δὲ (indicating the transition to a new subject) τῶν παρθένων, *Now concerning virgins (or unmarried persons)*. Commentators are not agreed as to the meaning of this word here. It is difficult and not necessary to decide positively; yet what follows seems to indicate that the unmarried of both sexes are meant here by παρθένων. Cf. *Apoc.* 14. 4; *L. and Sc.*, παρθένος. — ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ κτέ., *I have not a commandment of the Lord, but I give (my) judgment (a definite and decided opinion)*. — ὥς ἡλεημένος (ἐλεέω) κτέ., *as having had mercy shown me by the Lord (so far as) to be worthy of confidence · πιστός, trusted, worthy to be trusted, worthy of confidence*; used here in the ordinary classic sense. — νομίζω οὖν τοῦτο καλὸν ὑπάρχειν κτέ., *I think, therefore (introducing the statement of his opinion, γνώμην), that this is good (or honorable) on account of the present distress (the existing constraint, i. e. owing to the peculiar and trying situation of the church in Corinth at that time)*. — ὅτι . . . εἶναι (explanatory of τοῦτο), *that it is good for a man (ἀνθρώπῳ, comm. gender) to continue as he is*; lit. *to be thus*; as above suggested, *unmarried*; or perhaps in a more general sense, *to con-*

tinue as he is, whether married or unmarried. "This better suits the context." Poor. εἶναι, pres. infin., *to continue to be*. Note carefully that this advice is given *on account of the present distress*; not by any means (as Paul's entire argument has often been misused) for an encouragement, or exhortation, to celibacy under other circumstances and in general.

V. 27. δέδωσαι (δέω) γυναικί; μὴ ζητεῖ λύσιν. *Art thou (or hast thou been, perf. pass.) bound to a wife? do not seek a separation* (lit. *a loosing*). This further statement of Paul's γνώμην is important in connection with verse 26, to guard against any possible misunderstanding. — λέλυσαι ἀπὸ γυναικός; *Art thou (or hast thou been) loosed from a wife?* This is properly spoken of those who have been married; such is the exact meaning of λέλυσαι, cf. λύσιν, but it may include in principle those who have never been married. — μὴ ζητεῖ γυναῖκα, *do not seek a wife*. This also is to be understood in connection with διὰ τὴν ἐνεστῶσαν ἀνάγκην, verse 26.

V. 28. ἐὰν δὲ καὶ γαμήσῃς (γαμέω), *But if also thou shalt marry (or shalt have married*. Winer, § 42, 3. b, page 307): καὶ denotes the choice between the two conditions of remaining single and of marrying. Cf. καὶ before δύνασαι, verse 21, note). — οὐχ ἥμαρτες (ἁμαρτάνω), *thou hast not sinned, or thou didst not sin (in marrying)*. The close connection of this sentence with the preceding — λέλυσαι κτέ. — certainly allows a second marriage to one who is "loosed from a wife." The only question is, when in the scripture sense one is actually thus "loosed." Bloomfield suggests that there may have been among the Corinthians persons like those spoken of in 1 Tim. 4. 3, "forbidding to marry." — καὶ ἐὰν γήμῃ (γαμέω, 1st aor. ἐγάμησα or ἔγημα, both forms in this verse. Cf. verse 39, γαμηθῆναι, aor. pass.) ἡ παρθένος, οὐχ ἥμαρτεν, *and if the virgin (or a virgin, generic article) marry, she has not sinned* (or as above, *did not sin, in so doing*). — θλίψιν δὲ . . . οἱ τοιοῦτοι, *but such persons* (i. e. those who are married) *will have tribulation (or affliction) in the flesh*; i. e. in worldly relations; referring to the far greater anxiety and trouble respecting food, clothing, etc., experienced in times of disaster and persecution by those who have families dependent on them. — ἐγὼ (emphat.) δὲ ὑμῶν φείδομαι (conative), *but I (in offering the above advice) am seeking to spare you* (i. e. to spare you worldly trouble).

Vv. 29-31. Introducing a consolation, which Christians in times of trouble and distress may always, in every age, receive. — τοῦτο δέ φημι . . . συνεσταλμένος ἐστίν (συστέλλω), *But this (pointing to what follows) I affirm, brethren, the time* (ὁ καιρός; not the generic word ὁ χρόνος, but specific, *the particular time, the definite time*, — of trial and danger and suffering: the leading thought in this connection) *is shortened, is very brief*. That ὁ καιρός means "the time till the second, or final, coming of Christ," "the time up to the παρουσία," as Alf. Meyer, et al. explain it, I cannot think; I cannot for a moment suppose that Paul was so much

mistaken. He himself in 2 Thess. ch. 2, indicates a very different expectation. I understand it to mean the time up to the event mentioned in John 14. 3, when Christ will come and call each believer home to himself. So Calvin, Estius, and many others. Cf. ch. 4. 5, note. — τὸ λοιπὸν ἵνα . . . ὦσιν, κτέ., *in order that henceforth both those who have wives may be as if not having (them), and those who weep as if not weeping etc.* This const. of τὸ λοιπὸν, placed before ἵνα for emphasis (prolepsis), is now generally preferred; yet some place a colon after λοιπὸν and connect it w. ἐστίν. — *the time is short henceforth; that etc.* The leading thought of the verse is, all the conditions in life are so very transitory that we should most carefully avoid giving them undue importance. — οἱ ἀγοράζοντες ὡς μὴ κατέχοντες (with this compare the thought in 2 Cor. 6. 10), *and those who buy, as if not possessing (that which they buy).* — καὶ οἱ χρώμενοι τὸν κόσμον . . . καταχρώμενοι, *and those who use the world (i. e. all which they possess and enjoy in the world) as if not using it fully (cf. Lex. Th. καταχράομαι); may perhaps mean, as if not using it with any certainty, as if not having any secure use of it.* See L. and Sc., κατὰ in compos. IV: χράομαι w. the acc., only here in N. Test.; not in classic Greek, and seldom in later Greek: yet κατα-χράομαι is found w. the acc. in classic usage; and the proximity of this word may have led to the use of κόσμον, st. κόσμῳ, in this sentence. — παράγει γὰρ τὸ σχῆμα κτέ., *for (introducing the reason for the foregoing; viz. the transitoriness of all earthly things) the fashion (not fashion in the ordinary sense of the word, but the present shape or condition of things) of this world is passing by, is transitory.* On the difference between αἰὼν and κόσμος, see ch. 3. 18 and 19, notes.

Vv. 32, 33. θέλω δὲ ὑμᾶς ἀμερίμους εἶναι, *But I wish you to be free from (worldly) care, or anxiety.* Cf. Matt. 6. 25, μὴ μεριμνᾶτε, *be not anxious.* Note that Paul here again states the reason for his advice to remain single, as in verse 26, *on account of the present distress.* His advice should never be considered independently of the circumstances, as has often been done. Cf. verse 28, ἐγὼ . . . φείδομαι. — ὁ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ (ἀρέσκω) τῷ κυρίῳ, *He who is unmarried has a care for the things of the Lord, how he may please etc.* Other cares and anxieties do not thrust themselves upon him, as upon one who has a family to provide for. Cf. verse 28, note on θλίψιν τῇ σαρκί. — ὁ δὲ γαμήσας κτέ., *But he who has married has a care for the things of the world, how he may please his wife, i. e. in times of distress, such as existed then in Corinth.* Certainly, in the ordinary conditions of society, this does not hold good. The great majority of our most active Christian workers at the present day, both in this country and in heathen lands, are married. Paul also knew many such; for example, Aquila and Priscilla.

V. 34. *καὶ μεμέρισται (μερίζω) καὶ ἡ γυνὴ καὶ ἡ παρθένος*, *And* (the same truth which holds good of the man who is married and of him who is unmarried, holds good of the married woman and of the virgin) *there is a difference between* etc. With the punctuation and reading of Tisch., Alf., et al., the exact const. seems to be, *And both the wife has taken her separate part, or lot, and the virgin*. The remainder of the verse describes what these separate lots are. The rendering, *And there is a difference also*, would suggest the Greek, *καὶ μεμέρισται δὲ κτέ. — ἡ ἄγαμος* (adj. of two endings) *μεριμνᾷ τὰ κτέ.*, *She who is unmarried has a care for* (or *is careful for*) *the things of the Lord, that she may be holy both in body and in spirit: but she who has married has a care for the things of the world, how she may please her husband*. The punctuation of W-H., placing a period after *μεμέρισται*, and reading *καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ᾗ ἁγία κτέ.* would lead to the following rendering of vv. 33, 34; *but he who has married has a care for the things of the world, how he may please his wife, and is divided, or distracted, i. e. between religious and domestic duties. Both the woman who is unmarried (who is without a husband) and the virgin cares for the things of the Lord, that she may be holy* etc. It is very difficult to decide upon the exact reading and punctuation; but the general statement is not doubtful.

V. 35. Paul again takes pains to qualify and explain the character of his advice on this very important subject. — *τοῦτο δὲ . . . λέγω*, *And this* (referring to what is said in vv. 26-34) *I say for* (with a view to) *your own profit*, lit. *the profit of you yourselves*. — *οὐχ* (sc. *λέγω*) *ἵνα . . . ἐπιβάλω* (2 aor. subjunc. act. *ἐπιβάλλω*), *not that I may cast a noose upon you*, — a figure borrowed from the practice of casting a noose upon game in hunting. — *ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον* (*εὖ, παρά, ἔδρα*) . . . *ἀπερισπάστως* (*α* priv. *περί, σπάω, to draw*), *but for that which is becoming* (that which is decent, orderly) and (for) constant waiting on (or for a sitting beside) the Lord without distraction. These words are perhaps best illustrated in Luke 10, 39, 40, in the narrative of Martha and Mary.

V. 36. *εἰ δέ τις ἀσχημονεῖν . . . νομίζει*, *But if any man thinks that he is acting in an unbecoming manner towards his unmarried daughter* (his virgin); i. e. by withholding his consent to her marriage, thus perhaps exposing her to sin with her lover. — *ἐὰν ᾗ ὑπέρακμος*, *if she be of marriageable age* (*ὑπέρ, beyond, past*; *ἀκμή, the culminating point*, the point when one reaches the period of full manhood or womanhood), or *if she be of full age*. Alf., Poor. I prefer this to the rendering, *if she be past the flower of her age*. Plato, *Repub.* places the *ἀκμή* of woman at twenty. — *καὶ οὕτως ὀφείλει γίνεσθαι*, *and if* (sc. *εἰ*) *it ought to take place thus* (i. e. that the daughter marry). — *δ θέλει ποιείτω*, *let him* (the father)

do what he will, what he wishes, let him act according to his best judgment (*νομίζει*). The authority in this matter, according to law, vested with the father. — οὐχ ἁμαρτάνει, γαμέτωσαν, *He does not sin* (in so doing), *let them* (the daughter and her lover) *marry*. The construction in this verse is somewhat difficult, and some points in it have often been misunderstood.

V. 37. *ὅς δὲ ἔστηκεν . . . ἐδραῖος*, *But he who stands firm in his heart* (having no inward misgivings). — *μὴ ἔχων ἀνάγκην*, *not having any necessity*, like the man just mentioned in verse 36, *εἰ δέ τις . . . νομίζει*, the man who has reason to fear some disgrace. — *ἐξουσίαν δὲ ἔχει κτέ.*, *but has full authority* (not conditioned by any outward circumstances) *concerning that which he has willed, or wished* (note the exact force of the ending -μα). — *καὶ τοῦτο κέκρικεν* (*κρίνω*) *κτέ.*, *and has decided this matter in his own heart* (bear in mind that the legal authority was vested in the father), *to keep his own unmarried daughter*. — *καλῶς ποιήσει* (the number of conditions preceding this statement is remarkable), *will do well, will do what is honorable*. This would be in opposition to the prevailing views of the time, but agrees with verse 34. The reading *τοῦ τηρεῖν*, *in order to keep*, is not adopted by Tisch. or W-H.

V. 38. *ὥστε* (followed by the indic. here), *Wherefore*, — a conclusion fr. vv. 36, 37. — *καὶ ὁ γαμίζων κτέ.*, *both he who gives in marriage his own unmarried daughter does well, or does what is honorable; and he who does not give (her) in marriage will do better, or will do what is more honorable* (in view of the existing state of things in Corinth). His conduct is more generous and honorable, in that he remains responsible for her support, instead of relieving himself of what might be regarded as a financial burden and casting it upon another. Note *γαμίζω*, *to give in marriage*; *γαμέω*, *to marry*.

Vv. 39, 40. Respecting a second marriage; perhaps in answer to a question from the church. — *γυνὴ δέδεται* (sc. *τῷ ἀνδρὶ*) . . . *ἕη* (pres. indic. of *ζάω*) *ὁ ἀνὴρ αὐτῆς*. *A wife is bound* (to her husband) *as long a time as her husband lives*; — *ἐὰν δὲ κοιμηθῇ* (1 aor. pass. subjunc. of *κοιμάω*) *ὁ ἀνὴρ*, *but if her husband have fallen asleep* (often, as here, spoken of the sleep of death). — *ἐλευθέρα ἐστίν . . . γαμηθῆναι* (*γαμέω*), *μόνον ἐν κυρίῳ*, *she is free to be married to whom she will, only in the Lord*. A second marriage, then, after the death of the first husband, is conceded to be lawful and proper under one condition. What is that condition? Does it mean only to a professing Christian? Alf., Meyer, and many others answer this question in the affirmative. But a professing Christian in the established churches of Europe, — Germany, France, England, etc., — where every man, if not a public criminal, is a member of the church, means something very different from a professing Christian in most of the churches of this country. The majority of commen-

tators, however, — Chrys., Calvin, Beza, Ewald, Edwards, et al., — understand *in the Lord* to mean *in the spirit of a Christian*. She is free to act in so far as her marriage does not interfere with the Christian life. The expression *μόνον ἐν κυρίῳ* is to be connected closely with *ἐλευθέρα ἐστίν*, she is free in this matter, only she must act as a Christian woman, must enter into no matrimonial alliance which will be an obstacle in the way of Christian duty. Cf. *ἐν κυρίῳ*, Eph. 5. 22, 24; 6. 1; Col. 3. 18, notes on all these passages. — *μακαριωτέρα δὲ ἐστίν, ἐὰν οὕτως μένη (μένω)*, *But she is happier (cf. verse 34), if she remain thus (as she is, i. e. unmarried)*. — *κατὰ τὴν ἑμὴν γνώμην*, *in (lit. according to) my judgment, my decided opinion*. Note that the apostle lays no claim to an infallible judgment in this matter. — *δοκῶ δὲ κάγω . . . ἔχειν*, and *I also (as well as the other teachers in Corinth) think that I have the Spirit of God*; and hence am able to pronounce a correct judgment. *δοκῶ, I think, seem, mihi videor*. Cf. ch. 4. 9, note. Less confident than νομίζω, vv. 26, 36.

CHAP. VIII. On the eating of meats offered to idols. This is perfectly proper for those who have the right views of idols (vv. 1-6). But for the sake of those who are weak in the faith, if they are made to stumble, it is a duty to refrain (vv. 7-13).

V. 1. *Περὶ δὲ* (transitional. Cf. ch. 7. 1) *τῶν εἰδωλοθύτων κτέ.*, *Now concerning the things sacrificed to idols*. Only portions of the victims thus sacrificed were actually burned upon the altars; other portions were consumed by the priests; and others still were sold in the markets. Feasts were made, sometimes in the idol-temples (verse 10), sometimes in private houses (ch. 10. 27, ff.), on the portions not actually burned on the altars. — *οἶδαμεν . . . ἔχομεν*, *we know, (we feel assured) that we all have knowledge (definite knowledge)*; πάντες would naturally include Paul and those to whom he was writing. The sentence seems to contain a degree of irony, pointing to the conceit of knowledge without the reality; and what follows is in keeping with this. Some, however, understand πάντες to include all Christians. So Chrys., De Wette, Alf., et al. — *ἡ γνῶσις φυσιοῖ* (note the asyndeton. This clause begins, according to the pointing of Tisch., W-H., Alf., Meyer, et al., a parenthetical statement, which extends to verse 4. The R. V. places a colon after "idols;" thus beginning the parenthesis with *we know*, i. e. with *οἶδαμεν*), *ἡ δὲ ἀγάπη οἰκοδομεῖ*, *Knowledge puffs up, but (Christian) love builds up*. Knowledge, science, in itself alone, *puffs up*. Has this ceased to be true in our day? The so-called scientist, without Christian love, is well described in verse 2. The two words *φυσιοῖ* and *οἰκοδομεῖ* form a marked contrast, — *φυσιοῖ* (L. and Sc. *φυσίδομαι* and *φυσιδῶ*) *to puff up, to blow, to snort*; *οἰκοδομεῖ, to build a substantial edifice*.

Vv. 2, 3. εἴ τις δοκεῖ ἐγνώκεναι τι, οὕτω κτέ., *If any one seems to have known something*, to have acquired a definite knowledge of something as a finished action (perf. tense), *not yet has he known* (or *does he know*) *as he ought to know*; his knowledge is still far from complete. These sentences seem to be thrown in as a caution against conceit, and to exalt Christian love; ἔγνω may be rendered as gnomic (in the pres. tense), or as perf. — εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνωσται (γινώσκω) κτέ., *but if any one loves God* (the thought here occurs to the mind, — this one has some knowledge of real value, such as he ought to have; but the writer suddenly changes the form of expression and introduces a much more rapturous thought), *this one has been known* (or *is known*) *of him*. Cf. Gal. 4, 9, νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, *but now having known God, nay rather having been known of God*, the latter clause indicating something higher and more desirable; also 2 Tim. 2, 19, ἔγνω κύριος τοὺς ὄντας αὐτοῦ, *the Lord knoweth those who are his*, knows them as his children, knows that they have filial love, — the ἀγάπη here spoken of.

V. 4. περὶ τῆς βρώσεως οὖν (resumes the thought broken off in verse 1) κτέ., *Concerning therefore the eating of things sacrificed to idols*, — a fuller expression of περὶ τῶν εἰδωλοθύτων, verse 1. — οἶδαμεν ὅτι κτέ., *we know* (we feel assured) *that there is no idol*, or *that no idol is* (anything) *in the world*, and *that there is no God but one*. This const. of οὐδὲν εἶδωλον corresponds to οὐδεὶς θεός. So R. V., Alf., Ell., Meyer, Kling. The const. *an idol is nothing*, making οὐδέν a predicate substantive, st. attributive adj., conveys the same idea and has been preferred by many; εἰ μὴ, *but, except*, a frequent N. Test. use.

Vv. 5, 6. Explanation and confirmation of οὐδὲν εἶδωλον . . . εἰ μὴ εἶς in verse 4. — καὶ γὰρ εἴπερ (each word has its usual force; καὶ connecting the sentence, γὰρ introducing the reason for the foregoing statement, εἰ conditional, πέρ intensive, — not easily rendered with exactness into English) εἰσὶν λεγόμενοι θεοὶ κτέ., *For if actually there are gods so-called, whether in heaven or upon earth* (such as are mentioned in the Grecian and Roman mythology). — ὥσπερ εἰσὶν θεοὶ πολλοὶ κτέ., *as actually there are gods many, and lords many*; i. e. beings, good and bad, superior to man in power and intelligence. Thus in Deut. 10, 17, we find the same thought: *For the Lord your God, he is God of gods, and Lord of lords*. Cf. also Ps. 136, 2, 3. Such is the interpretation of Alf., Ell., Meyer, Hodge, Poor, et al. Many others, however, understand the sentence thus: *For even though there are gods so-called whether in heaven or upon earth; as there are gods* (so-called; i. e. imaginary gods) *many and lords many*. The first interpretation adheres most closely to the Greek. — ἀλλ' ἡμῖν εἰς θεὸς ὁ πατήρ, κτέ., *yet to us* (emphat.) *there is one God, the Father* (not only the father of our Lord Jesus Christ, but *our* Father,

our heavenly Father). — *ἐξ οὗ . . . εἰς αὐτόν*, *from whom* (as the source, the creator) *are all things and we into* (or *for*) *him*; *ἐξ*, *the source*; *εἰς*, *the end in view, the goal*, — the beginning and the end. Cf. *ἐκ πίστεως εἰς πίστιν*, Rom. i. 17, note. — *καὶ εἰς κύριος* (begins a const. parallel to *εἰς θεὸς κτέ.*) *Ἰησοῦς Χριστός*, *and one Lord, Jesus Christ*. These were accepted truths in every Christian church, and needed only to be stated in order to remind the Corinthians of the utter nothingness of all idols. — *δι' οὗ . . . δι' αὐτοῦ*, *through whom are all things, and we through him*, — carrying out the conception of Christ as the one through whom the Father created all things (cf. John i. 3; Col. i. 16; Heb. i. 2), and through whom as our mediator we approach the Father and are spiritually created anew. Cf. 2 Cor. 5. 17; Eph. 2. 10. The conclusion from all this is, that the eating of meats offered to idols is in itself not wrong, if the right view of idols is steadily kept in mind; but only under this condition. Hence it was of great importance to state what follows in verse 7. No doubt, it was with this idea in mind that the council in Jerusalem passed the resolution mentioned in Acts 15. 20. That Paul did not, however, consider this resolution in all its particulars permanently binding appears in this connection and is a noteworthy fact.

V. 7. *ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις*, *But not in all men (is there) the definite knowledge* (of which we are speaking). — *τινὲς δὲ τῇ συνθηῇ κτέ.*, *but some* (even of those who have professed to be Christians) *from their acquaintance until now with the idol, or from their being accustomed until now to the idol, eat* (the flesh) *as something sacrificed to an idol*, i. e. with a recognition of the idol. — *καὶ ἡ συνελδῆσις αὐτῶν ἀσθενὴς οὖσα μολύνεται*, *and their conscience being weak, or since it is weak, is defiled, is debauched*. All this would be true of those who had been converted from heathenism, but not of the Jewish converts. It was of the utmost importance to guard against this recognition of the idol.

Vv. 8, 9. *βρῶμα δὲ ἡμᾶς κτέ.*, *But anything eaten, food, will not commend us to God, or will not affect our relations to God* (so Alf., Ell., Meyer, Kling, et al. understand the force of *παραστήσει*); *neither if we eat are we the better, nor if we refrain from eating are we the worse*. The order of these conditional sentences is usually reversed. So W-H., Alf., Meyer, R. V., et al. The thought is, there is no moral quality either in eating or in refraining from food. That is a fact conceded, but must ever be considered in close connection with the warning in verse 9. — *βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη κτέ.*, *But beware lest in any way this your authority, your right, become a stumbling-block to the weak*. *ἐξουσία* akin to *ἔξεστι*, *it is permitted*. We have in this verse a principle of great importance and of frequent application. Though the eating of meats sacrificed to idols is not a practical question with us, yet there are many other questions of a similar character (at least involving the same gen-

eral principle), and we should ever bear in mind the same caution, — not to use our own liberty in such manner as to lead others into sin or expose them to temptation.

Vv. 10, 11. The same principle illustrated and confirmed. — *ἐὰν γάρ τις ἴδῃ σὲ . . . κατακείμενον*, *For if any one* (referring particularly to the one whose conscience is weak) *see thee, the one having definite knowledge, reclining (at a table) in an idol's temple*; thus partaking in the temple of the meat which had been sacrificed to an idol. It seems surprising that a Christian man would go so far as this. Such an example would certainly be likely to prove a πρόσκομμα to many. *εἰδωλεῖον*, or *εἰδωλίον*, found only in later Greek; used perhaps to avoid applying so sacred a word as *ναός* or *ἱερόν* to an idol's temple. — *οὐχί* (the stronger form of the neg., anticipating emphatically an affirmative answer) *ἡ συνέδησις αὐτοῦ . . . οἰκοδομηθήσεται* (*οἰκοδομέω*) *εἰς κτέ.*, *will not (surely) his conscience, since he is weak, or if he is weak (R. V.), be emboldened (or be built up and made firm) to eat* (pres. infin., denoting something continued or repeated, *to eat habitually*) *the things which have been sacrificed to idols*; *εἰς τὸ . . . ἐσθίειν*, (*to enter*) *into the eating habitually* etc. — *ἀπόλλυται γὰρ ὁ ἀσθενὼν ἐν τῇ σῇ γνώσει*, *For he who is weak is being ruined, is led on the way to ruin, in* (“as the element in which,” Alf.) *thy knowledge*. Cf. Rom. 14. 15, note. — *ὁ ἀδελφὸς . . . ἀπέθανεν* (*ἀποθνήσκω*), *he, — the brother for whom (on account of whom) Christ died*. A most touching suggestion! Cf. again Rom. 14. 15, note. The theological question may arise here, Can the brother for whom Christ died be ruined so as to be finally lost? In answer to this question note again the force of the pres. tense. Although when on the road to complete ruin he may, and will, as many of us believe, be rescued by divine grace, yet how much he may be harmed, how much may be taken from the joys of Heaven, who can tell? How much meaning there may be in ch. 3. 15, no one can now fully comprehend.

Vv. 12, 13. *οὕτως δὲ κτέ.*, *And thus* (in the manner above described) *while sinning against the brethren and smiting their conscience which is weak, or when it is weak, ye sin against Christ*, — the most touching consideration of all. Note the metaphor in *τύπτοντες*, *smiting, striking*; denoting the barbarous cruelty of the act. — *διόπερ*, *Wherefore*, in view of all these considerations, introducing the noble and fixed resolution of Paul himself. — *εἰ βρῶμα σκανδαλίζει . . . οὐ μὴ φάγω* (aor. subjunc. of *ἔφαγον*, pres. *ἐσθίω*) *κρέα* (neut. plur. fr. *κρέας*) *εἰς τὸν αἰῶνα*, *if anything eaten causes my brother to stumble, I certainly will not eat meat ever in the future*. Note the force of the double neg. *οὐ μὴ*, Good. § 257; H-A. 1032. *βρῶμα*, *food* in general; *κρέα*, *meat, flesh*. It is not necessary to assign to *εἰς τὸν αἰῶνα* here any other than its ordinary meaning.

The emphasis of the whole statement is noteworthy. With the thought cf. Rom. 14. 20, 21. — ἵνα μὴ . . . σκανδαλίσω, *that I may not cause my brother to stumble* (as I should run the risk of doing, if I should knowingly eat the things sacrificed to idols). Note the emphatic repetition of τὸν ἀδελφόν μου: also the difference between σκανδαλίζει, pres. tense, a continued or repeated action, and σκανδαλίσω, aor. subjunc., a simple occurrence of the action, even in a single instance.

CHAP. IX. Paul illustrates his spirit of self-denial by referring to his rights as an apostle, and to the fact that he did not avail himself of them, but for the sake of Christ and for the salvation of men adapted himself to the most varying situations (vv. 1-22). The example of those who run in the race-course and of the athlete to be imitated. Their reward and that of the Christian contrasted (vv. 23-27).

V. 1. Οὐκ εἰμι ἐλεύθερος; κτέ. (note the neg. οὐκ, οὐχί (emphat.), οὐ, suggesting an affirmative answer to all these questions), *Am I not free* (cf. verse 19)? — i.e. independent of men, — so that the resolution in ch. 8. 13 was wholly voluntary. *Am I not an apostle?* i.e. not only free, but possessing authority. — οὐχί . . . ἑώρακα (Att. ἐώρακα, fr. ὁράω); *Have I not seen Jesus our Lord?* said in proof of his divine appointment as an apostle. Any reference to his having seen Christ in the flesh, as has been inferred from 2 Cor. 5. 16, would here be irrelevant. He had seen *the glorified* Jesus and received a commission from him on the way to Damascus (Acts, chapters 9. 22. 26; 1 Cor. 15. 8: cf. also Acts 18. 9; 2 Cor. 12. 1 ff.). — οὐ τὸ ἔργον μου κτέ., *Are not ye my work in the Lord?* — a further and substantial proof of his apostleship. ἐν κυρίῳ (emphat. posit.) connect in thought with the entire question, and not simply with τὸ ἔργον μου.

Vv. 2, 3. εἰ ἄλλοις οὐκ εἰμι ἀπόστολος (note again the neg. οὐκ in a condition, — joined closely with the verb), κτέ., *If to others I am not an apostle, yet at least to you I am.* His apostleship had been questioned by an influential party in Corinth. — ἡ γὰρ (introduces the proof of the foregoing statement) σφραγίς μου . . . ἐν κυρίῳ, *for the seal of my apostleship* (my divine commission) *are ye in the Lord.* ἡ σφραγίς, *the impression of a seal, the outward sign which warrants and secures anything.* Cf. Rom. 4. 11; 2 Tim. 2. 19. Often in Rev. — ἐν κυρίῳ as in verse 1. Connect with the whole clause ἡ σφραγίς κτέ. — ἡ ἐμὴ ἀπολογία . . . αὕτη (note the asyndeton, — an emphatic statement added closely to the preceding; the emphatic words at the beginning and end of the sentence). *This* (referring to what precedes, — the fact that you are the seal of my apostleship) *is my defence to those who examine me, who call my apostleship in*

question and put me on trial. I think the reference of αὕτη to what precedes is plainer when the sentence is translated in the above order; so B. U., Poor, et al. Many, however, understand αὕτη to point to what follows, — so Chrys., Vulg., Luther, O. V., et al., — but the logical connection seems far less intelligible. αὕτη is “*predicate, not subject*,” Alf., Edwards; αὕτη is “*subject, not predicate*,” Kling, De Wette. It may be viewed either way grammatically.

V. 4. In the same line of thought with verse 1. Verses 2 and 3 form a slight digression, giving the proof of his apostleship. — μή (in a question suggesting a negative answer, and not usually rendered into English) οὐκ (join closely with the verb) . . . φαγεῖν (ἐσθίω) καὶ πίνειν (Att. πινῶ, fr. πίνω); *Are we without a right to eat and drink?* or *Is it true that we have not a right etc.*; or in still another form, *We are not without a right to eat and drink, are we?* In each form the answer *No!* is suggested (οὐκ ἔχω, *I have not, am destitute of, am without*). It is doubtful whether in using the plural here Paul has in mind others besides himself. φαγεῖν καὶ πίνειν, *to eat and drink*, i. e. at the expense of the churches; not referring here to the Jewish restrictions respecting food, nor to meats sacrificed to idols.

V. 5. μή οὐκ ἔχομεν (as in verse 4) . . . περιάγειν, *Are we without a right to lead about* (i. e. with us on our missionary journeys, *at the expense of the churches*, — this, and not the question of a right to marry, is the leading thought, as suggested by the connection) *a sister as wife?* His right to have a wife, though not the leading thought, is implied. The Roman Catholic interpretation, that γυναῖκα may here mean *a serving-woman*, is contrary to the ordinary usage of the word, and suggests something which would be nothing short of a scandal. It is also opposed to what is implied in Matt. 8. 14. — ὡς καὶ οἱ λοιποὶ ἀπόστολοι, *as the rest of the apostles also*. ἀπόστολοι here in the wider sense, as Barnabas is included in the argument. This does not necessarily imply that all the apostles excepting Paul and Barnabas were actually married, but only that they had this right, and that many of them had availed themselves of it. — καὶ οἱ ἀδελφοὶ τοῦ κυρίου, *and the brethren of the Lord*. I can have no doubt that this is to be taken in its simplest and plainest meaning, — the sons of Joseph and Mary, who were born after our Lord. The best known of these was James, pastor of the church in Jerusalem. Gal. 1. 19; 2. 9, 12; Acts 12. 17; 15. 13; 21. 18. — καὶ Κηφᾶς, *and Cephas?* Cf. ch. 1. 12, note. On the general question, *brethren of the Lord*, see Bible Dict., art. Brother.

V. 6. ἢ μόνος ἐγὼ . . . μὴ ἐργάζεσθαι; *Or have I only and Barnabas not a right to refrain from working?* ἢ as in ch. 6. 2, 9. *Or* (if you deny the truth of my reasoning, does it really follow that) *we only Barnabas*

and I are without a right etc. Note the negatives οὐκ w. the indic., μή w. the infin. For an account of Barnabas and of his relations to Paul see Bible Dict. It appears that he had adopted Paul's custom of self-support, and that this fact was known to the Corinthians.

V. 7. Three examples from common occupations, showing that the laborer might expect a support from that in which he was engaged. — τίς στρατεύεται . . . ποτέ (emphat. posit.); *Who serves as a soldier at his own expense ever?* ὀψώνιος: see Lex. ὀψώνιον. — τίς φυτεύει κτέ.; *Who plants a vineyard and does not eat the fruit of it?* Note here the acc. τὸν καρπὸν w. ἐσθλεί, pres. tense, denoting the beginning and continuance of an action. It does not imply that he completes the action, i. e. that he eats *all* the fruit. In the next clause note a change of construction, — ἐκ w. the gen., presenting the same general thought. No particular stress is to be laid on this change. — ἡ τίς ποιμαίνει ποίμνην (note the alliteration, not easily translated) καὶ . . . οὐκ ἐσθλεί; *or who takes the care of a flock (or herd) and does not eat of the milk of the flock?* ποιμαίνω denotes the entire care, not merely the feeding; and ποίμνη signifies either a flock of sheep or of goats, or the two in one flock, or a herd of cattle. The const. ἐκ τοῦ γάλακτος . . . οὐκ ἐσθλεί may be suggested by the fact that other articles of food are made of the milk and *eaten*; also by the sale of a portion of these articles the herdsman or shepherd obtains his entire living. All the facts referred to in this verse would be familiar to the Corinthians and very suggestive.

Vv. 8, 9. μὴ (suggesting a negative answer) . . . λαλῶ, *Do I speak these things according to human judgment?* — ἡ (as in verse 6) καὶ ὁ νόμος . . . οὐ λέγει; *or (if I say these things according to human judgment of what is right, is it true that the law is silent on this point?) the law also does it not say these things?* An affirmative answer is suggested by the neg. οὐ. On the difference between λαλῶ and λέγω in N. Test. see Rom. 3. 19, note. The distinction seems by no means so marked as in classic Greek. — ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται (γράφω). (Yes! the law also says these things,) *For in the law of Moses it is written.* There is a degree of solemnity in the form of statement (Meyer). — οὐ κηρώσεις (or φιμώσεις) βοῦν ἀλοῶντα (ἀλοᾶω), *Thou shalt not muzzle an ox while treading out the grain,* — Deut. 25. 4, in the language of the LXX., except κηρώσεις, st. φιμώσεις. Notice the form of the prohibition, οὐ w. fut. indic.; Winer, § 43. 5, c. — μὴ τῶν βοῶν μέλει τῷ θεῷ; *Is it for the oxen that God cares?* βοῶν, gen. of cause; θεῷ, dat. w. the impers. verb. Note again the force of the neg. μὴ in a question. God does not utter this command because of his care for the oxen, does he? Answer suggested, No! not on that account only or chiefly.

V. 10. ἡ δι' ἡμᾶς . . . λέγει; *or (as we may suppose) does he say this altogether on our account?* — δι' ἡμᾶς γὰρ (confirmatory) ἐγράφη (γράφω),

On our account certainly it was written. The bearing of all this on the argument of the apostle is plain. The word *ἡμᾶς* has particular reference to Christian preachers (so Chrys., Theoph., Neand., Meyer, Alf., Ell., et al.). — *ὅτι ὀφείλει . . . ἀροτριᾶν*, because, or in view of the fact that, he who plows ought to plow in hope. *ἐπ' ἐλπίδι*, lit. upon hope, as the basis of his action. In Rom. 8. 20 we find the form *ἐφ' ἐλπίδι* (Tisch.), *ἐφ' ἐλπίδι* (W-H.). — *καὶ ὁ ἀλοῶν . . . τοῦ μετέχειν*, and he who threshes (ought to thresh) in hope of having a share. See Lex. *μετέχω*. The reference and application to the Christian laborer is very plain. Is this principle less true now than it was then?

V. 11. Application. *εἰ ἡμεῖς . . . ἐσπείραμεν (σπείρω), μέγα (sc. ἐστίν) εἰ ἡμεῖς . . . θερίσομεν (θερίζω)*; *If we sowed for you things which are spiritual (the vital truths of Christianity), is it a great matter if we shall reap your carnal possessions?* *εἰ* w. the indic., the supposition of an actual fact; *ἡμεῖς*, we, i. e. Paul and those who were laboring with him. Note the emphatic juxtaposition, *ἡμεῖς ὑμῖν*, *ἡμεῖς ὑμῶν*. The argument of this verse is *a majori ad minus*, and must have led the Corinthian Christians to very serious reflection: *ὅτι μείζονα λαμβάνουσιν ἢ διδόνασιν* (Chrys.). Note the contrast *πνευματικά* and *σαρκικά*, things of the *spirit*, things of the *flesh* (i. e. food and what we call "the necessities of life").

V. 12. Confirmation of the principle from the example of others. — *εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς*; *If others have a share in the authority over you, do not we still more?* Note the emphat. posit. of *ἡμεῖς*, we, i. e. Paul and those who labored with him; *ἄλλοι*, others, referring apparently to those who had entered the field after the departure of Paul, not necessarily meaning the false teachers; *ὑμῶν*, objective gen. — *ἀλλ' οὐκ ἐχρησάμεθα (χράσθαι) κτέ.*, *But we did not (when we were with you) use this authority.* — *ἀλλὰ . . . στέγομεν ἵνα μὴ κτέ.*, *but we bear all things that we may not cause (lit. give) any hindrance (any obstruction) to the gospel of Christ.* *πάντα*, all things, such as labor, privations, hardships; *στέγω* occurs but four times in the N. Test. For the various meanings in class. Gr. see L. and Sc.

Vv. 13, 14. Further confirmation of his right to a support; from Jewish customs, and also from a precept of the Lord Jesus. — *οὐκ οἴδατε . . . ἐσθίουσιν*; *that those who work at the sacred things (i. e. the priests who discharge their various duties in the temple) eat (of) the things of the sacred place, i. e. the temple?* — *οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες . . . συμμερίζονται*; (and that) *those who attend at (lit. sit beside) the altar take a share with the altar?* Note the force of the mid. *συμμερίζονται*, *take to themselves a share, a portion.* — *οὕτως καὶ ὁ κύριος διέταξεν (διατάσσω) . . . ζῆν (ζᾶω).* *So also the Lord ordained, arranged, for those who preach*

the gospel that they should live (lit. to live) by the gospel (or of the gospel). ὁ κύριος, the Lord, i. e. Christ. Cf. Matt. 10. 10; Luke 10. 7, 8. ἐκ denotes the source, the means by which.

V. 15. From this point to the end of the chapter, Paul speaks of himself, — of his self-denial and devotion to the one great work of preaching the gospel. — ἐγὼ (emphat.) δὲ οὐ κέχρημαι κτέ., *But I have not used any one of these things*, i. e. the things enumerated above; all that would come under the head of ἐξουσία. Note the emphatic negation, οὐ . . . οὐδενί; also the perf. κέχρημαι, *I have not used* (up to the present time). — οὐκ ἔγραψα δὲ ταῦτα, *And I write not, or I have not written, these things*; ἔγραψα, epistolary aor. Win. § 40. 5, p. 278. — ἵνα οὕτως γένηται ἐν ἐμοί, *that it may become thus* (as I have above written; namely, that the preachers and teachers of the gospel should receive a support from the churches) *in my case*, lit. *in me*. Cf. ἐν w. dat., Matt. 17. 12; Luke 23. 31 — καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ, *for (it were) good for me to die rather than* —. At this point, the punctuation of W-H., who place a dash after ἢ, thus indicating a sudden break in the sentence, seems the simplest and plainest. — τὸ καύχημά μου οὐδέ τις κενώσει, *My glorying no man shall make void!* This is uttered in the form of a direct sentence (οὐδεὶς κενώσει), and with deep emotion. In reading the entire verse, a pause should be made after the word ἢ, *than*. The Vulg., O. V., B. U., R. V, and most of the other versions, are from the reading τὶς κενώσει, Text. Rec. Alford reads τὶς κενώσει. Tisch., W-H., Tregel, with all the oldest MSS., have οὐδεὶς κενώσει. It must be acknowledged that the reading of the Greek and the construction are not entirely certain. The general thought, however, remains with each of the various constructions substantially the same; namely, I prefer to perish with hunger and want rather than to depart from this my custom of self-support, and thus lose my present ground of glorying. Note the N. Test. use of καυχάομαι, *to glory, to rejoice*; and of καύχημα, *ground of glorying and rejoicing*.

Vv. 16, 17. The reason why he held so firmly to this καύχημα. — ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα, *For if I preach (pres. tense, continue to preach) the gospel, I have not (lit. there does not exist to me) a ground of glorying* (in the faithful discharge of this duty, I find no ground of glorying); *for a necessity is laid upon me* (ἀνάγκη γὰρ μοι ἐπικείται). — οὐαὶ γὰρ μοι ἔστιν ἐὰν μὴ εὐαγγελίζωμαι, *for woe is to me if I do not preach the gospel*. This clause repeats in still stronger language the idea in the preceding; and the argument is made still plainer in what follows. — εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω. *For if of mine own will (as a business matter of my own choosing) I do this (then, in that case) I have a reward (I have pay)*. — εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι, *but if (I do this) not of mine own will, I have been intrusted with a stewardship (I am in the position of a steward)*. I can find in this no ground of

glorying. I can discharge the duties of a steward well, and meet with approval; but nothing more.

V. 18. τίς οὖν μου ἐστὶν ὁ μισθός; *What then is my reward?* The answer to this question lies in what follows. — ἵνα εὐαγγελιζόμενος . . . θήσω κτέ., (*It is*) *that, in preaching the gospel, I may make the gospel without expense.* — εἰς τὸ μὴ καταχρησασθαι κτέ., *so as not to use in full my right in the gospel.* He could not consent to place himself in any other relations to the Corinthian church (cf. verse 15); and to him the consciousness that he was giving to them the gospel and winning souls to Christ without a recompense from them was a sufficient reward, and a ground of glorying. Various constructions and interpretations have been put upon this verse; but I think the above follows the Greek closely and presents the argument consistently. Note the grammatical points: τίς, *what*, agrees in gender w. μισθός; ἵνα w. fut. indic. θήσω, st. subjunc.

Vv. 19, 20. In what follows he describes more particularly the character of his work, with the motive which influenced him. — Ἐλεύθερος γὰρ ὢν κτέ., *For (a confirmation of the last clause, that he did not use in full his right, his ἐξουσία, in the work of preaching the gospel) being free, or though I was free, from all (men), I made myself a bond-servant to all.* — ἵνα . . . κερδήσω (aor. subjunc. fr. κερδαίνω), *that I might gain (i. e. to Christ) the more, the greater number (of them, the persons included in πᾶσιν and πάντων).* I cannot understand it to mean, as some do, more than any of the other apostles. Not only does the Greek fail to convey that idea, but it seems inconsistent with the spirit and teaching of Paul. Cf. Rom. 12, 10. — Here follow specifications under the general statement. — καὶ ἐγενόμην τοῖς Ἰουδαίοις κτέ., *And (καὶ epexeget.) I became to the Jews as a Jew that I might gain Jews.* This sentence has respect to the nationality; the next, to the religious status. In what particulars Paul became as a Jew to the Jews, he does not here tell us. We learn something on this point in Acts 16. 3; 21. 26. — τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, κτέ., *to those who are under the law as under the law, though not being myself under the law, that I might gain those who are under the law.* What Paul meant by the declaration that he was not under the law, appears in his epistles to the Galatians and to the Romans. See especially Gal. 2. 19 ff. For the omission of the art. w. νόμον, see Winer, § 19, p. 123. Of course, the Mosaic law with all its attendant ceremonies is here meant.

V. 21. Further specifications. — τοῖς ἀνόμοις ὡς ἄνομος (sc. ἐγενόμην) μὴ ὢν ἄνομος θεοῦ ἀλλ' ἐννομος Χριστοῦ, *to those who are without the law (i. e. to the Gentiles, who were without the Mosaic law, as without the law (i. e. not following the Jewish observances of feasts, fasts, etc.), though not (lit. not being) without the law of God (i. e. not without the spiritual, or moral, law of God, which is universal and eternal in its re-*

quirements), *but in the law of Christ*. Our Lord himself pointed out and sanctioned that which is eternal and spiritual in the law: Matt. 22. 37-40; Mark 12. 28-31; Luke 10. 25-27. Cf. Rom. 13. 9, 10; Gal. 5. 14; 6. 2. The genitives *θεοῦ* and *Χριστοῦ* may be viewed as objective with the adjs. *ἄνομος* and *ἐννομος*; thus, *not being without the law in relation to God, but in the law in relation to Christ*. This verse is usually rendered, *To those who are without law, as without law* etc., omitting the article throughout the verse; but I much prefer to express the article, not only to make the rendering of this verse correspond to that of the preceding, but especially on account of the idea. The Corinthians, and in fact all the churches to which Paul wrote, were under the Roman Empire, from which the common law of modern nations is chiefly transmitted; and it cannot in truth, in the ordinary sense of the expression, be said that they were "without law." Yet they were, at least the Gentile portion of the church, "without the Mosaic law," as *νόμος* is usually understood in the N. Test. Luther renders *ἐννομος Χριστοῦ*, *in dem Gesetz Christi*; Martin, *sous la loi de Christ*, with the article.—*ἵνα κερδάνω τοὺς ἀνόμους*, *that I might gain those who are without the law*. The subjunc. *κερδάνω*, here and in the entire connection, rendered *might* etc., like the optat., because dependent on a historic tense (*ἐγενόμην*). Note how much less frequently the optat. is used in N. Test. than in Attic Greek. The Attic form of the 1st aor. subjunc., *κερδάνω*, certainly seems surprising, while *κερδήσω* occurs so many times in close connection. W-H. read *κερδανῶ*, fut. indic. after *ἵνα*, as in verse 18, *θήσω*; and this is probably the true original intention of the writer,—the fut. indicating more distinctly than the aor. subjunc. an expectation.—Bear in mind that the most ancient MSS. are all uncial, hence without the written accents. This word would be *ΚΕΡΔΑΝΩ*, without accent, and this may be either fut. indic. or Attic aor. subjunc. The Text. Rec. has here *κερδήσω*, but this is not adopted by any recent critical editor.

V. 22. *ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής*, *To the weak I became weak*. "The weak" were those who were yet weak in faith, not strong in Christian character. Cf. ch. 8. 7 ff.; Rom. 14. 1; 15. 1; 1 Thess. 5. 14; Acts 20. 35. I cannot think with Alf. that it refers to "those who had not strength to believe and receive the gospel."—*I became weak*, i. e. I entered into sympathy with them in every possible way. Many a Christian pastor has learned in his own experiences the meaning of this.—*ἵνα . . . κερδήσω*, *that I might gain the weak*, i. e. that I might win them over to strength of Christian character, to take a decided stand for Christ.—*τοῖς πᾶσιν γέγονα πάντα*, *ἵνα πάντως τινὰς σώσω* (*σώζω*). Note the emphatic repetition, *πᾶσιν . . . πάντα . . . πάντως*. *To all men I have become all things, that by all means I may save some*; *σώσω* either fut. indic. or aor. subjunc. in form; in meaning does not

differ materially from κερδήσω. But what could Paul mean by such a statement as this, — *all things to all men*? Did he with easy conscience, like many in modern times, sacrifice, or bend, Christian principle whenever it seemed to him convenient or from a worldly point of view expedient? Not at all. The Corinthians knew him too well to understand him in this way. They knew full well that he never from any worldly motive would swerve a hair's breadth from the strictest principles of duty. They would have no difficulty in understanding his statement, — that he sought to adapt himself to all the various circumstances and conditions of human life, to enter into the closest sympathy with all human hearts, for the sake of touching them and winning them to the truth, as did our Lord himself in his life on earth.

Vv. 23, 24. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα . . . γένωμαι, *And I do all things on account of the gospel* (all the things enumerated above, impelled by one motive), *that I may become a fellow-partaker of it* (a partaker with others of the blessings promised in the gospel, — eternal life with the redeemed in heaven); ἵνα . . . γένωμαι, the final cause, the end in view, — expegetical of διὰ τὸ εὐαγγ., the moving cause. Note that the apostle speaks of himself as being a συνκοινωνός, *a fellow-partaker*. The Christian race and the Christian contest are next presented as differing in one most important feature, suggested apparently by the word συνκοινωνός, from the races and athletic contests with which the Corinthians were undoubtedly familiar in the Isthmian games, celebrated only a few miles away from Corinth. — οὐκ οἴδατε (as in verse 13, implying a well-known fact) ὅτι οἱ . . . τρέχοντες κτέ., *Do ye not know that those who run in a race-course* (in a stadium) — *all indeed run, but one receives the prize*? πάντες μὲν . . . εἰς δέ, appos. w. οἱ . . . τρέχοντες. — οὕτως τρέχετε (imperat.) ἵνα καταλάβητε, *Thus* (like one of those in the race-course) *do ye run* (pres. imperat., *continue to run*), *that ye may surely receive, that ye may grasp firmly* (the prize); λαμβάνω, *to take, receive*; κατα(intens.) λαμβάνω, *to take, or receive, firmly*. Note also the force of the aor. καταλάβητε, *that ye may grasp firmly* (as an accomplished fact).

V. 25. A further comparison in the same line. — πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι (sc. ἐγκρατεύονται) μὲν οὖν (confirmatory) ἵνα . . . λάβωσιν, ἡμεῖς δὲ ἀφθαρτον (emphat. posit., sc. στέφανον), *And every man who engages in an athletic contest is in all things temperate, they indeed* (plur. referring to the collective idea in πᾶς) *that they may receive a corruptible crown; but we, an incorruptible; στέφανον, a crown, wreath, garland*. In the Olympic games, the garland was of wild olive, cut from a tree in the sacred grove at Olympia. Palm leaves were at the same time placed in the hands of the victors.

Hence the expression "to carry off the palm." In the Isthmian games, the garlands were at one time of pine, afterwards of ivy, and still later, again of pine. All of these materials were "corruptible," but the crown which the Christian will receive at the end of his race-course will be "incorruptible." Again, note another most important difference. in these earthly contests only *one*, the victor, receives the crown; but *all* who run the Christian race-course will receive at last a crown; yes, and that crown will be incorruptible, "the crown of glory that fadeth not away." 1 Pet. 5. 4. Let us take courage: the end is not far off.

V. 26. The thought in these closing verses of the chapter is in keeping with that above, — his uniform self-denial. — ἐγὼ (emphat. posit.) τοῖνυν (only here in Paul's epistles; once in Luke; once in James; once in Heb.) οὕτως τρέχω, *I therefore so run, thus run* (as the runner in the race-course). The emphatic force of οὕτως is liable to be overlooked in the English rendering *so*. The German *also* (Luther) is better, though less emphatic, I think, than the Greek. The Vulg. *sic* makes the thought clear. Still it is less emphatic than the Greek. Cf. ch. 3. 15, note, where the proper force of οὕτως is, as here, important for a correct apprehension of the meaning of the sentence. — ὥς οὐκ ἀδήλως, *as not uncertainly*. Note here the absolute neg. οὐκ, much less frequent in N. Test. than in Attic, and hence all the more emphatic. *I therefore thus run, as (one who runs) actually with no uncertainty; non in incertum*, Vulg.; *scio quod petam et quomodo*, Beng.; πρὸς σκοπὸν τινα βλέπων, οὐκ εἰκῇ καὶ μάτην, Chrys.; cf. Phil. 3. 14, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον κτέ. — οὕτως πυκτεύω, *I thus engage in boxing*. This corresponds to ὁ ἀγωνιζόμενος above. Boxing was one of the most prominent of the athletic contests. Those who have visited Rome will perhaps remember the antique statues of boxers in the art museums. — ὥς οὐκ ἄερα δέρων, *as not beating air* (mere empty air, instead of an actual antagonist). δέρων is an expressive word, *beating so as to knock off the skin, flaying*; see Thayer, L. and Sc.; used in Paul's epistles only here and in 2 Cor. 11. 20; elsewhere in N. Test. only in the Gospels and Acts.

V. 27. ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, *but I discipline severely* (see L. and Sc.), *I bruise my body* (*ich bläue mir den Leib*, Meyer; *je mortifie mon corps*, Martin), *and bring it into bondage* (into the condition of a bond-servant, δοῦλος, *make zum Slaven*, Meyer). It is easy to see how an abuse of this declaration may have led to the ascetic absurdities of subsequent times in the Christian church. The sentence means simply that he sought to bring the physical appetites and passions all under the control of reason and conscience; and the argument of the chapter shows that he was willing to deny himself, in many

ways, of things which were perfectly lawful, things which were his right (ἐξουσία), for the better and surer accomplishment of this great end. The same general thought is expressed above in πάντα ἐγκρατεύεται, though perhaps with less emphasis. In connection with what Paul here says of the body, it is well to bear in mind what the same writer has said in another connection: ch. 6. 15, *Do ye not know that your bodies are members of Christ?* Verse 19 *Do ye not know that your body is a temple of the Holy Spirit within you?* — two different views, each very intelligible in its own connection, and by no means contradictory. — μήπως ἄλλοις κηρύξας αὐτὸς ἁδόκιμος γένωμαι, *lest by some means, having made proclamation (having been a herald) to others, I myself become disapproved, rejected.* The figure of the race-course is thus carried through to the end of the sentence; and the apostle presents himself under the two-fold figure of one running in the race-course, and of the herald who proclaimed the laws of the contest and summoned the runners to enter the race. κηρύξας, *having acted as a herald*, akin to κήρυξ, *a herald*. This meaning of κηρύσσω should never be lost sight of in the N. Test. ἁδόκιμος, *disapproved*, i. e. *unworthy of the prize*. The doctrine of the perseverance of the saints is nowhere in the N. Test. presented in such a way as to lead to self-indulgence, or to remissness in Christian duty; but everywhere the necessity of vigilance, of self-denial, and of the most strenuous effort, is urged upon the disciple of Christ, as the evidence, and the only evidence, that he is actually a true disciple, and will at last receive an incorruptible crown.

CHAP. X. The importance of the principles laid down in the preceding chapter illustrated by a striking passage in Jewish history (vv. 1–11). An exhortation and an encouragement following this illustration (vv. 12, 13). A warning against the danger of mingling idolatrous ideas and practices with the Lord's Supper (vv. 14–22). Some practical instructions of the highest importance at that time respecting the eating of meats sacrificed to idols (vv. 23–ch. 11. 1). This is in close connection with the argument in ch. 8.

V. 1. Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, *For* (γάρ introduces the illustration) *I am not willing that you continue ignorant.* The thought was in part no doubt a new one to them; and the expression is used elsewhere, as here, to introduce something important. Cf. Rom. 1. 13; 11. 25, notes. — ἀδελφοί: an affectionate address to the entire church. — ὅτι οἱ πατέρες ἡμῶν . . . διήλθον (διέρχομαι), *that our fathers were all under the cloud and all passed through the sea.* Cf. Ex. 13. 21 ff.; also ch. 14. Note

ὑπό w. the acc., *extending under*; never w. the dat. in N. Test. Article used because a definite and well-known object is spoken of. The expression *our fathers* was literally true of the Jewish members of the church; but it was also true of the Gentile converts, inasmuch as the ancient Israelites were the people through whom the earliest oracles of God had been transmitted to the Gentile world, and hence might be viewed as spiritual fathers, in the same manner in which Abraham is viewed as the father of the faithful in all subsequent ages. Cf. Rom. 3. 2; 4. 11 ff.; 11. 17 ff.

V. 2. καὶ πάντες . . . ἐβαπτίσθησαν κτέ. (note the emphatic repetition of πάντες in vv. 1, 2, 3, 4), *and were all baptized into Moses in the cloud and in the sea*. The reading ἐβαπτίσαντο, mid. voice, *received baptism as a voluntary act*, is preferred by many (W-H., Alf., Meyer, et al.). Cf. Acts 22. 16. — εἰς τὸν Μωϋσῆν (cf. εἰς Χριστὸν Ἰησοῦν, Rom. 6. 3, note), *into Moses*, i. e. recognizing and acknowledging him as their leader. "Entered by the act of such immersion into a solemn covenant with God, and became his church under the law, as given by Moses, God's servant, — just as we Christians by our baptism are bound in a solemn covenant with God, and enter his church under the gospel as brought in by Christ, God's eternal Son. See Heb. 3. 5. 6." Alf. — ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ. "They passed under both, as the baptized passes under water," Alf. "The cloud is, in a measure, taken together with the water (not symbolically of the Spirit), as the element into which they entered, and wherein they became, as it were, submerged, in order thence to emerge again," Kling. "ἐν is *local*, as in βαπτίζειν ἐν ὕδατι, Matt. 3. 11, *al.*, indicating the *element in which*, by immersion and emergence, the baptism was effected," Meyer. "Cloud and sea, both together as type of the baptismal water, must be thought of as alike (*gleichartig*) according to their nature." Meyer. "Et *nubes proprium humorem portat*," Beng. "The type appropriated the subjects to Moses as his; the antitype appropriates them to Christ as his redeemed ones," Meyer.

Vv. 3, 4. As the ordinance of baptism had been prefigured in the history of the Israelites, so also that of the Lord's Supper. — καὶ πάντες . . . ἔφαγον (ἐσθίω), *and all ate the same spiritual food*. This was the manna, miraculously provided for them. Cf. Ex. 16. 13 ff.; Psalm 78. 24 ff. — καὶ πάντες . . . ἔπιον (aor. of πίνω) πόμα, *and all drank the same spiritual drink*. Ex. 17. 1-6; Num. 20. 2-11. — ἔπινον (imperf. of πίνω) γὰρ . . . ὁ Χριστός, *for they continued to drink from (out from) a spiritual rock accompanying (them), and the rock (this spiritual rock that accompanied them) was Christ* (or, I am inclined to render ὁ Χριστός here *the Christ*, as in so many passages in the Gospels and Acts in the R. V.), — spiritual drink from a spiritual rock, and the rock was the Christ,

the Messiah. Much has been written and much more may be written on this passage without making the simple statement any clearer. The events attending the removal of the children of Israel from Egypt to the promised land were supernatural and miraculous, and hence ordinary human experience furnishes no analogy to them. We can only take the statements as they stand in the sacred word. In itself the sentence is clear and without ambiguity. It should not be forgotten that Paul here speaks of the rock as "spiritual."

Vv. 5, 6. ἀλλ' οὐκ . . . εὐδόκησεν ὁ θεός, *But not with (lit. in) the greater number of them was God well pleased.* "A tragical litotes." Meyer. Only Caleb and Joshua were permitted to reach the promised land; Num. 14. 30. — κατεστρώθησαν (κατα-στρώννυμι) . . . ἐν τῇ ἐρήμῳ, *for they were strewed (scattered) in the wilderness (in the desert).* Num. 14. 16, 29; cf. Heb. 3. 17. — ταῦτα δὲ . . . ἐγενήθησαν (= ἐγένοντο, fr. γίνομαι), *And these things (ταῦτα, subj., as in verse 11) became (plur. verb, agreeing w. the pred. τύποι) examples (figures, Vorbilder, Meyer) for us. τύπος, a print, impression, pattern; akin to τύπτω. Cf. Rom. 5. 14. These were examples, not for imitation, but for warning, — examples of God's dealing with the disobedient, as is made plain in the following words. — εἰς (the end in view) τὸ μὴ εἶναι ἡμᾶς (subj. after the infin., as often in the N. Test.) κτέ., that we should not be longing for (persons lusting after) evil things, — a general expression, anything whatsoever that is evil. — καθὼς κάκεινοι (= καὶ ἐκεῖνοι) ἐπεθύμησαν, as they also (καί, also, supposing us to be like them) lusted.*

Vv. 7, 8. Note μηδὲ . . . μηδὲ . . . μηδὲ . . . μηδὲ κτέ., — four special warnings, following the above general one. — μηδὲ . . . γίνεσθε, καθὼς (κατά, ὡς, according as) τινες αὐτῶν (sc. ἐγενήθησαν), *And become not idolaters, as some of them (became).* Paul here refers to the idolatry implied in partaking of the feasts in heathen temples; ch. 5. 11. This becomes plain from the following citation; *some of them*, but not all. Cf. Rom. 3. 3. — ὥσπερ (ὡς, as, πέρ, intens.) γέγραπται (γράφω), *just as it has been written.* Ex. 32. 6, in the words of the LXX. — ἐκάθισεν . . . φαγεῖν (ἐσθίω) καὶ πεῖν (πίνω) κτέ., *The people sat down to eat and drink (at the idol-feast of the golden calf) and rose up to play (to dance and engage in other sports).* This especially, participating in idol-feasts, was the danger to which the Corinthians were exposed. — μηδὲ πορνεύωμεν . . . καὶ ἔπεσαν (Att. ἔπεσον, fr. πίπτω) κτέ., *And let us not commit fornication, as some of them committed (cf. Num. 25. 1 ff.), and fell in one day twenty-three thousand.* According to Num. 25. 9, twenty-four thousand perished. Was this discrepancy an error of memory on the part of Paul, or was there a discrepancy in the earliest MSS.? The latter seems to me more probable. At all events, whether we read 23,000 or 24,000 the illustration, the lesson here taught, remains the same, equally striking.

Vv. 9, 10. *μηδὲ ἐκπειράζωμεν τὸν κύριον.* *And let us not try* (pres. continue to try; *ἐκ, exceedingly*) *the Lord.* The connection, the references to O. Test. history, would lead us to understand τὸν κύριον here as meaning God, Jehovah. The thought is, Let us not venture to task the divine patience by continuing in any voluntary and known sins. This passage does not contradict James 1. 13, *God cannot be tempted with evil things*, i. e. they have no power to reach him and divert him from what is absolutely right. — *καθὼς τινες αὐτῶν ἐξεπείρασαν* (*ἐκ-πειράζω*) . . . *ἀπώλυντο* (*ἀπόλλυμι*), *as some of them tried (him) and perished* (continued to perish, imperf.) *by the serpents.* Num. 21. 5 ff. The reading τὸν Χριστόν, st. τὸν κύριον, has little MS. authority. — *μηδὲ γογγύζετε*, . . . *ἐγόγγυσαν καὶ ἀπώλυντο* (aor.) *κτέ., And do not murmur* (pres. do not continue to murmur, or be not in the habit of murmuring), *as* (*καθάπερ κατά, ἅ, πέρ, according as, exactly as*) *some of them murmured and perished by the destroyer.* This is sometimes thought to refer to Num. ch. 14, but more commonly to Num. 16. 41 ff. The occasion for the first two exhortations following *μηδέ* is not doubtful. Whether there was anything in the Corinthian church, more than in the churches generally, suggesting the last two is not so certain.

Vv. 11, 12. *ταῦτα δὲ τυπικῶς κτέ., And these things happened to them by way of example* (as warnings; cf. *τύποι*, verse 6), *and were recorded* (were written) *for an admonition to us* (or for our admonition). Is not this true of all authentic history, in all ages and nations, when rightly studied? Note *συνέβαινεν*, imperf., denoting the events in their successive occurrence. *ἐγράφη*, aor., the simple fact. — *εἰς οὓς . . . κατήντηκεν* (*καταντάω*), *into (the midst of) whom the ends of the ages have come.* Cf. *συντέλεια αἰῶνος*, Matt. 13. 39; *ἐπὶ συντελείᾳ τῶν αἰῶνων*, Heb. 9. 26. The last period in the world's history, from the coming of Christ to the end of the world, is often designated as *οὗτος ὁ αἰὼν*. — *ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ* (*πίπτω*), *Wherefore* (in view of the above warnings) *let him who seems to stand* (who thinks that he stands, i. e. is firm in the Christian life) *give heed* (habitually, pres. imperat.) *lest he fall.* No man can ever in this life be so sure of his adoption that he can afford to cease using the utmost vigilance. The question whether the falling here spoken of means the falling into some temporary sin, or the falling from a state of grace, is differently answered by different persons. The latter view is taken by Calvin, Bengel, Kling, Meyer, et al.

V. 13. After the warning, this verse presents the true and highest encouragement to steadfastness and perseverance. — *πειρασμὸς . . . εἴληφεν* (*λαμβάνω*) *εἰ μὴ ἀνθρώπινος*, *A temptation (trying, testing) has not taken you except such as belongs to a human being*, i. e. as the connection indicates, *except such as man can bear* (*viribus humanis accommodatus*, Meyer). — *πιστὸς δὲ ὁ θεός*, *and* (this thought is in the same line with the preceding, and hence *δέ* may be rendered *and*; so B. U.; Martin, *et Dieu est fidèle*:

this seems to me logically preferable, yet most translators and expositors view it as slightly adversative, and render it *but*) *God is faithful, worthy to be trusted*. Note the meaning of the verbal adj. ending -τός. — *ὅς οὐκ ἑάσει κτέ.*, (this gives the reason for the foregoing,) *who will not (or since he will not) suffer you to be tempted (tried) beyond what ye are able (beyond your ability to bear it)*. Note this frequent use of *ὅς* in a causal sense. Cf. Lat. *qui*. — *ἀλλὰ ποιήσει . . . καὶ τὴν ἑκβασιν*, *but will make with the temptation (the testing, trying) the way of escape also*, — both together. Here God is represented as testing or trying his children; above, verse 9, they are represented as trying him, and he as allowing himself to be tried. Both ideas are familiar in the N. Test. — *τοῦ δύνασθαι ὑπενεγκεῖν* (ὑπο-φέρω), *that ye may be able to bear it (to bear up under it)*. τοῦ w. the infin. denoting purpose, cf. Win., § 44. 4, p. 324.

Vv. 14, 15. *Διόπερ* (διὰ, ὅ, πέρ, draws a conclusion with emphasis; cf. 8. 13), *Wherefore* (*Deshalb eben*, Meyer), — a conclusion from the preceding paragraph. — *ἀγαπητοί μου*, *my beloved*. Note this affectionate address; not a mere formal, conventional word, but an expression of the heart. — *φεύγετε ἀπὸ τῆς εἰδωλολατρείας* (εἰδωλον, *an idol*; λατρεία, *service*), *flee* (pres. imperat. *flee continually*) *away from the service of idols*. Here we find the principal conclusion from the above warning examples. — *ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι*. The usual rendering of this verse makes two independent sentences. The const. of Meyer makes the last clause the logical object of λέγω. Thus, *As if to wise men I say, do ye judge what I affirm*. ὡς, *as if, assuming it as a fact*; φρονίμοις, *intelligent, those who are capable of judging*; κρίνατε (aor. imperat.) ὑμεῖς (emphat.), *do ye judge* (once for all, as a finished act); φημί, *I affirm*; λέγω, *I speak, I say*, cf. Rom. 3. 8; ὃ φημι points to what follows.

V. 16. τὸ ποτήριον (note the asyndeton) τῆς εὐλογίας, *The cup of blessing*; i. e. the cup which is consecrated with prayer and thanksgiving at the partaking of the Supper; and it may also mean the cup connected with a blessing, which brings a blessing. The gen. may cover both ideas. Olsh., Kling, et al. — *ὃ εὐλογοῦμεν*, *which we bless, which we consecrate by prayer*, — a clause epexegetical of the preceding. The same verb is used of the blessing pronounced on the loaves and fishes; and also on the loaf at the partaking of the Last Supper. The cup is here mentioned first, although second in order at the institution of the Supper, because he wishes to dwell longer on the subject of the loaf as connected with his leading theme, — the meat sacrificed to idols. — οὐχί (emphat. neg., anticipating an affirmative answer) *κοινωνία τοῦ αἵματος κτέ.*, *is it not a communion of, or participation in* (R. V.), *a partaking of* (B. U.), *the participation of* (Alf.), *the blood of Christ*. As this is the only place where the word “communion” is used in the N. Test. with reference to the Lord’s Supper, it is important to note carefully the connection and the

sense in which it is used ; not a communion with one another, but *a communion of*, or *partaking of*, *the blood of Christ* ; and so further on, *a communion of*, or *partaking of*, *the body of Christ*. I regard it as very unfortunate, and the fruitful source of numberless discords and jealousies, that the ordinance should ever be viewed as an expression of fellowship with one another. But what does the language, *a communion of*, or *partaking of*, *the blood of Christ* and *the body of Christ*, really mean? We know the view of the Romanists, and also of those who believe in the doctrine of "the real presence." The majority of Protestants in this country, however, regard the bread and the wine as symbols or emblems of the body and the blood of Christ ; so that, in partaking of them, the body and the blood of Christ are presented vividly to our minds. This view, equally with the literal interpretation, is in keeping with the exhortation of our Lord at the institution of the ordinance : *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*, — Luke 22. 19 ; 1 Cor. 11. 24, 25, — *be in the habit of doing this*, or *continue to do this* (pres. imperat.), *to bring me to mind* ; *εἰς* denoting the object in view, the intention ; *ἐμὴν*, the possessive adj. pron. with the force of the gen. of a pers. pron., as often, — *with a view to the remembrance of me*, Lat. *in meam commemorationem* ; *in* w. the acc., not *in* w. the ablat. — *τὸν ἄρτον ὃν κλῶμεν* (κλάω) *κτέ.*, *The loaf (or the bread) which we break, is it not a partaking of the body of Christ?* Against the literal interpretation of the words *body* and *blood*, the fact should be borne in mind that at the institution of the Supper our Lord was still in his human body ; and I cannot see how his disciples could have understood the loaf and the cup in any other way than as symbols or emblems of his real body and blood.

V. 17. *ὅτι εἰς ἄρτος, ἐν σῶμα κτέ.*, — an emphatic statement of *the unity* of believers, as is shown in the ordinance of the Supper. (The idea of *unity* is quite distinct from that of *intercommunion*, and should by no means be confounded with it.) *Because* (or *in view of the fact that*) *there is one loaf, we the many are one body*. I much prefer this grammatical structure of the sentence. So Calvin, Beza, Bengel, Hodge, Meyer, Kling, et al. — *οἱ γὰρ πάντες . . . μετέχομεν*, *for we all partake of the one loaf* ; — the reason for the affirmation just made.

V. 18. Another illustration of unity to confirm the idea that the partaking of meat sacrificed to idols is practically idolatry itself. — *βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα*. *Behold Israel according to the flesh* ; i. e. the lineal descendants of Israel. In Rom. ch. 9, Paul uses the word *Israel* in a very different sense. — *οὐχ* (anticipating an affirmative answer) *οἱ ἐσθιόντες κτέ.*, *Are not those who eat the sacrifices partakers of*, or *partakers with*, *the altar?* (*have they not communion with the altar?* R. V.) A portion of the sacrifice was burned upon the altar ; another portion was eaten by those in attendance or sold in the markets. By parallel reason-

ing, those who eat the sacrifices offered to idols become partakers of, or with, the idol-altar; i. e. practically idolaters.

Vv. 19, 20. τί οὖν φημί; *What then do I affirm?* What conclusion do I draw from these analogies? — ὅτι εἰδωλόθυτόν τι ἐστίν; (Do I affirm) *That a thing sacrificed to an idol is (actually) anything?* i. e. anything sacred, anything such as the idolater imagines it? — ἢ ὅτι εἰδωλόν τι ἐστίν; or (do I affirm) *that an idol is anything?* i. e. anything having life; “*Lat. aliquid, the opposite of the non ens,*” (Meyer). — ἀλλ’ ὅτι ἃ θύουσιν κτέ. A negative answer is plainly suggested to the questions. (No!) *But (I affirm) that what they sacrifice, to demons and not to God do they sacrifice.* The subject of θύουσιν is readily understood,—the heathen who offer sacrifices. The word δαιμόνια is used to denote, not imaginary divinities, but actual evil spirits, devils. So regularly, both in the Old and New Testaments. Cf. in the LXX. Deut. 32. 17; Ps. 105 (or 106). 37; Ps. 95. 5; also numerous passages in the N. Test. — οὐ θέλω δὲ . . . γίνεσθαι, and *I am not willing that you become partakers with demons (or that you have communion with demons).* Meyer understands ὅτι before this clause, making it dependent, like the preceding, on φημί, — and (that) *I am not willing etc.* τῶν before δαιμονίων generic article.

Vv. 21, 22. Reason for the last statement, — οὐ θέλω δὲ κτέ. — οὐ δύνασθε . . . πίνειν κτέ., *You are not able (in a right spirit; it is morally impossible) to drink the Lord's cup and the cup of demons.* ποτήριον κυρίου would be readily understood as the cup used at the celebration of the Supper; κυρίου, art. omitted, as often with a proper name; ποτήριον in both clauses, and so τραπέζης in the next sentence, made definite by the limiting gen. Win. § 19. 2, b., — “the cup of demons,” i. e. the cup used in connection with the idol-feasts. — οὐ δύνασθε . . . μετέχειν κτέ.; *you are not able to partake of (to have a share in) the Lord's table and the table of demons.* — ἢ παραζηλοῦμεν τὸν κύριον; Or (supposing we persist in this iniquitous practice) *do we provoke to jealousy the Lord?* i. e. Christ, who instituted the Supper, and in memory of whom it is celebrated. — μὴ (anticipating a negative answer) ἰσχυρότεροι αὐτοῦ ἐσμέν; *we are not stronger than he, are we?* Can we afford to insult and defy him? *Abductio ad absurdum.* Chrys.

Vv. 23, 24. Πάντα ἔξεστιν is introduced here, as in 6. 12, abruptly, without connective particle, *All things are lawful.* This statement — an abuse of the principle of Christian liberty — was probably current at this time in Corinth. Paul introduces it to show the necessary qualifications in connection with the subject which he is now discussing; and so he adds, ἀλλ’ οὐ πάντα συμφέρει, *but not all things are profitable* (cf. 6. 12); and repeating the statement, he adds, ἀλλ’ οὐ πάντα οἰκοδομεῖ, *but not all things build up (edify),* — most suggestive additions to the current

maxim. They must certainly have led to serious reflection. Note the use of οἰκοδομεῖ. Cf. 8. 1; 1 Thess. 5. 11; also οἰκοδομή, Rom. 14. 19. — μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, *Let no man seek (be in the habit of seeking, pres. imperat.) his own interest* (lit. *that which belongs to himself*). Although in the matter under consideration individuals might without personal harm enjoy the utmost liberty, yet the good of others, not simply of one's self, should always be considered. — ἀλλὰ τὸ τοῦ ἑτέρου, sc. ζητεῖτω, *but (let each seek) his neighbor's interest*. After ἀλλά, ἕκαστος is readily suggested. So sometimes in classic Greek τὸ τοῦ ἑτέρου, lit. *that of the other*, in distinction from one's self.

Vv. 25, 26. πᾶν τὸ ἐν μακέλλῳ πωλούμενον, *Everything that is sold (offered for sale) in a meat-market*. μάκελλον or μάκελον, a rare word, only here in N. Test. Cf. Lat. *macellum*. The rendering *shambles* is without meaning to most readers. If I were to meet a neighbor and say, Have you been in *the shambles* to-day? he would probably wonder what I meant. The question, Have you been in the market, or the meat-market? would be understood. — ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν, *eat (be in the habit of eating), making no inquiry (whether it has been sacrificed to an idol) on account of conscience*. — μηδὲν ἀνακρίνοντας, *in nothing, as to nothing, examining, questioning*. Neg. μή, in a prohibition. This degree of religious liberty might safely be conceded. Whether διὰ τὴν συνείδησιν means on account of one's own conscience or that of another, is not determined by the Greek expression; yet the connection suggests the former,—on account of one's own conscience. In verses 28, 29 the conscience of another is made plain. The reason for the liberty thus allowed is presented in the form of a citation from the O. Test., Ps. 24. (or 23.) 1, in the words of the LXX., except that Paul inserts γάρ. — τοῦ κυρίου κτέ., *For to the Lord belongs the earth and its fulness*. In these two verses we have the statement of a general and abiding principle of conduct. It is plain from what the apostle here says that he did not consider the resolutions passed by the council at Jerusalem to be permanently binding on this one point. Acts 15. 28, 29. See note in Hackett's Commentary on Acts, edited by Dr. Hovey. Cf. also ch. 8 of this epistle, and 1 Tim. 4. 4.

Vv. 27, 28 εἴ τις καλεῖ κτέ. The apostle here presents a practical case, with the rule of conduct. *If any one of the unbelievers (those who are not Christians) calls, invites you, and you are willing to go*. The idea of an invitation to a feast is readily suggested. — πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε κτέ., *everything that is placed at your side (that is set before you) eat, making no inquiry on account of conscience*. Cf. verse 25. But this general principle is followed by a most important limitation. — ἐὰν δέ τις ὑμῖν εἴπῃ κτέ., *But if any one say to you, This is something offered in sacrifice*. Such a case at that time in a heathen city might easily occur.

What then should a Christian man do? — *μη ἐσθίετε κτέ.*, *do not eat on account of that person, the one who disclosed the fact, and of conscience.* *ἐκεῖνον* points to *τις*. This person — one of the invited guests — would most likely be some Christian man who had been converted from heathenism, and who had conscientious scruples about eating meat that had been sacrificed to idols. The unusual word *ιερόθυτον*, st. *εἰδωλόθυτον*, is probably chosen here as a more honorable term spoken at the table of the host who was an idolater.

Vv. 29, 30. An important explanation of *τὴν συνείδησιν* in verse 28. — *συνείδησιν δὲ λέγω κτέ.*, *And conscience, I mean, not that of one's self, but that of the other* (the same as *τις* above). The statement is very explicit, positive, and emphatic. — *ἵνατί γὰρ ἡ ἐλευθερία μου κτέ.*, *For why is my liberty judged by another conscience* (another than my own)? This states the reason why he says so explicitly *τὴν τοῦ ἑτέρου*, — the conscience of the other, of the one who disclosed the fact that the meat had been sacrificed to an idol. Two points of the highest practical importance for all time are presented in this verse, — the liberty, the absolute independence, of every man's conscience, so far as relates to mere human authority; but at the same time the importance of a suitable regard for another man's conscience, so far at least as not to lead him into sin. — *εἰ ἐγὼ* (emphat.) *χάριτι μετέχω, τί . . . ἐγὼ* (emphat.) *εὐχαριστῶ*; (a confirmation of the thought, the independence of every man's conscience), *If I with thankfulness partake* (sc. of food and drink), *why am I ill spoken of regarding that for which I give thanks?* The thought commends itself to the good sense of every man. Cf. 1 Tim. 4. 3 ff.; Rom. 14. 6. *χάριτι* in this connection corresponds w. *εὐχαριστῶ*. So Alf., Meyer, Kling, et al.

Vv. 31-33, ch. 11. 1. The same principles stated in their widest application. — *εἴτε οὖν ἐσθίετε κτέ.*, *Therefore, whether ye eat or drink or do anything, do all things with a view to God's glory.* Cf. ch. 6. 20; Eph. 1. 12; Phil. 1. 11; 1 Peter 4. 11; John 15. 8. — *ἀπρόσκοποι* (α priv., προσ-κόπτω, *to strike against*) . . . *γίνεσθε κτέ.*, *Become void of offence* (lit. *not striking against*; *unanstössig*, Meyer; cf. Phil. 1. 10, note; *Give no occasion of stumbling*, R. V., B. U.) *both toward Jews and toward Greeks and toward the church of God, i.e. toward all men.* — *καθὼς κἀγὼ* (= *καὶ ἐγὼ*) . . . *ἀρέσκω*, *even as I also please* (*seek to please*) *all men in all things.* *ἀρέσκω* must certainly be taken here in the conative sense; and the "all things" must be understood of those things, like the leading subject of this chapter, which did not involve any moral principle. In the preaching of the cross he was bold and outspoken, even when he knew that he was giving offence. Cf. ch. 1. 23. — *μη ζητῶν κτέ.* (this explains more fully the meaning of the preceding), *not seeking my own profit, but that of the many, that they may be saved,* — the great end, kept constantly in view. Cf. ch. 9. 19 ff. — *Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ*, *Become*

imitators of me, even as I also am (an imitator) of Christ. There is no lack of modesty in this exhortation, as he distinctly defines in how far they were to imitate him. Christ was his ideal of perfection, and they were to imitate him only in so far as he imitated Christ. Cf. Phil. 2. 4 ff.; Rom. 15. 3; Eph. 5. 2; Matt. 20. 28. Note carefully the force of *γίνεσθε*, here and in ch. 10. 32, *become ye* etc., indicating something to be aimed at, something not yet attained.

CHAP. XI. Suitable decorum in respect to dress in the public assemblies (vv. 2-16). On their conduct at their agapae, and particularly at the celebration of the Supper. The institution and proper method of celebrating this ordinance (vv. 17-34).

V. 2. *Ἐπαινῶ δὲ ὑμᾶς*, *Now I praise you*, — introduces a new topic with a word of commendation. — *ὅτι . . . μέμνησθε καὶ καθὼς . . . κατέχετε*, *because in all things ye remember me, and, even as I delivered (them) to you, ye hold fast the traditions* (the things delivered, i. e. the instructions respecting Christian doctrines, ordinances, and duties). *κατέχω*, *to hold fast, to hold firmly*. Cf. ch. 15. 2; 1 Thess. 5. 21; Heb. 3. 6, 14; 10. 23. In a different sense in Rom. 1. 18; 2 Thess. 2. 6, 7, and other passages.

V. 3. The statement of a general principle, from which application is made to the special topic. — *θέλω δὲ ὑμᾶς εἰδέναι*, *But I wish you to know*. Cf. ch. 10. 1; Col. 2. 1, notes. — *ὅτι παντὸς ἀνδρὸς κτῆ.*, *that the head of every man is Christ*. Note the emphatic position of *παντὸς ἀνδρὸς*, *of every man the head is Christ*. As he was writing to a Christian church he would be understood to mean *the head of every Christian man*. Cf. Eph. 5. 21 ff. notes. — *κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ*, *and (the) head of (the) woman is the man*, or it may be rendered *(the) head of (the) wife is the husband*. The last rendering agrees with that of Eph. 5. 23 (R. V., B. U.), and conveys, I think, the idea more accurately. (The double signification of *ἀνὴρ* and *γυνή*, *man* or *husband*, *woman* or *wife*, often makes it difficult to translate accurately into English.) The word *κεφαλὴ* here must be understood of the *immediate* or *proximate* head, not as supreme head, since Christ, as head of the church (Col. 1. 18; Eph. 1. 22; 4. 15), is head of all the individual members. The expression, *the head of the wife is the husband*, must be understood simply of official or social relations, as becomes evident from the next clause. Meyer uses the expression *organic subordination* (*organische Unterordnung*) to denote the relation both in this clause and in the following. Kling with much propriety speaks of this clause as representing "the social position held in the family and in the church." In connection with this passage the statement in Gal. 3. 28 should not be forgotten, where the personal

relations of all believers to Christ himself are presented, and the distinctions of race, sex, and social condition all disappear. — κεφαλή δὲ τοῦ Χριστοῦ ὁ θεός, and (the) head of Chris. is God. Christ as son of God, while in his nature and essential character equal with the Father, in official relations (economic relation, Kling), is everywhere in the N. Test. viewed as subordinate. On the equality of the Son with the Father see especially Phil. 2. 6; also the comment of the Jews themselves, John 5. 18; the words of Jesus, John 10. 30. On the subordination of the Son see again Phil. 2. 6 ff.; John 14. 28; 1 Cor. 3. 23; 15. 28. For a complete discussion of this subject see the works on Systematic Theology.

V. 4. An application of the general principle just stated. — πᾶς ἀνὴρ κτέ., *Every man, while praying or prophesying with (the) head covered, disgraces his head.* Whether this means his own head, or, as in verse 3, his spiritual head, i. e. Christ, is not certain. The former, Meyer, Hodge, et al.; the latter, Alf., Kling, and many of the older commentators. Others understand it in a double sense, — his own head, and also Christ as his spiritual head; so Olsh., Stanley, Poor, et al. It is difficult, and certainly not of the highest importance to us, to decide positively which idea was in the mind of the writer. The position and breathing of αὐτοῦ are no objection in N. Test. Greek to the meaning *his own head* in the literal sense. The instruction respecting praying and prophesying must have reference to suitable decorum in public assemblies, and not in private families. — κατὰ κεφαλῆς ἔχων, *having (something) from the head downward*, i. e. *having a covering upon the head.* — καταισχύνει κτέ., *disgraces or dishonors his head*, i. e. according to Grecian ideas and usages. Jewish men prayed with the head covered, and the Romans offered sacrifices with veiled heads; but Paul, evidently with the social rank and position of the man or the husband in mind, commends the Grecian custom to the Greeks. καταισχύνει, *disgraces*; ἀτιμάζω, *to dishonor*. I think we may thus distinguish between these words.

V. 5. The opposite conclusion for women, following logically from verse 3. — πᾶσα δὲ γυνή . . . ἀκαταλύπτω (adj. of two endings) τῇ κεφαλῇ, *But every woman, while praying or prophesying with the head uncovered.* It appears from this that the women took part in social religious gatherings; and this is not condemned. The apparent discrepancy between this passage and ch. 14. 34 disappears if we adopt the view of Meyer that those passages refer to the public meetings of the whole church, and not to the smaller gatherings for social religious worship. Adopting this view, it would appear that the same usages substantially prevailed at that time in Corinth as in most of the Protestant churches of this country, and that Paul in no way disapproves of them. What he does disapprove of appears in the words, *with her head uncovered*; and the reason for this disapproval appears in the next clause. Bear in mind

that the word *προφητεύω* in the N. Test. does not denote simply the idea of foretelling future events, but in general the idea of speaking under the influence of the Holy Spirit. — *ἐν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ* (*ἐξυρέω* or *-ράω*), *for it is one and the same thing* (an emphatic form of expression) *as if she were shaven*, lit. *with the one (fem.) who has been shaven*. This would signify in Corinth generally the character of an adulteress or a prostitute. It was of the highest importance to the prosperity of the infant church that all scandal should be avoided. The practice here alluded to, for women to pray or prophesy in the social religious gatherings with the head uncovered, is thought to have arisen after Paul left Corinth, and to have been confined to the married women.

Vv. 6, 7. Confirmation of the thought in verse 5. — *εἰ γὰρ οὐ* (note the neg. *οὐ* in a condition, Win., § 55. 2, c, p. 477) . . . *κεκράσθω* (*κείρω*, aor. mid. *ἐκεκράμην*), *For if a woman is not covered* (or *veiled*), or as mid., *For if a woman does not put on a covering, let her have herself shorn also*. — *εἰ δὲ αἰσχρὸν κτέ.*, *and if it is a disgrace for a woman to be shorn or shaven, let her be covered* (or *veiled*), or as mid. *let her put on a covering*. A strong appeal is here made to the sense of propriety, founded on the customs of society in Corinth. — *ἀνὴρ μὲν γὰρ κτέ.*, *For a man indeed ought not to have his head veiled*, or *ought not to cover his head*. — *εἰκὼν . . . ὑπάρχων* (particip. causal), *since he is the likeness and glory of God*. Paul founds this statement no doubt on Gen. 1. 27, in the words of the LXX. : *καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον· κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν*. Thus we find the same word *εἰκὼν*, *εἰκόνα*, and the thought, *likeness* or *image of God*. This naturally suggests the additional word *δόξα*, *glory*. Man is the *glory of God*, i. e. “the reflex of the divine glory,” Stanley. “Thou hast crowned him with glory and honor,” *δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν*, Ps. 8. 5. — *ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν*, *but the woman is (the) glory of (the) man*; or *the wife is (the) glory of (the) husband*. The gen. here as in the last clause, gen. of source; Win., § 30. 1, — *glory* reflected from or proceeding from.

Vv. 8. 9. *οὐ γάρ* (confirmatory) *ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός*, *For (the) man is not of (the) woman* (lit. *out from*); *but (the) woman of (the) man* (lit. *out from*). Cf. Gen. 2. 23, in the words of the LXX. : *κληθήσεται γυνή ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη*, *She shall be called woman, because she was taken out from the man* (lit. *out from her man*, or *her husband*.) The statement of this verse relates, not to the propagation of the race, but to the original creation. The whole line of argument is one that would address itself particularly to the Jewish mind. — *καὶ γὰρ οὐκ ἐκτίσθη* (*κτίζω*) *κτέ.*, *for neither* (*καὶ . . . οὐκ*) *was (the) man created for the woman* (*διὰ κτέ.*, *on account of, for the sake of*), or, *since also* (*καὶ γάρ*) *there was not created a man for the sake of the wo-*

man (Meyer). — ἀλλὰ γυνή κτέ., *but a woman (was created) for the man, or for the sake of* etc. Verse 8 refers to the manner of woman's creation; verse 9, to the purpose. Both together confirm the statement of the man's headship (verse 3), and the conclusions drawn from such headship.

V. 10-12. διὰ τοῦτο κτέ., *On this account* (i. e. on account of the facts stated in vv. 8, 9) *ought the woman to have (a sign of) authority upon the head*, i. e. a sign of the man's authority; namely, a covering. So ἐξουσίαν has been generally understood by the commentators, ancient and modern.

— διὰ τοὺς ἀγγέλους, *on account of or because of, the angels*. Numerous interpretations have been proposed for this expression. But the simple and ordinary meaning of the words is generally preferred; namely, *because of the angels, the heavenly messengers*, who though unseen are actually present in the meetings for prayer and prophecy, and who would not approve of any lack of modesty on the part of the women present and participating in the worship. For the idea of angels present in worship, Ps. 137. (or 138.) 1, has been cited: ἐναντίον ἀγγέλων ψαλῶ σοι, *In the presence of angels, I will sing praise to thee*. — πλὴν οὔτε γυνή χωρὶς ἀνδρός κτέ., *However, neither is (the) woman without (separate from) (the) man, nor (the) man without (the) woman in the Lord*. Or rendering more literally: *However, neither is a woman separate from* (and thus independent of) *a man, nor a man separate from* (and independent of) *a woman in the Lord*. Or we may render in still another way: *neither is a wife separate from a husband, nor a husband separate from a wife in the Lord*. This verse is thrown in to prevent any misunderstanding and misapplication of the preceding statements, showing the absolute dependence of each sex on the other. — ἐν κυρίῳ, *in the Lord*, i. e. in Christ. The principle stated is recognized as fundamental in Christianity. — ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, κτέ., *For* (a confirmation of the preceding statement, that neither the man nor the woman is independent of the other) *just as the woman (was) from the man* (in the original creation), *so the man also (is) through, or by means of, the woman* (in the propagation of the race); *and all things (are) from God* ("as their source, — thus uniting in one great head both sexes and all creation." Alf.).

Vv. 13-15. An appeal to their own judgment and to the teaching of nature. — ἐν ὑμῖν αὐτοῖς κρίνατε (aor. imperat. to denote a finished act), *judge ye in yourselves*. Ye need not ask anybody else. Use your own judgment. — πρέπον ἐστὶν κτέ., *Is it becoming that a woman pray to God unveiled?* ἀκατακάλυπτον, adj. of two endings. τῷ θεῷ, not necessary to convey the sense, but expressed for emphasis. Note that an appeal is made to their own sense of propriety. Very different ideas of propriety might prevail elsewhere, and then the rule here given would not be binding. It would scarcely be regarded as important among us. —

οὐδὲ (anticipates an affirmative answer) ἡ φύσις αὐτὴ διδάσκει κτέ., *Does not even nature itself teach you, that if a man have long hair, it is a dishonor to him?* ἀνὴρ placed before ἐάν (prolepsis or anticipation) for emphasis; μέν correl. w. δέ; κομᾶ suggests the idea of long hair, and so κόμη would naturally convey the same idea. There has been much unprofitable discussion on the meaning of φύσις here. The Corinthians would be likely to understand the word in the ordinary sense, *that which has grown up with a person* (see Lex. φύω and φύσις), *natural sense*, as opposed to what is learned by instruction (Thayer). Cf. above, note on πρέπον. — γυνὴ δὲ κτέ. (note again the prolepsis, making γυνή emphatic), *But if a woman have long hair, to her it is an ornament, a glory, eine Ehre* (Luther), *Zierde* (Meyer). (Note this N. Test. use of δέξα.) — ὅτι ἡ κόμη . . . αὐτῇ, *because the long hair has been given as* (lit. *instead of*) *a covering to her*. In all this, the sense of propriety, which has grown up with the surrounding circumstances, is appealed to.

16. Εἰ δέ τις δοκεῖ κτέ., *But if any one seems to be contentious*, seems disposed to discuss the subject further. For a similar use of δοκεῖ, cf. Phil. 3. 4. May τις refer to female as well as male members of the church? — ἡμεῖς κτέ., *we* (i. e. the apostle and those associated with him) *have not such a custom*. Such as what? The custom referred to above? or the custom of entering into continued controversy? Expositors have been about equally divided on this point. The former seems to me more natural and logical in the connection. So Theod., Erasm., Grot., Beng., Olsh., Ewald, Neand., Hofm., Alf., Hodge, Poor, et al. In favor of the other view, however, the list is equally extended. Fortunately, no very important doctrinal point is involved in the decision. — οὐδὲ κτέ., *nor have the churches of God*; a noteworthy appeal to the usage of the churches. — Verse 16 is separated by Tisch. both from what precedes and from what follows. W-H make it the concluding sentence of the preceding paragraph. So Alf., R. V., et al. The punctuation of Tisch. gives the sentence more independence and emphasis. With both, however, it is indicated to the eye that the discussion of the foregoing topic is concluded.

V. 17. Τοῦτο δὲ παραγγέλλων κτέ., *And in announcing this, or in giving you this charge, I do not praise you, that you come together not for that which is better, but for that which is worse*. If we adopt the less probable, reading παραγγέλλω οὐκ ἐπαινῶν, the sense is not materially changed. I understand τοῦτο as pointing to what follows (a frequent N. T. use); δέ as continuative, introducing another but kindred topic, — one of the irregularities in the Corinthian church; ὅτι may be viewed as declarative, introducing the explanation of τοῦτο or as causal after ἐπαινῶ. Such, as it seems to me, is the preferable interpretation of this sentence. So Chrys., Theophyl., Erasm., Grot., Bengel, Rueck., Ewald, Hofm.

Lachmann, Poor, et al. On the other hand, many of the best and most critical expositors think *τοῦτο* refers to what precedes, and that verse 17 "forms a transition to what is yet to be said." (Alf.).

Vv. 18, 19. *πρῶτον μὲν γὰρ κτέ.*, *For in the first place when you come together in the church (or in an assembly), I hear that divisions exist among you, and in part I believe it* (place confidence in the report). The correl. of *πρῶτον μὲν* is probably *δέ* (*ἔπειτα* or *εἰτα* not being expressed), ch. 12. verse 1. Thus the apostle classes together two leading irregularities, — the misuse of the Lord's Supper and the abuse of spiritual gifts.

— *γὰρ* introduces a confirmation of the preceding statement. — *σχίσματα*, a strong term, fr. *σχίζω*, *to split, to cleave, to rend*. Thus in Matt. 9. 16, Mark 2. 21, *a rent* in a garment. — *μέρος τι πιστεύω*, *I partly etc.* It is suggested that there is delicacy in this expression, the apostle not being willing to believe the worst. — *δεῖ γὰρ κτέ.*, *For there must be dissensions also among you, in order that those who are approved may become manifest among you* (the divine purpose in all this). — *καὶ αἰρέσεις*, *dissensions also*, i. e. dissensions as well as other irregularities. *αἰρέσεις* has been viewed by some as a stronger term than *σχίσματα*, but I should think the reverse. Perhaps it may be best rendered *factions* (R. V.); but this word is the common rendering in the R. V. of *ἐριθεία*, and I think the best rendering. The word *heresies*, derived from *αἰρέσεις*, expresses an idea belonging properly to a later period in the history of the Christian church. *Dissensions* (Thayer, Lex.) seems to me the best rendering. The character of these dissensions is made plain in what follows.

V. 20. *συνερχομένων οὖν ὑμῶν κτέ.*, *When therefore you come together to the same place; οὖν*, resumptive, introducing the description of the dissensions; *ἐπὶ τὸ αὐτό*, cf. 14. 23; also Acts 1. 15; 2. 1. — *οὐκ ἔστιν . . . φαγεῖν* (*ἔσθῳ*), *it is not possible to eat a supper of the Lord, or the Lord's supper* (R. V.). This use of *οὐκ ἔστιν* (*it is not possible*), so frequent in classic Greek, must have been familiar to the Corinthians, though rare in N. Test. It occurs in Heb. 9. 5. The rendering, *this is not to eat the Lord's supper*, conveys, I think, an entirely wrong idea. *κυριακὸν δεῖπνον* only here in N. T.; yet cf. the similar idea in verse 27 and in 10. 21. The meaning of the verse is, It is not possible, owing to the disorder, to partake of a supper of the Lord in a becoming and orderly manner. It is apparent from the following description that the disorder arose from combining their love feasts (*ἀγάπαι*) with the observance of the supper.

V. 21. Confirms and explains verse 20. — *ἕκαστος γὰρ κτέ.*, *For each one takes beforehand his own supper in the eating or during the feast.* *ἕκαστος*, *each one*; thus there is no united service, such as properly belongs to the Lord's Supper. *ἴδιον*, *his own*, in distinction from *κυριακόν*. *προ-*

λαμβάνει, *takes beforehand, takes before another*, and this was one principal element in the disorder. καί adds an important particular. ὅς μὲν . . . ὅς δέ one . . . another. Note this use of ὅς, chiefly in later writers (Th. Lex.); πεινᾷ (Att. πεινῆ, Good. p. 118, N. 2; H-A. 412) . . . μεθύει, *one is hungry*, has not sufficient food to satisfy his appetite, *another is drunken*, goes to a shameful excess. How little of Christian unity in all this! What a picture for a Christian church the entire passage presents!

V. 22. The apostle expresses his painful disapproval in the form of an abrupt question, μὴ γὰρ οἰκίας οὐκ ἔχετε κτέ. The ellipsis is suggested by γὰρ: (all this disorder surprises and pains me), *For you are not destitute of houses for eating and drinking, are you?* In this form, a negative answer, implied in μὴ, is suggested in English. οὐκ ἔχειν, *not to have, to be destitute of*. — ἢ τῆς ἐκκλησίας . . . καταφρονεῖτε, κτέ., *or do you despise the church of God, and put to shame those who are destitute?* As I am aware that you do possess houses for eating and drinking, am I to infer that you are guilty of the twofold offence of despising the church of God and putting those who are poor and destitute to shame? Your present conduct really implies all this. Note μὴ, st. οὐκ w. the particip., as is usual in the N. T. — τί εἶπω ὑμῖν; *What shall I (may I, can I) say to you?* Note the force of εἶπω, aor. subjunc. — ἐπαινέσω . . . ἐπαινῶ. *Shall I proceed to praise you? In this I do not praise (you)*. All this is very plain language and was very much needed; yet what he had said in verse 2 should not be forgotten.

V. 23. From the above described abuses of the Supper, the apostle is led to relate what he had learned of its institution and design, — a very important passage for the instruction of the Christian church, not then only, but in all ages. — Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, *For (γὰρ, explanatory) I received from the Lord*. The question has been much discussed whether Paul received what follows directly from the Lord, as he did the leading doctrines of the gospel (cf. Gal. 1. 12), or indirectly by tradition; and the meaning of ἀπό, as distinguished from παρά, has been dwelt upon. But the distinction between these two prepositions in N. T. Greek must not be urged too positively. Besides, in the same clause we have παρ-έλαβον, and the emphatic word ἐγὼ is significant. It is not improbable, therefore, that the apostle here states something which he had received directly from the Lord himself (δι' ἀποκαλύψεως 1. X. Gal. 1. 12); and this is the opinion of some of the best expositors. — δ καὶ παρέδωκα ὑμῖν, ὅτι κτέ. *that which I delivered also to you, that the Lord Jesus in the night in which he was betrayed took a loaf of bread*. καὶ παρέδωκα ὑμῖν, *delivered also to you*, as well as received from him. ὅτι, declarative, *the fact that*. ἦ, sc. ἐν, expressed before τῇ νυκτί. Note παρεδίδοτο (Att. -οτο), imperf. The betrayal was something impending over him, and

Judas was already taking the preliminary steps with this end in view. ἄρτος may be used in the plur., *loaves of bread* (cf. Matt. 14. 17, 19; Mark 6. 41); and hence we may render ἄρτον here *a loaf of bread*, or as generic, *bread*.

V. 24. καὶ εὐχαριστήσας ἔκλασεν (κλάω) κτέ., *and having given thanks he brake it, and said*. Luke also says εὐχαριστήσας. From this word, the name *eucharist*. Matt. and Mark say εὐλογήσας, *having blessed*; but, in speaking of the cup, they say εὐχαριστήσας. The two words are closely akin in meaning: εὐλογέω, *to praise, celebrate with praises*; εὐχαριστέω, *to give thanks*, Vulg. *benedico*, w. the acc. *to bless, invoke blessings upon*. ἔκλασεν, *he brake it*. The loaves were made in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter; hence they were not cut, but broken (Th. Lex.). — τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν, *This is my body which is for you*. Note the omission of κλόμενον, not found in any critical edition. Luke alone adds διδόμενον, *given, being given*. Whether the loaf now broken was handed to them in fragments, to each a single piece, or was passed around on something like a plate, is not stated; but the latter is regarded as much more probable. That they would view this loaf now broken as anything else than a symbol, seems hardly possible. How they must have been impressed by this symbol and the one following, — the cup! Do we, in the celebration of the Supper, bring home vividly to our own minds the true significance of these symbols? τοῦτο, *this*, calls attention to the broken loaf which he still held in his hand. The position of μου, gen. w. σῶμα, is unusual, but μου (enclit.) is not to be regarded as emphat. Note the τό after σῶμα, making the ὑπὲρ ὑμῶν distinct and definite. — τοῦτο ποιεῖτε (pres. imperat.), *This do ye, continue to do, be in the habit of doing*. They evidently understood these words as a command to make the celebration of the Supper a sacrament to be ever afterwards observed by the Christian church. — εἰς τὴν ἐμὴν ἀνάμνησιν. Here we have presented the first design of the ordinance. εἰς denotes the end in view; ἐμὴν has here, as often, the force of the pers. pron. in the gen.; ἀνάμνησιν, *the act of calling to mind*. The clause may be rendered, *to call me to mind* (vividly and affectionately). Cf. Th. Lex. ἀνάμνησις. Vulg. *in meam commemorationem*; in w. acc., not in w. the abl. The usual English rendering, *in remembrance of me*, is very inadequate.

V. 25. ὡσαύτως καὶ τὸ ποτήριον (sc. ἔλαβεν) μετὰ τὸ δειπνῆσαι, *In the same manner* (i. e. in the same manner as he took the bread with the giving of thanks, and offered it to them, so he took) *the cup also, after partaking of the Supper*. Note that we have ὡσαύτως, not ὁμοίως, *in like manner*. May we not distinguish between the two words? Note also μετὰ τὸ δειπνῆσαι, not μετὰ τὸ δεῖπνον. — λέγων· τοῦτο τὸ ποτήριον . . . αἵματι, *saying, this cup is the new covenant in my blood* ("ratified by the

shedding of, and therefore *standing in*, as its conditioning element." Alf.). *The new covenant*, in distinction from the old covenant,—the Abrahamic, or the Mosaic, under which the Jewish nation had lived. Note here ἡ καινὴ διαθήκη, the usual title in Greek of the New Testament. —τοῦτο ποιεῖτε . . . εἰς τὴν ἑμὴν ἀνάμνησιν. The same words as above, with the same significance, with the added clause *ὁσάκις ἐὰν πίνετε* (pres. tense implying continued or repeated action), *as often as ye drink it*. We find in Matt. the words *πίετε ἐξ αὐτοῦ πάντες*, *do ye all drink of it*; in Mark, *καὶ ἔπιον ἐξ αὐτοῦ πάντες*, *and they all drank of it*, — words omitted by Luke and Paul. On the use of ἐὰν here, see Th. Lex. ἐὰν, II.

V. 26. *ὁσάκις γὰρ κτέ.*, *For as often as ye eat this bread and drink the cup, ye proclaim the death of the Lord until he shall have come*. Note here in the last clause the 3d pers., showing that these are not the words of Jesus, spoken to his disciples, but those of Paul, addressed to the Corinthian church, and giving a most important reason for the observance of the Supper; a second point. Cf. note on εἰς . . . ἀνάμνησιν, verse 24. Paul and Luke do not add the words of our Lord in Matt. and Mark, *And I say to you, I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom*. This constitutes properly a third point in connection with the study of the Supper, — the fact that it typifies the marriage Supper of the Lamb.

Note in this verse the words, *and drink the cup*. The withholding of the cup from the laity is plainly in opposition to the teaching here.

V. 27. *ὥστε, Wherefore, So that*, — the conclusion from what is said above, showing why the apostle describes so fully the institution of the Supper. — *ὅς ἂν . . . ἀναξίως*, *whoever shall eat (may eat) the bread or drink the cup of the Lord in an unworthy (disorderly) manner*. τοῦ κυρίου in the same sense as κυριακόν, verse 20. Note carefully the meaning of ἀναξίως, *in an unworthy manner*, such as is described in verse 21. The question which many persons have put to themselves in coming to the Lord's Supper — Am I worthy? — is totally irrelevant, and in no way suggested by this word when rightly understood. — *ἐνοχος ἔσται κτέ.*, *shall be guilty of* ("guilty of a crime committed against." Th. Lex.) *the body and the blood of the Lord*. As this solemn and holy ordinance is intended to bring these vividly to mind, and proclaim them to the world, and to typify the marriage Supper of the Lamb in Heaven, so the perversion and desecration of the ordinance is a crime committed against the body and the blood of the Lord. Surely this thought must have affected most deeply the minds of all reflecting persons in the Corinthian church.

Vv. 28, 29. *δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν κτέ.*, *But (δέ continuative) let a man (ἄνθρωπος, comm. gen.) prove (test, examine, O.V.) himself, and so (in this spirit of self-examination) let him eat of the bread and*

drink of the cup. Note that the imperatives are all pres. tense, denoting what is to be habitual. — ὁ γὰρ ἐσθίων κτέ. *For* (reason for the exhortation to self-examination) *he who eats* (the bread) *and drinks* (the cup), *eats and drinks judgment* (condemnation, B. U.; damnation, O. V.) *to himself, if he fail to discern the body*; i. e. if he fail to reflect upon and perceive the solemn meaning of this symbol. The particip. in the three principal uses is logical here; *while he fails, because he fails, if he fail, to discern the body.* Note here and often in N. T. κρίμα “in a forensic sense, the sentence of a judge.” Here, “the judgment or punishment of God.” Th. Lex. Th.

Vv. 30, 31. διὰ τοῦτο, *On this account*, because of the desecration of the Supper, the failure to interpret the symbol aright and thus to bring vividly to mind the crucified body of the Lord. — ἐν ὑμῖν πολλοὶ κτέ., *there are among you many sickly and infirm persons, and not a few are falling asleep.* No marked distinction exists betw. ἀσθενεῖς and ἄρρωστοι. I think the former is better rendered by the Eng. word *sick*, (cf. Th. Lex. ἀσθενής and ἀσθενέω); the latter by the word *infirm*, or *feeble*. Note κοιμῶνται, pres. tense, not perf. In N. T. ἱκανοί nearly synonymous w. πολλοί, yet somewhat less emphat. Expositors are not fully agreed as to the meaning of this verse, whether it denotes that which is physical, some unusual sickness and mortality in Corinth, or simply that which is moral, a want in general of religious life, or both together. The first is by far the most general opinion. — εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. Note that one verb is fr. δια-κρίνω, the other fr. κρίνω. *But if we discerned* (discriminated) *ourselves* (testing our frame of mind and determining whether we saw in the elements before us the symbolism, the real meaning of those elements (cf. δοκιμαζέτω . . . ἑαυτόν, verse 28), *we should not be judged* (condemned of God. Cf. κρίμα, verse 29, note).

Vv. 32, 33. κρινόμενοι δὲ . . . κατακριθῶμεν, *But being judged* (and our conduct being condemned) *by the Lord, we are chastened* (by Him), *that we may not be condemned* (ultimately and wholly) *together with the world.* The meaning of this verse appears plain when we distinguish between κρίνω, *to judge*, — often denoting an unfavorable judgment for some offence which receives punishment (it may be of the nature of chastisement or discipline for the sake of reformation, as here), — and κατακρίνω, *to condemn* (fully and ultimately); often spoken “of God condemning one to eternal misery.” Th. Lex. Note that the 1st pers. is here used, making the statement one of general application and not confined to the Corinthian church alone. In connection with the important thought in verse 32, cf. 1 Cor. 5. 5; 1 Tim. 1. 20; 2 Tim. 2. 25; Tit. 2. 12; Heb. 12. 6. — ὥστε, κτέ., *Wherefore, my brethren, when you come together to eat, wait for one another.* A concluding exhortation. Note the kindly address, ἀδελφοί μου. — εἰς τὸ φαγεῖν, *to eat*, i. e. to partake of

the Lord's Supper. — ἀλλήλους ἐκδέχεσθε, *wait for one another* (in opposition to the custom mentioned in verse 21) till each has received his portion. For the uses of ἐκδέχομαι, the meaning of which has been questioned here, see Th. Lex.

V. 34. A concluding direction. εἴ τις πεινῇ, κτέ., *If any one is hungry, let him eat at home, that you may not come together for judgment* (condemnation, B. U., O. V.). Note here ἐν οἴκῳ, *at home*; Att. οἴκοι, not in N. T. — τὰ δὲ λοιπά, *And the rest, the things which are left*, not mentioned in the preceding passage, vv. 17-34. — ὥς ἂν ἔλθω διατάξομαι, *when I shall have come* (indicating uncertainty on this point), *I will set in order* (points relating rather to external order, than to doctrine). Cf. 7. 17; 9. 14; 16. 1; Gal. 3. 19; Tit. 1. 5.

CHAPTERS XII., XIII., XIV. Another irregularity in their assemblies requiring correction. See ch. 11. 18, note on πρῶτον μὲν. Chrys. remarks on this whole passage: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἄγνοιά τε καὶ ἔλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γνωσμένων. *This entire passage is exceedingly obscure; but our ignorance of the facts, and lack of the things then happening but now not taking place, occasions the obscurity.*

CHAP. XII. Variety and unity of spiritual gifts (vv. 1-11). This variety and unity illustrated by the many members in one body (vv. 12-31).

Vv. 1, 2. Περὶ δὲ τῶν πνευματικῶν κτέ., *Now* (δέ continuative, correl. of μὲν in 11. 18) *concerning spiritual gifts, brethren, I am not willing that you continue ignorant.* Some regard τῶν πνευματικῶν as masc., *persons filled with the Spirit*; but it seems much more logical as neut., and synonymous with χαρίσματα. — οὐ θέλω ὑμᾶς ἀγνοεῖν. Cf. 10. 1. — οἴδατε ὅτι . . . ἀπαγόμενοι, *ye know that when ye were Gentiles ye were led away to the dumb idols, as ye might be led* (without any intelligence or volition on your own part, by hap-hazard). ὅτι, declarative before the entire sentence; ἀπαγόμενοι, particip. w. οἴδατε. We might expect here, after ὅτι, the indic.; but a similar change to the particip. const. is found also in classic Greek (anacoluthon). Note τὰ ἄφωνα, *emphat. posit.*

V. 3. διὸ γνωρίζω κτέ., *Wherefore* (because in your former state as Heathen ye knew nothing of the operations and gifts of the Spirit, for this reason) *I make known to you.* — ὅτι οὐδεὶς . . . λέγει· *that no one, speaking in the Spirit of God, says etc.* ἐν πνεύματι θεοῦ, the element in which the action takes place. λαλῶν directs attention more to the mere

utterance; λέγει, to the thought. — ἀνάθεμα Ἰησοῦς, *Jesus is anathema* (a curse; for the singular transition from the primitive meaning of ἀνάθεμα see Th. Lex.). — καὶ οὐδεὶς δύναται εἰπεῖν ὅτι κτέ., *and no one is able to say, Jesus is Lord, except in the Holy Spirit.* The former expression would be used by the Heathen and many of the Jews; the latter, by Christians only. Ἰησοῦς, the personal, individual name is here used instead of Χριστός, the historical and official name. ἐν πνεύματι θεοῦ and ἐν πν. ἁγίῳ, synonymous. It may be that the Corinthians had supposed the influences of the Spirit to be limited to the supernatural gifts, and that they needed instruction on this important and elementary point of Christian doctrine. Not only the declaration in this verse, but especially the more specific statements which follow, would lead them to correct views on this subject.

Vv. 4-7. Διαίρεσεις δὲ κτέ., *Now there are diversities of gracious gifts, but the same Spirit.* διαίρεσεις, *distinctions, differences, distinctions arising from a different distribution to different persons.* Th. Lex. Cf. αἰρέσεις, II. 19. — καὶ διαίρεσεις διακονιῶν κτέ., *And there are diversities of ministrations (services, cf. διάκονος), and the same Lord (κύριος, lord, master; διάκονος, servant, attendant).* — καὶ διαίρεσεις ἐνεργημάτων κτέ., *And there are diversities of workings (operations, O. V., B. U., Worchyngis, Wiclif; as distinguished from ἐνέργεια, it means strictly things wrought, effects), but (it is) the same God who works all things (ἐνεργήματα) in all (who are thus influenced by the Spirit).* The one striking thought here presented, of unity in diversity, would be readily understood. Cf. Heb. 2. 4. The purpose of these various gracious gifts (χαρίσματα) is presented in verse 7. — ἐκάστῳ δὲ δίδεται κτέ., *But to each one is given the manifestation of the Spirit (the showing forth, the making plain, the work and energy of the Spirit).* — πρὸς τὸ συμφέρον, *for that which is profitable* (not to create disorder in the assemblies, not for vain show). Cf. I. 12.

Vv. 8-11. The distribution of these various χαρίσματα. Meyer presents the following analysis:—

I. Gracious gifts (χαρίσματα) which relate to the intellectual power. 1st, λόγος σοφίας; 2d, λόγος γνώσεως.

II. Gracious gifts depending on the power of faith (Glaubensenergie). 1st, The πίστις itself. 2d, The actual workings of the same: (a) ἰάματα; (b) δυνάμεις. 3d, The oral working of the same, viz. προφητεία. 4th, The critical working of the same, the διακρίσεις πνευμάτων.

III. Gracious gifts relating to tongues (γλῶσσαι). 1st, The speaking with tongues. 2d, The interpretation of tongues.

Vv. 8, 9. ᾧ μὲν . . . ἄλλῳ δὲ κτέ., *For (confirmation of verse 7) to one is given through the Spirit the word of wisdom; and to another the word of knowledge according to the same Spirit.* Note ἄλλῳ δέ, st. ᾧ δέ. "A

loose const., as in verse 28," Alf. It is difficult to express the full and exact meaning of λόγος here and in many passages. It includes the ideas of *speaking* and *reasoning*, *oratio* and *ratio*; with σοφίας and γνώσεως, "the art of speaking to the purpose about things pertaining to wisdom or knowledge," Th. Lex. Expositors are far from any agreement respecting the meaning of the two words σοφία and γνώσις. Perhaps σοφία, in the light of ch. 2. 6 ff., may mean the higher and the genuine wisdom relating to Christ and his work on earth; γνώσις, a deeper and more penetrating knowledge of all questions relating to the Christian system as a whole. Cf. Eph. 1. 17; cf. notes of Alf. and of Meyer in loco. — ἐτέρῳ πίστις . . . ἄλλῳ δὲ κτέ., *to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit*. Note the emphatic repetition of the word Spirit, and of the thought, the oneness of the Spirit. Note also ἐτέρῳ, *to another* of a different class. The word πίστις here in a special sense. "A higher measure of the ordinary grace of faith, — such a faith as enabled men to become confessors and martyrs, and which is so fully illustrated in Heb. 11. 33-40. This is something as truly wonderful as the gift of miracles." Hodge.

Vv. 10, 11. The diversity of gifts strikingly presented in verse 10; their unity, in verse 11. — ἄλλῳ δὲ . . . ἄλλῳ δὲ κτέ., *and to another workings (things accomplished, the facta) of miracles* (see Th. Lex. δύναμις, b); *and to another prophecy; and to another discerning of spirits; to another (different) kinds of tongues; and to another the interpretation of tongues*. With διὰκρισις here cf. Rom. 14. 1. πνευμάτων, *of spirits*, whether the Holy Spirit, or the mere human spirit, or that of demons (1 Tim. 4. 1, 1 John 4. 1). The meaning of γένη γλωσσῶν has been much discussed; and on scarcely any other point in the N. Test. are expositors more at variance. Does it mean *different kinds of languages* actually spoken? This is the view of the older expositors generally, and is in keeping with the narrative in Acts 2. 4. In the great commercial city of Corinth it is probable that many different languages may have been spoken, as in Jerusalem on the day of Pentecost. But the question has been raised, May not the reference be to ecstatic utterances, distinct from any known language? or again, may it not include both, — foreign languages and ecstatic utterances? One of these last views is more generally taken by modern scholars. — πάντα δὲ ταῦτα ἐνεργεῖ κτέ., *but all these things the one and the same Spirit works, dividing* (διαιροῦν, fr. διαίρω; cf. διαίρεσις), *distributing* (Th. Lex.), *severally* (or *separately*) *to each one as He will (according to His own will)*. Note here how distinctly the personality of the Holy Spirit is set forth.

Vv. 12, 13. Καθάπερ γὰρ τὸ σῶμα κτέ., *For* (γάρ, confirmatory) *just as* (-περ, intensive) *the (human) body is one, and has many members, and all the members of the body, being many* (or *though they are many*), *are one*

body (note the emphatic repetition of *σῶμα*), *so also is Christ* (the head of the church; cf. 6. 15; Eph. 4. 15, 16; 5. 29, 30; Rom. 12. 4, 5). — *καὶ* (introducing an additional and important thought) *γὰρ* (confirmatory) *ἐν ἑνὶ πνεύματι κτέ.*, *For in one Spirit we all were baptized into one body, . . . and were all made to drink of one Spirit* (ἐποτίσθημεν, fr. ποτίζω, pass. w. acc.). Some have found here a reference to the cup of the Supper; but this seems to most expositors irrelevant. How strongly the organic unity of all believers in Christ, of whatever nation or condition in life, is here affirmed! Note how emphatic the idea *one Spirit* is made in this verse.

V. 14, 15. *καὶ γὰρ τὸ σῶμα κτέ.* (*καὶ* adding an important idea expressed above and here repeated), *For the body is not* (note the emphatic form *ἔστιν*) *one member, but many.* — *ἐὰν εἴπῃ ὁ ποὺς· κτέ.*, *If the foot shall say* (εἴπῃ, aor. subjunc, “a supposed future case stated distinctly and vividly,” Good.), *Because I am not a hand, I am not of the body.* — *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.* The former rendering (O. V.), “is it therefore not of the body?” suggests, by the neg. *οὐ*, the affirmative answer, *Yes! it is not of the body.* This, of course, is illogical; hence a period after *σώματος* is the proper punctuation (so Tisch., W-H., Meyer, Stanley, Lach., Kling, et al.), and the sentence may be rendered, *it is not therefore not of the body; or it does not therefore fail to be of the body.* *οὐκ ἔστιν*, *it is not, it fails to be.* The first neg. (*οὐ*) qualifies the entire statement; the second (*οὐκ*) qualifies *ἔστιν* alone. — *παρὰ τοῦτο*, *placed by the side of this, on this account, therefore.* Only here in N. Test.; occurs in classic Greek.

Vv. 16, 17. *καὶ ἐὰν εἴπῃ τὸ οὖς· κτέ.*, *And if the ear shall say, Because I am not an eye, I am not of the body, it does not therefore fail to be of the body.* The same const. as in verse 15; a similar illustration to emphasize the thought. — *εἰ ὅλον τὸ σῶμα ὀφθαλμός* (sc. *ἦν*, cf. 19), *ποῦ ἡ ἀκοή;* (sc. *ἦν ἂν*), *If the whole body (the body entire, ὅλον) were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?* All this shows most strikingly the absurdity of saying, because I haven’t this or that gift which some other member of the church possesses, therefore I have nothing to do, no part to take in promoting the interests of the church.

Vv. 18-20. *νυνὶ δὲ ὁ θεὸς ἔθετο κτέ.*, *But now* (as the case actually stands) *God has placed the members, each one of them* (ἐν ἑκάστῳ, emphat.) *in the body just as he wished (or willed).* It may be interesting in this connection to compare what Socrates said of the wisdom and benevolence of the Creator, as seen and proved in the organism of the human body, in the adaptation of all parts of the body to all the other parts. Mem. of Socrates, book i. ch. 4, and book iv. ch. 3. — *εἰ δὲ ἦν τὰ πάντα κτέ.*,

But if they all were (actually) one member, where were the body? or where would be the body? A startling thought! — νῦν (above νυνί, w. demonstr. iota) δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα, But now (as a matter of fact) there are many members, but there is one body. The application of all this to Christ's spiritual body—the Church—is very apparent.

Vv. 21-24. Up to this point the less gifted and less prominent members are shown to be indispensable; but now the more gifted and prominent are brought into view and taught a lesson. — οὐ δύναται δὲ ὁ ὀφθαλμὸς κτέ., *And the eye cannot say to the hand, I have no need of thee (lit. need of thee I have not), or again the head to the feet, I have no need of you. — ἀλλὰ πολλῶ μᾶλλον κτέ., But much rather (or Nay, much rather) the members of the body seeming to be weaker are necessary (ἀναγκαῖα, indispensably necessary). This sets forth the positive side, in contrast with the above negative side. — καὶ ἃ δοκοῦμεν κτέ., and (those members) of the body which we think (which seem to us) to be less honorable. τοῦ σώματος limits the anteced. of ἃ, τὰ μέλη understood. — τούτοις (points to the anteced. of ἃ) . . . περιτίθεμεν, on these (the less honorable parts of the body) we bestow more abundant honor; lit. we place around these etc. Note that τιμή signifies primarily value, price, and hence, a token that a thing is prized, veneration, honor. Here the primary meaning of τιμὴν seems prominent, — we place around these more costly articles, those of more value. The remainder of the sentence makes the statement plainer. — καὶ τὰ ἀσχήμονα ἡμῶν κτέ., and our uncomely members have more abundant comeliness, external beauty (Th. Lex.). — τὰ δὲ εὐσχήμονα . . . ἔχει, while our comely members have no need (no lack, no deficiency). — ἀλλὰ ὁ θεὸς συνεκράσεν (Lex. συγ-κεράννυμι) τὸ σῶμα κτέ., But God has united (fitted, adjusted, lit. mixed) the body together; to the part lacking giving more abundant honor.*

Vv. 25, 26. ἵνα μὴ ᾖ σχίσματα κτέ., *in order that there may not be schisms (divisions, rents) in the body. — ἀλλὰ τὸ αὐτὸ . . . τὰ μέλη· but that the members may have the same care for one another. τὸ αὐτό, obj. of μεριμνῶσιν. Note here the plur. verb w. neut. plur. subj., the members (each and all) have the same care. In verse 26, συνπάσχει, sing. verb w. neut. plur. subj. viewed collectively. — καὶ εἴτε πάσχει κτέ., And whether one member suffers, all the members suffer together (or suffer with it). — εἴτε δοξάζεται μέλος κτέ., or (εἴτε . . . εἴτε, whether . . . or) a member is made glorious (adorned with lustre), all the members rejoice together (or rejoice with it).*

Vv. 27, 28. Application of what has just been said (vv. 14-26) respecting the human body to the first readers of the epistle, — the church in Corinth. — ὑμεῖς δὲ ἐπτε σῶμα κτέ., *And (or Now, δέ continuative) ye (emphat.) are Christ's body and members severally (or individually).*

In every Christian church the conception of the ideal body of Christ is presented to the mind; as also that of the ideal temple of God. Cf. ch. 3. 16. Each figure is striking and beautiful. It is not necessary or proper to press the illustration in either case so far as to say that each individual church is a separate and distinct body of Christ or a separate and distinct temple of God. This thought evidently was not in the writer's mind. On *ἐκ μέρους* see Th. Lex. *μέρος*. — *καὶ οὗς μὲν κτέ.* We should expect in a following clause *οὗς δέ*, but the const. is changed (anacoluthon, Winer, § 63; Butt., § 151, 11), and the sentence rendered literally into English is obscure. Luther, Martin, De Sacy, do not translate *οὗς μὲν*. We may perhaps render the sentence, *And various officers as well as gifts God has placed, or appointed, in the church, first apostles, secondly prophets, thirdly teachers, etc. ἐν τῇ ἐκκλησίᾳ* here in the general or collective sense; not simply the church in Corinth. *ἀποστόλους*, not limited to those first appointed, but in a more general sense, including Paul himself, and Barnabas, and James the Lord's brother. Cf. Acts 14. 4 and 14; 1 Thess. 2. 6; 2 Cor. 8. 23. On the full meaning of *προφῆτας* see Th. Lex. — *ἐπειτα δυνάμεις* (sc. *ἔθετο*) *κτέ.*, then miracles (miraculous powers), then gracious gifts of healings, helps (is thought to apply particularly to those who visited and aided the sick and the poor), governments (or pilotings) spoken of those who have the general direction of church affairs, (different) kinds of tongues. Cf. verse 10.

Vv. 29-31. *μή πάντες ἀπόστολοι; κτέ.* (the apostle still dwells on the thought, the diversity of gifts), *Are all apostles?* The neg. *μή* anticipates a neg. answer. We may render such a sentence into Eng. by omitting the neg. as above, or by a direct statement and a question; thus, *Not all are apostles, are they?* So with the following. The first form is the usual one in translating into Eng.: *are all prophets? are all teachers?* — *μή πάντες δυνάμεις;* It is not certain grammatically whether *δυνάμεις* is nom. or acc. obj. of *ἔχουσιν*. The former const. is usually preferred; the latter seems to me more correct. Cf. *δυνάμεις* in verse 28. *Do all possess miraculous powers? Do all possess gracious gifts of healings?* etc. Note the asyndeton, making each question distinct and emphatic. Bear in mind also the force of the neg. *μή*. The ready answer to all these questions is, — No, not all possess all these gifts, or fill all these offices. — *ζηλοῦτε δὲ κτέ.*, *But desire earnestly, have a zeal for, the gifts which are greater, or better, those which are of more value in the church.* With *μείζονα* here, cf. *μείζων*, ch. 14. 5. With the thought here, cf. verse 11. The Spirit distributes to each one as he will, but we may desire earnestly and pray for the greater gifts. — *καὶ* (introducing an additional and important statement) *ἔτι . . . δεῦκνυμι*, *And further (und überdiess, Meyer) I point out to you, I proceed to show you* (in ch. 13) *pre-eminently a way* (i. e. a way to attain what

you desire); the way of Christian love, without which all the most shining gifts are valueless.

CHAP. XIII. On Christian Love. The want of Christian love makes all other gifts worthless (vv. 1-3); the characteristics of Christian love (vv. 4-7); the eternity of Christian love, in contrast with other gracious gifts; those mentioned in ch. XII (vv. 8-12); it is superior to the other great Christian graces (verse 13).

This chapter has with propriety been called "a Psalm of Love."

V. 1. Ἐὰν . . . λαλῶ κτέ., *If I speak with the tongues of men and of angels, but have not Christian love, I am become sounding* (ἤχῳν, fr. ἤχέω) *brass, or a clanging cymbal.* A reference to the γένη γλωσσῶν, ch. 12. 10, 28, and to be understood, I think, of actual languages, together with a reference to the manner in which they are uttered: *if I speak with the tongues of men and the rapturous sounds of angelic voices.* — ἀγάπην, rendered in the O. V. *charity*; but this word now conveys a very different idea; rendered in the R. V. *love*, a much more accurate rendering than *charity*, and yet too general in meaning. The definition *brotherly love* is still nearer the idea, but is too limited. Does not ἀγάπη denote *love* such as may be predicated of God and of Christ and of all believers in Christ? Is it not properly called *Christian love*? This seems to me generally the most exact rendering. For the distinction betw. ἀγαπάω and φιλέω, see Th. Lex. φιλέω, 3. The classical student will observe how much oftener ἀγαπάω occurs in the N. T. than in any other Greek which he has read; while ἀγάπη is to him an entirely new word. — δέ is comm. rendered *and* here; the adversative *but* seems preferable. So R. V. — χαλκός. The researches of Schliemann have determined that this word usually, if not always, means *bronze* (a compound of copper and tin) rather than *brass* (a compound of copper and zinc). — κύμβαλον, *a cymbal*, in the form of two half globes of bronze, making a loud sound when struck together. Referred to in the O. T. (in the LXX.), 2 Sam. 6. 5; 1 Chron. 13. 8; Ps. 150. 5. Used in the worship of Cybele, Bacchus, Juno, and other deities Grecian and Roman. ἀλαλάζον, *ringing, clanging*. Cf. ἀλαλά, *a battle cry*; ἀλαλαγμός, Ps. 150. 5.

Vv. 2, 3. καὶ ἐὰν ἔχω κτέ., *And if I have the gift of prophecy and understand all mysteries* (those truths which would be unknown to man without a divine revelation) *and all knowledge* (cf. 12. 8, note). "The knowledge of these mysteries would be the perfection of the gift of prophecy." Alf. — καὶ ἐὰν ἔχω . . . οὐθέν εἰμι, *and if I have all faith so as to remove mountains, but have not Christian love, I am nothing* (am worthless). — πᾶσαν τὴν πίστιν (generic article), *all faith*, the faith which belongs peculiarly to the Christian. — ὥστε ὄρη μεθιστάναι, prob-

ably a proverbial expression, denoting that which was impossible for mere human power. Cf. Matt. 17. 20 ; 21. 21. — οὐθέν, Att. οὐδέν. As δ was probably pronounced like *th* in this (as in modern Greek), and θ like *th* in thin, the change in sound was very slight. — καὶ ἐὰν ψωμίσω (ψωμίζω) κτέ., *And if I distribute (give away in fragments) all my possessions, and if I deliver up my body that I may be burned* (καυθήσομαι, fut. indic. pass. fr. καίω. W-H. read καυχῶμαι, 1st aor. subjunc. fr. καυχόμαι, *that I may glory*), *but have not Christian love, I am profited in nothing (in no respect)*. The possession of knowledge and power quite miraculous, and the practice of charity and self-sacrifice never surpassed, all count for nothing without Christian love.

Vv. 4-7. ἡ ἀγάπη is here personified. The apostle gives first the positive side, then the negative, then again the positive. ἡ ἀγάπη μακροθυμεῖ, *Love (the Christian Love of which he is speaking) bears patiently (is long-suffering)*; χρηστεύεται ἡ ἀγάπη, *love is kind (is χρηστός)*; οὐ ζηλοῖ ἡ ἀγάπη, *love is not jealous*. (Note the reading and punctuation of Tisch. If we render ζῆλος *jealousy* and ζηλόω *to be jealous*, when used in a bad sense, we may thus distinguish them from φθόνος and φθονέω, always rendered in the N. T. by the word *envy*. Cf. Th. Lex. ζῆλος, 2); οὐ περπερεύεται, *is not boastful or vainglorious* (the probable meaning of περπερεύεται, used only here in N. T., and rarely in classic Greek); οὐ φυσιοῦται, *is not inflated (puffed up, conceited, proud)*; οὐκ ἀσχημονεῖ, *does not behave itself unseemly (is not ἀσχήμων, deformed, indecent, uncomely*. Cf. ch. 12. 23; 7. 36); οὐ ζητεῖ τὰ ἑαυτῆς, *does not seek its own interests* (cf. ch. 10. 33); οὐ παροξύνεται, *is not provoked (is not irritable*. An allusion, perhaps, to the dissensions, ch. 6. In keeping with the idea μακροθυμεῖ); οὐ λογίζεται τὸ κακόν, *does not take account of the evil* (inflicted upon it); οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, *does not rejoice in unrighteousness* (in any unrighteous act); συνχαίρει δὲ τῇ ἀληθείᾳ, *but rejoices with the truth* (τῇ ἀληθείᾳ personified as ἡ ἀγάπη); πάντα στέγει, *bears all things* (πάντα, a hyperbole in popular language readily understood); πάντα πιστεύει, *believes all things* (is not suspicious and distrustful); πάντα ἐλπίζει, *hopes all things*; πάντα ὑπομένει, *endures all things* (bears up under all trials), — nearly the same idea as πάντα στέγει. Yet many understand στέγει in the sense *covers*, a frequent classical meaning. Cf. στέγη, *roof*. May not both ideas (*to cover, to endure*) be expressed at once, in one word? Is it not true of genuine love that it seeks to cover, and patiently bears, the faults of loved ones? The rendering of Godet is not far from right, *elle excuse tout*. May we not in verse 7 regard πάντα as acc. of specification? *in all things is forbearing, in all things exercises faith, in all things has hope, in all things is steadfast*. Can all this be said of any other love than that of the Christian, the love which God has implanted in the heart? Illustrations of all this are not wanting.

Vv. 8-10. Up to this point we find Christian love *characterized*; but now, up to verse 13, in contrast with other gracious gifts, we view its *perpetuity*. — Ἡ ἀγάπη οὐδέποτε πίπτει κτέ., *Love never fails* (lit. *never falls*, i. e. *never perishes, never comes to an end*); but if there are prophecies, they will be done away (will be rendered ἀργός, idle, unemployed. For the gift of prophecy there will be no further use); and if there are tongues, they will cease (the gift of speaking in foreign tongues, i. e. the miraculous gift exhibited on the day of Pentecost will cease); and if there is knowledge, it will be done away. (The profoundest acquisitions of knowledge in this life will be laid aside as quite useless, ἀργός, in the far more complete and full knowledge of the future life.) Note in this sentence εἴτε . . . εἴτε . . . εἴτε, *if there are, if there is*; not εἰάν τε, *if there be*. The force of εἰ w. the indic. expressed or understood, as distinguished from εἰάν w. the subjunc., is important, and should always be observed. — ἐκ μέρους γὰρ γινώσκομεν κτέ., *For (a confirmation of the statements just made) we know in part* (very incomplete is our knowledge now, however profound we and others may think it) *and we prophesy in part* (theilweise, Meyer; *partiellement*, Godet); *but when that which is complete shall have come, that which is in part will be done away*.

V. 11. An illustration of the preceding thought. — ὅτε ἤμην (Att. ἦν) νήπιος, κτέ., *When I was an infant, a little child* (Cf. Th. Lex. νήπιος), *I used to speak (to talk) as a little child, I used to think and feel* (see Th. Lex. φρονέω) *as a little child* (*je sentais comme un enfant*. Godet), *I used to reason as a little child* (*je raisonnais* etc. Godet). Note the force of the imperf. tense. — ὅτε γέγονα ἀνὴρ, κτέ., *now that I am become a man, I have done with the things of a little child* (they are all done away and have become ἀργός. καθήργηκα fr. καταργέω). Compare Jonathan Edwards at the age of one, two, or three years with Jonathan Edwards in his manhood, and we have a faint contrast between our present and our future development.

V. 12. Confirmation and explanation of the preceding verses. — βλέπομεν γὰρ ἄρτι κτέ., *For we see now through a mirror* (according to the ocular illusion by which the object seen in the mirror seems to be behind it. So Meyer, Alf., Kling, Edwards), or *by means of a mirror* (Godet, Poor). The former was probably the conception of the writer. Bear in mind that their mirrors were metallic and generally very obscure; very different from our mirrors of glass. — ἐν αἰνίγματι, *in an obscure saying, in an enigma*. Cf. Num. 12. 8, in the LXX. δι' αἰνιγμάτων; the reference is thought to be to the revealed word, which is dark and obscure in comparison with the future clear and perfect knowledge. So Alf., Meyer, Kling, Hodge, Edwards, Delitzsch, et al.; *in einem dunkeln Wort*, Luther. Others render it adverbially; αἰνιγματικῶς, *enigmatically, conjecturally, obscurely*. So B. U.; *obscurément*, Godet; *darkly*, O. V. and

R. V. While the latter idea is correct so far as it goes, yet the idea of *the word* is probably not to be lost sight of, as in Num. 12. 8. — τότε δὲ κτέ., *but then* (ὅταν δὲ ἔλθῃ τὸ τέλειον, verse 10) *face to face*; πρόσωπον, appos. w. the subj. of βλέψομεν understood. — ἄρτι γινώσκω κτέ., *now I know in part, but then shall I know fully* (definitely ἐπι-) *even as I was also fully known*. Paul here uses the 1st pers. sing., individualizing himself and using an expression full of joyful expectation. Meyer, Kling, et al. refer ἐπεγνώσθην to the time of his conversion, but that limits the idea quite unnecessarily; *even as I was also fully known* (of God, in all my earthly life). Note the καί, *also*. I shall then have definite knowledge, even as God also knew me definitely. It is perhaps better to render ἐπιγνώσομαι, *shall know definitely*, rather than, *shall know fully*; since no finite being can know fully, as God knows. True, this clause is in antithesis to ἐκ μέρους, but definite, distinct knowledge forms a marked contrast to all that is fragmentary and enigmatical, or conjectural.

This passage may perhaps remind the classical scholar of the remarkable description in Plato's Republic, Book VII. But how much loftier and more animating is the conception of Paul than that of Plato!

V. 13. νυνὶ δέ, *But now*, νυνὶ in the illative sense. Since the other χαρίσματα, mentioned above, cease with this life, Paul emphasizes the fact that the three following are abiding. To take νυνὶ in the strictly temporal sense seems illogical. Perhaps the temporal sense does not wholly disappear, yet the illative is far more prominent. So Alf., Meyer, Godet, Kling, et al. — μένει, *abides, remains, does not pass away*. The pres. tense, in its widest, fullest sense, expressing that which is always true without regard to time. — πίστις, ἐλπίς, ἀγάπη (note the asyndeton, making each distinct and emphatic), *faith, hope*, — both in the fullest N. T. sense; the faith and hope which the Christian alone knows and exercises, — ἀγάπη, *love, Christian love*; in the same sense as throughout this chap.; and also in the sense found only in the Bible. — τὰ τρία ταῦτα (note the force of the article), *just these three*; implying that μένει can be predicated of these three alone as Christian graces. μέζων δὲ τούτων ἡ ἀγάπη (emphat. posit.), *and of these Christian love is greatest*, lit. *is greater*; von höherem Werthe (als die beiden anderen), *of higher worth* (than both of the others), Meyer; "because it contains in itself the root of the other two." De Wette. For another instance of this use of the comparat. w. the gen. cf. Matt. 23. 11. Do not the churches of the present day, even those which are most evangelical, need more ἀγάπη? Can genuine Christian faith and hope exist without Christian love?

CHAP. XIV. Practical rules for the exercise of the spiritual gifts.

The gift of prophecy superior in value to that of speaking with

tongues (vv. 1-25). Directions respecting the use of the spiritual gifts, particularly of those just mentioned (vv. 26-33). Women commanded to keep silence in the churches (vv. 34, 35). Enforcement of the foregoing instructions (vv. 36-38). A summing up of the leading points (vv. 39, 40).

V. 1. Διώκετε τὴν ἀγάπην (note the asyndeton. Thus the sentence is introduced with more point and force). *Follow earnestly after Christian love* (so as to secure it). διώκω, *to pursue eagerly, to press on after*, is spoken of one who in a race runs swiftly to reach the goal, or the prize. Cf. Phil. 3. 12, 14. *Follow after* is far less forcible than διώκετε. *Pursue after*, B. U.; *jaget der Liebe nach*, Meyer. — ζηλοῦτε δὲ κτέ., *and zealously strive after spiritual gifts, the gifts of the (Holy) Spirit*. Cf. ch. 12. 1. Not simply the gift of speaking with tongues, though that would be prominent in their minds, but spiritual gifts in general. — μᾶλλον δὲ ἵνα κτέ., *but still more* (i. e. more than for the spiritual gifts in general) *that ye may prophesy*, that ye may in clear and plain language declare divine truths. δέ after ζηλοῦτε is omitted in the Vulg., also by Luther. It is rendered *yet*, R. V.; *and*, B. U. It is logical with either rendering. *Continue to press on after* (pres. imperat.) *Christian love*, so as to attain it in full measure, *and* (while so doing) *zealously strive after spiritual gifts*; or we may render, *continue to press on after Christian love, yet* (in the meantime) *zealously strive after etc.*

Vv. 2, 3. ὁ γὰρ λαλῶν γλῶσση κτέ., *For* (confirming the exhortation just given) *he who speaks in a tongue speaks not to men, but to God*. Godet understands γλῶσση to mean the ecstatic language which flourished at Corinth, “le langage extatique qui fleurissait à Corinthe.” The rendering *unknown*, or *foreign, tongue*, is preferred by many. Cf. ch. 12. 10. — οὐδεὶς γὰρ ἀκούει, *for no one understands*, no one detects with the ear articulate sounds which are intelligible to him. Note this use of ἀκούει. Cf. the apparent contradiction of Acts 9. 7; 22. 9; cf. Mark 4. 33. Used thus in the LXX. also. — πνεύματι δὲ κτέ., *but in the spirit* (or *with the spirit*, B. U.) *he speaks mysteries*, things not revealed and made plain to others, but hidden in his spirit, in an ecstasy. Or it may mean, *by the Spirit*; the Holy Spirit, who directs the spirit of the man. Either is grammatical and also logical in the connection. The former is the usual view. Cf. v. 14. — ὁ δὲ προφητεύων κτέ., *But he who prophesies* (declares in plain language divine truths) *speaks to men edification* (that which builds them up spiritually), *and encouragement, and consolation* (that which affords them comfort). — παράκλησιν, very comprehensive in meaning: *exhortation, encouragement, consolation*. Cf. παράκλητος and παρακαλέω, very important words in the N. T. — παραμυθίαν, only here in the N. T.

Vv. 4, 5. ὁ λαλῶν γλῶσση κτέ., *He who speaks in a tongue edifies himself.* This certainly seems to imply that he himself understands what he speaks, although others understand nothing. So Hodge views the statement; yet many others (Alf., Meyer, Kling, Godet, et al.) think that the human spirit, without the aid of the mind, is edified in this ecstatic condition. — ὁ δὲ προφητεύων κτέ., *but he who prophesies edifies an assembly, a church;* since all understand what he says. — θέλω δὲ πάντας κτέ., *Now (δέ continuative) I am willing (or I desire) that you all speak with tongues.* This he says to correct any false impression of his meaning. It is very difficult to give always an exact rendering of θέλω. See Th. Lex. — μᾶλλον δὲ ἵνα κτέ., *but rather that (I have a stronger desire that) you prophesy.* Note the difference betw. the acc. w. infin., the direct object after θέλω, and ἵνα w. subjunc., expressing more prominently the idea of purpose or design. — μείζων δὲ ὁ προφητεύων κτέ., *and greater (of greater worth; cf. ch. 13. 13) is he who prophesies than he who speaks with tongues, except he interpret, in order that the church may receive edification.* Note the emphat. ἐκτὸς εἰ μή. Cf. ch. 15. 2; 1 Tim. 5. 19. Th. Lex., εἰ, III. 8. d. Note also here εἰ w. subjunc.

V. 6. νῦν δέ, ἀδελφοί, κτέ., *But now, brethren,* (the case presented before them in a plain, practical question) *if I come to you speaking with tongues, in what respect shall I benefit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or teaching?* The active meaning of the ending -σις is prominent in ἀποκαλύψει and γνώσει, — *in the act of revealing or in the act of making known.* “The four terms at the end of the verse form two parallel pairs. On the one side, *revelation* and *knowledge* — these are the divine internal gifts — on the other side, *prophecy* and *teaching*: these are the exterior manifestations of the two-fold divine communication.” Godet.

Vv. 7, 8. ὅμως (paroxytone) is adversative, *yet, nevertheless*, Vulg. *tamen*; placed first in the sentence, although logically it belongs before εἰάν διαστολήν. Cf. Gal 3. 15. So Alf., Meyer, Kling, et al. Other renderings and explanations are less probable. — The particip. διδόντα, concessive. We may render the sentence, *The things without life, whether pipe or harp, though they may give a sound, yet (ὅμως) if they do not give a distinction in the tones, how will that which is piped or harped be known?* Who can detect any melody or any tune? — καὶ (introducing another thought in the same line) γὰρ (introducing a confirmation of the thought in πῶς γνωθήσεται κτέ.) εἰάν . . . δῶ, κτέ., *For if a trumpet give an uncertain (ἄδηλον, not plain) sound (φωνήν, often in this sense; see Th. Lex.), who will prepare himself for battle?* The signal for an attack was given by the trumpet. Note this meaning of πόλεμος, frequent in Hom., rare in Att. A more suitable rendering here than *for war*; zur Schlacht,

Meyer; *à la bataille*, Godet. A negative answer is readily suggested to both questions.

V. 9. Application of the preceding. — οὕτως καὶ ὑμεῖς κτέ., *So ye also (vous aussi, Godet), unless ye give by the tongue distinct utterance (or discourse), how will that which is spoken be known (be understood)?* To this, the neg. answer is suggested; hence ἔσεσθε γὰρ κτέ. (ye will not be understood), *for ye will be (continually) speaking* (note the force of ἔσεσθε w. the particip.) *into the air*; implying that which is utterly useless and unintelligible. Cf. ch. 9. 26, οὐκ ἄερα δέρων.

Vv. 10, 11. A further confirmation, by a new example, of the preceding thought. — τοσαῦτα εἰ τύχοι γένη κτέ., *So many, perchance (different) kinds of voices are in the world, and no one (i. e. no kind) is without signification*; εἰ τύχοι (note here εἰ w. the optat., rare in N. T.), *lit. if it should happen*; adv. in force, *perchance*; *vielleicht*, Meyer; *so many, I know not how many, j'ignore combien*, Godet; φωνῶν, *of voices, i. e. of languages*; καὶ οὐδὲν ἄφωνον, *and no one (of these languages) is ἄφωνον, without voice, without intelligible sound*; *unverständlich*, Meyer; *inarticulé*, Godet. — ἐὰν οὖν μὴ εἰδῶ κτέ., *If then I do not know the force (the meaning) of the voice (i. e. of the language), I shall be to the one who speaks a foreigner, and the one who speaks will be a foreigner to me (or in my case).* I in my relation to the one who speaks and he in his relation to me will be alike foreign; βάρβαρος, *a foreigner*, not necessarily a barbarian, in the ordinary sense of the word. Cf. Acts 28. 2, 4; Th. Lex. βάρβαρος, 3.

V. 12. οὕτως καὶ ὑμεῖς, κτέ., *So (a conclusion) do ye also (as well as other churches) since ye are zealous to acquire spiritual gifts (lit. spirits), with a view to the building up of the church seek that ye may abound (in them).* Thus the apostle, instead of openly rebuking their excessive desire for the gift of speaking with tongues, seeks to give a proper direction to their zeal; ζηλωταί, a subst. in form, *persons zealous*; πνευμάτων, plur., *the one Spirit viewed in his various manifestations*; πρὸς τὴν οἰκοδομὴν τῆς ἐκκ., *emphat. in position*; connect in thought w. the entire clause ζητεῖτε ἵνα περισσεύητε.

Vv. 13, 14. *Wherefore let him who speaks in a tongue pray that he may interpret*; pray that the gift of interpretation may be imparted to him as well as the gift of speaking in a tongue. So this has usually been understood; but the majority of recent expositors (Alf., Edwards, Meyer, Kling, Godet, et al.) understand ἵνα to mean here, *in order that*; thus, — *let him who speaks in a tongue pray (keeping this end in view) that he may interpret.* The first exposition certainly seems intelligible and logical; and it is something in its favor that it was so understood by the Greek expositors, by Erasm, Calvin, Beza, and by many of the best modern scholars. — ἐὰν γὰρ κτέ., *For if I pray in a tongue, my spirit prays, but my understanding (my mind) is unfruitful.* This verse seems to confirm

the first interpretation of verse 13. May not the thought in verse 14 be illustrated even now in the case of a truly devout Roman Catholic who listens to a Latin prayer that he does not understand?

Vv. 15, 16. τί οὖν ἐστίν; *What then is (the conclusion)?* — προσεύξομαι . . . ψαλῶ (ψάλλω) κτέ., *I will pray with the spirit, and I will pray with the understanding also; I will sing praise with the spirit, and I will sing praise with the understanding also.* Thus he would be able to interpret his prayer and his song of praise; otherwise, if he could not do this, he would keep silent. Cf. verse 28. — ἐπεὶ ἐὰν εὐλογῇς κτέ., *Since (if this is not so) if thou bless with the spirit (only with the spirit, and not with the understanding also), he who fills the place of the unlearned, — how will he say the amen on thy giving of thanks?* (This he cannot do) *since what thou sayest he does not know; εὐχαριστία, verb εὐχαριστέω, nearly the same in meaning w. εὐλογέω. Cf. ch. 11. 24, note: ἰδιώτης, one in a private station; an unlearned, uneducated man; one of the common people. Cf. Acts 4. 13.*

Vv. 17-19. σὺ μὲν γὰρ κτέ., *For thou indeed (μέν, concessive; cor-rel. ἀλλά; see Th. Lex.) givest thanks well (I grant this), but the other (the ἰδιώτης) is not edified (built up, instructed and established in the faith).* — εὐχαριστῶ τῷ θεῷ, κτέ., *I thank God, I speak in a tongue more than you all (I am in this particular more highly endowed).* — ἀλλὰ κτέ., *but (I wish to make a proper use of this gift) in the church (or in a church) I desire to speak (I would speak) five words with my understanding, in order that I may instruct others also, rather than ten thousand words in a tongue.* In verse 18, the reading γλώσσαις, *with tongues*, seems preferable; ἤ, *rather than*, after βούλομαι and θέλω, occurs in classic Greek. Win. § 35. 2. c.

Vv. 20, 21. Ἀδελφοί, μὴ παιδία κτέ., *Brethren, (note the affectionate address), become not little children in mind, but in wickedness be infants, and in mind become full-grown.* The use which they were making of this gift of speaking with tongues was rather like little children than like full grown and intelligent men. — ἐν τῷ νόμῳ γέγραπται, *In the law it is written.* The words are a free citation from Isaiah 28. 11. Note this use of ἐν τῷ νόμῳ, *in the law*, including the idea of the entire Old Testament. So in Rom. 3. 19; John 10. 34. — ὅτι forms a part of the citation, not translated into English. — ἐν ἑτερογλώσσοις κτέ., *In (in the person of) men of other tongues and in the lips of others (strangers) I will speak to this people (the people of Israel) and not even thus will they listen to me, saith the Lord; even this sign will be to them ineffectual.* "Here, as in many other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues." Alf.

V. 22. ὥστε αἱ γλῶσσαι κτέ., *Wherefore* (in keeping with the thought in this prophecy) *the tongues are for a sign* (a divine manifestation) *not to those who have faith* (not to an assembly of believers), *but to those who are without faith*. This fact was clearly shown on the day of Pentecost. This being true, the church in Corinth in their assemblies for divine worship were making a wrong use of this spiritual gift. — ἡ δὲ προφητεία κτέ., *while prophecy* (in contradistinction from the tongues) *is not for those who are without faith, but for those who have faith*. Hence the greater value, in the assemblies of the church, of prophecy; i. e. “inspired and intelligent exposition of the word and doctrine.” Alf.

Vv. 23–25. The apostle proceeds to illustrate the truth of verse 22 by two diverse suppositions, showing the natural effect on the unlearned and the common people of a wrong use of spiritual gifts. — ἐὰν οὖν συνέλθῃ κτέ., *If therefore* (in accordance with the truth just stated) *the whole church shall have come together to the same place, and all speak with tongues, and there shall enter in men unlearned or without faith, will they not say that you are beside yourselves (are insane)?* Note the emphatic ἡ ἐκκλησία ὅλη, implying a large assembly. Meyer insists that ἰδιῶται must mean *believers* who are not educated, members perhaps of some other church; and thus ἰδιῶται and ἄπιστοι would constitute two quite distinct classes of persons. This view, with this distinction, is not generally taken. — ἐὰν δὲ πάντες κτέ., *But if all prophesy*. We are not to understand by “all prophesy,” or “all speak with tongues,” that all do this at the same time; but “all” one after another, or “all” who actually speak. — εἰσελθὼν δέ τις κτέ., *and some one who is without faith or unlearned shall have come in, he is convinced (convicted, reproved) by all (who speak), he is judged (examined and led to self-examination) by all*. All who prophesy make upon him the same impression. The words ἐλέγχεται and ἀνακρίνεται involve more than can be fully expressed by single English words. — τὰ κρυπτὰ τῆς καρδίας αὐτοῦ κτέ., *the secrets of his heart become manifest, and so (in this state of mind) having fallen on his face he will worship God, declaring (saying openly and publicly); in reality, God is among you (or in you, in animis vestris); ὅτι before the oratio recta not translated; ὧντως, a very emphatic word, actually, in reality*.

Vv. 26–40. Additional instructions respecting the proper conduct in their public assemblies.

V. 26. Τί οὖν ἐστίν, ἀδελφοί; *What then is (the conclusion), brethren?* Cf. verse 15. This question aids the mind logically and directs special attention to what follows. — ὅταν συνέρχησθε, κτέ., *When ye come together, each one (of you has one of the following gifts) has a psalm, has a teaching, has a revelation (cf. verse 29), has a tongue (has the spiritual gift to speak in a tongue), has an interpretation (has the spiritual gift to interpret what is spoken in a tongue. Cf. verse 5.)* The use of ἕκαστος here

and in ch. i. 12 is very peculiar and scarcely admits of a literal rendering. The writer does not mean that each man has *all* that follows; but each has *one* of the following gifts. — πάντα . . . γινέσθω. *Let all things be done for (with a view to) edification* (the instruction and building up of the church as a whole and of the individual members). Let this be the constant, continued aim (γινέσθω, pres. imperat., denoting continuance).

Vv. 27, 28. εἴτε stands here without a corresponding εἴτε, by a change of const. (anacoluthon). Hofmann views it as if written εἴτε, and if. The difference is not important. — εἴτε . . . λαλεῖ, κτέ., *If any one speaks in a tongue (let it be) by two or at the most three.* We may understand ἔστω, *let it be*; or λαλείτωσαν, suggested by λαλεῖ, *let them speak.* So Meyer et al. Winer, § 64. 1. b. Cf. 1 Pet. 4. 11; κατὰ w. acc. distributive, Th. Lex. II. 3. γ. In each meeting of the church, not more than two, or at the most three, shall speak in a foreign tongue. — καὶ ἀνὰ μέρος, *and in turn, one after another*; let not two speak at the same time. — καὶ εἰς διερμηνεύτω, *and let one interpret.* Note the force of δι- in compos., *fully, thoroughly*; also of εἰς, *one person*, not more than one. — ἐὰν δὲ μὴ ἢ κτέ., *But if there be not an interpreter* (if there be no one present who can interpret) *let him* (the one who speaks in a foreign tongue) *continue silent in an assembly (or in the church).* Note the force of the pres. imperat. σιγάτω. — ἐαυτῷ δὲ λαλείτω κτέ., *and let him speak to himself and to God*; indicating a silent devotion, in opposition to the idea of speaking aloud in the assembly.

Vv. 29, 30. προφῆται δὲ δύο ἢ τρεῖς κτέ., *And let the prophets, two or three* (i. e. as in verse 27, though not so distinctly and sharply defined as there, *two or three* in one meeting of the church) *speak, and let the rest (of the members) discriminate, carefully meditate on what is said, so as to discern its true and full meaning.* — ἐὰν δὲ ἄλλω ἀποκαλυφθῇ (ἀποκαλύπτω) κτέ., *But if a revelation be made (if something shall have been revealed) to another who is sitting, let the first* (the one who is speaking) *be silent.*

Vv. 31-33. δύνασθε γὰρ καθ' ἓνα κτέ., *For ye are all able one by one* (one after another) *to prophesy, in order that all may learn, and all be exhorted, encouraged, comforted* (παρακαλῶνται expresses the three ideas). Note the emphat. repetition of πάντες, *all the members of the church.* The emphat. word of the entire sentence is δύνασθε, *ye are able, ye may, ye can*, i. e. if proper order is maintained. This is implied in the following statements. — καὶ πνεύματα . . . ὑποτάσσεται, *and (the) spirits of (the) prophets are subject to (the) prophets* (the generic article omitted in the Greek). This may mean *the spirits of the prophets* (who are inspired by the Holy Spirit) *are made subject to themselves, are under self-control* (προφῆταις a strong expression for αὐτοῖς); or the dative may mean, *to other prophets.* Expositors are about equally divided on this point. The

former seems most natural (so Alf., Meyer, Godet, Hofmann, et al.); their spirits are under self-control, and hence the exhortation in verse 30, *ὁ πρῶτος σιγάτω*. This would have no meaning, if their spirits were not under their own control. — *οὐ γάρ ἐστιν κτέ.*, *For God is not (a God) of disorder, but of quietness, or peace.* — *Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων*. This clause is joined with what follows by Tisch., Meyer, Godet, De Wette, Kling, American R. V., et al.; with what precedes by the early Greek Fathers, the Vulg., Luther, Bengel, all the older English versions (Wiclif, Tyndale, Cranmer, Geneva, Rheims, Authorized 1611), B. U., English R. V., W-H., Alf., Ell., et al. Thus it appears that the great majority of scholars have connected the clause with what precedes. *For God is not a God of disorder, but of quietness, as in all the churches of the saints.* Paul thus says to the Corinthians, whose assemblies had been so noisy and disorderly, — Go to any other Christian assembly and you will find order, quietness, peace.

V. 34. This topic comes in logical connection with the subject in hand. One element of disorder in their assemblies was the conduct of the women. — *αἱ γυναῖκες . . . σιγάτωσαν*. *Let the women in the public assemblies (or in the churches) be silent.* With this passage cf. ch. 11. 5, note. The view of Godet as to Paul's meaning is as follows: "In respect to women, if, under the influence of an inspiration or of a sudden revelation, they wish to speak in the assembly, to offer a prayer or a prophecy, I am not opposed to it, only that this may not take place without having the figure covered with a veil. But, in general, let the women keep silence. For it is unbecoming (inconvenient) on their part to speak in an assembly." — *οὐ γὰρ ἐπιτρέπεται κτέ.*, *for it is not permitted to them to speak, but let them be in subjection, even as the law also says; a general reference to the teachings of the O. T. in respect to the position of woman.* See especially Gen. 3. 16: *πρὸς τὸν ἄνδρα σου ἡ ἀποστροφὴ σου, καὶ αὐτός σου κυριεύσει*. Bear in mind the meaning of *λαλεῖν*, as distinguished from *προφητεῦν*, ch. 11. 5. Though in the N. Test. it can hardly mean *to talk idly, to prattle*, as in classic Greek, since it is predicated of our Lord in several passages, yet it directs the attention more to the utterance of thought, *to conversation*; and conversation, in an assembly of the church, would be an element of great disorder, if it were allowed to any extent.

Vv. 35, 36. *εἰ δέ τι μαθεῖν θέλουσιν κτέ.*, *And if they wish to learn anything (if they feel inclined to propose any questions for information respecting any doctrine), let them at home question their own husbands.* *ἐν οἴκῳ* (emphat. posit.), in distinction from *ἐν ἐκκλησίᾳ*. — *αἰσχρὸν γάρ ἐστιν κτέ.*, *for it is disgraceful for a woman to speak in an assembly (in a meeting of the church).* Such was the fact then and there; and on this ground distinctly the apostle places his injunction. In other times and

places the emphatic words of this same apostle in Galatians 3. 28, may prove true: *there can be no male and female; for ye are all one in Christ Jesus.* — ἡ ἀφ' ὑμῶν κτέ., *Or (if you do not accept the truth of what I have said, are we to infer that) from you the word of God went forth, or did it come into the midst of you alone?* — questions that must silence all objections. For this use of ἡ see Th. Lex. Cf. ch. 9. 6; 10. 22; Rom. 3. 29; et saepe.

This question respecting the position of woman belongs in the same category with two others, prominent in the epistles of Paul, — the relation of servants (δοῦλοι, *slaves*) to their masters, and that of subjects to the government. Cf. Rom. 13; Eph. 6. 5; Col. 3. 22. Compare also what is said in this epistle respecting marriage, in ch. 7, — directions founded on the state of things then existing in Corinth, and not intended, as Protestants believe, for general and permanent application. The decision of all these questions is affected by the circumstances of time and place; but the great fundamental teachings of the gospel remain unchanged and unchangeable. Time and place can never alter them.

Vv. 37, 38. Ἐἴ τις δοκεῖ κτέ., *If any man seems to be a prophet, or endowed with any spiritual gift, let him know definitely (ἐπι-γινώσκω) the things which I write to you, that they are of the Lord.* Such a person would be especially qualified to judge of their truth and divine origin. “Paul imprints here the seal of his apostolical authority, and upon this seal must Christ stand.” Meyer. — εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται (this may be viewed as pass.), *But if any one is ignorant (fails to recognize the truth of what I have written), “he is ignored, scil. of God.”* Alf. But ἀγνοεῖται may be mid. voice, *he is ignorant for himself*, must take the consequences of failing to recognize the foregoing truths. This interpretation seems preferable. With the reading ἀγνοεῖτω we translate, *let him be ignorant*; all further effort in his case is useless. “Sibi suaeque ignorantiae relinquendos esse censeo.” Estius.

Vv. 39, 40. ὥστε κτέ., *Wherefore (summa, Bengel, to sum up what I have said on this whole subject), my brethren, desire earnestly the gift of prophecy, and forbid not to speak with tongues.* Note the difference: ζηλοῦτε, *desire earnestly*; μὴ κωλύετε, *forbid not, do not hinder.* The former (the gift of prophecy) is far more to be desired. — πάντα δὲ εὐσχημόνως κτέ., *But let all things be done decently (in a becoming manner) and in order (according to due or right order).*

CHAP. XV. *The resurrection of the dead* (involving the conception of the resurrection of the body).

Vv. 1–11. The fact of the resurrection of Christ, on which rests the hope and expectation of our own resurrection. Vv. 12–19.

The denial of the resurrection of the dead involves that of the resurrection of Christ, and thus contradicts the apostolic testimony and the truths of Christianity. Vv. 20-28. The fact of the resurrection of Christ again asserted as the foundation of all Christian hope. Vv. 29-34. Practical conclusions which follow from a denial of the doctrine. Direct exhortations at this point. Vv. 35-50. Respecting the possibility and the manner of the resurrection of the body. Illustrations from the natural world. Vv. 50-53. The change from the animal to the spiritual body necessary in order to inherit God's kingdom. A word respecting those who shall be alive on the earth at the final coming of Christ. Vv. 54-58. A triumphant conclusion.

Vv. 1, 2. Γνωρίζω δὲ ὑμῖν κτέ., *Now* (δέ leads to another subject, — the last and in some respects the most important discussed in this epistle) *I make known to you, brethren, the gospel which I preached to you, which ye also received, in which ye also stand, through which ye are also saved (being saved), if ye hold firmly the word which I preached to you, unless indeed ye believed in vain.* — Γνωρίζω, *I make known, I continue to make known to you* (pres. tense). He had already preached to them the gospel; but some of them, it appears, had questioned or rejected a most important doctrine of this gospel, and hence he needed again to repeat what he had said. — τὸ εὐαγγέλιον, *the gospel*, in the fullest sense, in all the leading doctrines. — εὐηγγελισάμην (εὐαγγελίζω) . . . παρελάβετε (παραλαμβάνω), aor. denoting an accomplished fact. ἐστήκατε, pf. in form, pres. in meaning, denoting that which is continued. σώζεσθε: mark the force of the pres. tense here also. Cf. ch. i. 18, note. — τίνι λόγῳ . . . ὑμῖν (placed before εἰ for emphasis) εἰ κατέχετε (the condition of σώζεσθε). The const. of τίνι λόγῳ is somewhat doubtful. We may take τίνι, the direct interrog. as used st. ᾧ τινι, the indirect interrog., and λόγῳ as attracted from the acc.; thus, lit. *if ye hold firmly the word with which I preached (it, the gospel) to you.* So substantially Alf., Ell., Kling; *durch welches Wort (through what word)*, Meyer; *le sens dans lequel je vous l'ai prêché (the sense in which I have preached it to you)*, Godet. — ἐκτὸς εἰ μὴ κτέ., *unless indeed ye believed in vain*, — a supposition not to be for a moment entertained; *argumentatur ab absurdo*, Beza.

V. 3. παρέδωκα γὰρ κτέ., *For I delivered to you first of all that which I also received, (the fact) that Christ died for our sins according to the scriptures.* γὰρ introduces the statement of the leading points in the gospel which he had preached to them. — ἐν πρώτοις, *in primis*, among the first and most important doctrines. — ὃ καὶ παρέλαβον, *that which I also received.* Hence it was not of his own invention, — was not a new

doctrine in the Christian church. — ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, *for our sins*, i. e. to atone for them. For a fuller statement of the doctrine cf. Rom. 3. 23-26; Gal. 3. 13 ff. The const. ὑπὲρ (st. περὶ) ἁμαρτιῶν is rare; found in Heb. 5. 1; 10. 12; cf. 9. 7. — κατὰ τὰς γραφάς, *according to the scriptures*, i. e. the Old Testament. See especially Isaiah, ch. 53. For a similar reference to the Old Test. scriptures cf. Luke 22. 37; 24. 25 ff., John 20. 9; Acts 8. 32 ff.; 17. 3; 26. 22 ff.; 1 Pet. 1. 10 ff.

Vv. 4, 5. καὶ ὅτι ἐτάφη (θάπτω), καὶ ὅτι ἐγήγερται (ἐγείρω) κτέ., *and that he was buried, and that he has been raised on the third day according to the scriptures, and that he appeared to Cephas, after that to the twelve*; cf. Luke 24. 34, 36; John 20. 19 ff.: *has been raised*, perf., denoting that which has been accomplished and still remains: *according to the scriptures*, i. e. the Old Test.; cf. Isaiah 53; Ps. 16: *on the third day*; cf. the history of Jonah; also Hosea 6. 2. The term “twelve” is used in the official sense. Cf. the Latin *Decemviri*, *Centumviri*, which were used though the exact number might not be complete. After the death of the traitor the entire number was only eleven; and we learn, from John 20. 19, 24, that Thomas also was absent at this first appearance, leaving the actual number but ten.

V. 6. ἔπειτα ὡφθῇ κτέ., *Then he appeared to above five hundred brethren at once, of whom the greater number remain until now, but some have fallen asleep*. Note here the change of structure, not dependent, as the preceding clauses, on παρέδωκα . . . ὅτι. — ἐπάνω, adv. w. πεντακοσίοις. ἐφάπαξ not here in the sense *once for all*, but *at once, at one time*. The occasion here referred to is generally thought to have been that mentioned in Matt. 28. 16, although Matthew speaks only of the “eleven.” These were most prominent, but it is quite credible that a large multitude of disciples besides these may have been present. — μένουσιν ἕως ἄρτι, *remain until now*, i. e. here on earth (cf. Phil. 1. 25; John 21. 22); hence the large number of witnesses still living. This epistle was probably written upwards of twenty years after the event here referred to. — τινὲς δέ, *but some*, indicating a comparatively small number. — ἐκοιμήθησαν (κοιμάω): cf. 7. 39, note. See Th. Lex.

V. 7. ἔπειτα ὡφθῇ κτέ., *Then he appeared to James*. This is not mentioned in either of the Gospels. Whether James the brother of our Lord, or James the son of Alphaeus, is here referred to is a matter of doubt. The former is the more probable and the usual opinion. — ἔπειτα . . . πᾶσιν, *then to all the apostles*. Whether the word *apostles* is here used in the strict sense, or in a wider sense so as to include others besides the “twelve,” is doubtful. Ell., Godet, et al., the former; Alf., Meyer, et al., the latter. The point is not important in the argument.

V. 8. ἔσχατον δὲ πάντων κτέ., *And last of all.* ἔσχατον, adv. w. gen. So used in Att. πάντων may be viewed as neut., *last of all things, finally*; or as masc., *last of all those mentioned above.* So viewed usually. Meyer refers it to the preceding expression, *last of all the apostles.* The point is not important. — ὥσπερ (only here in N. T., freq. in Att.) . . . κάμοι, *as to an abortion* (see Th. Lex. ἔκτρωμα; Paul here speaks of himself as inferior to the rest of the apostles, just as an abortion falls short of a mature birth; and the reason for such self-disparagement he gives in verse 9) *he appeared to me also*; i. e. on my way to Damascus, after his ascension. Cf. 9. 1. Perhaps, as Godet and others think, the word ἔκτρωμα may have been suggested by the time and manner of this appearance.

V. 9. ἐγὼ γάρ (introduces the confirmation of the preceding statement) εἰμι κτέ., *For I am the least of the apostles*: “the ἐγὼ having its full emphasis, — *I, this ἔκτρωμα,*” Ell. — ὃς οὐκ εἰμι κτέ., *who am not fit to be called an apostle.* ἱκανός, *sufficient, competent, able, meet, fit.* The apostle had here a very different train of thought in mind from that which prompted the words in ch. 9. 1 ff. In that connection he was vindicating his apostolic authority, which had been impugned by his adversaries. His success, therefore, as a preacher of the gospel was largely involved in the settlement of that question. — διότι ἐδίωξα κτέ., *because I persecuted the church of God.* The recollection of this fact was almost crushing to him. With this verse we may well compare the additional statement in 1 Tim. 1. 12–14.

V. 10. χάριτι δὲ θεοῦ κτέ., *But by the grace of God I am what I am,* i. e. an apostle to the Gentiles. χάριτι, emphatic position. Cf. Gal. 1. 15. Note the contrast between the two thoughts, — his own unworthiness and God’s grace. — καὶ ἡ χάρις αὐτοῦ κτέ., *and his grace, which entered into me, did not become vain.* κενή, *empty, fruitless.* ἡ εἰς ἐμέ, this grace was not simply bestowed upon him, to cover him as a garment, but went into his heart, his inner being. Cf. 1 Pet. 1. 10. — ἀλλὰ . . . ἐκοπίασα (κοπιᾶω), *but more abundantly than they all I toiled.* “Than they all” may mean than they all individually, or all collectively. The latter is the natural meaning of the words, and so it is usually understood. Is this boastful? The next clause saves it from any such appearance. Note κοπιᾶω, *to toil, to do hard work,* often predicated of the labors of the apostle. — οὐκ ἐγὼ δὲ κτέ., *yet not I,* — it was not *I* that toiled, that did the hard work, — *but the grace of God with me.* It was that which accomplished the work; and without that I should have been feeble indeed, — nay, powerless.

V. 11. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι κτέ., *Whether therefore (it be) I or they (the other apostles), so we preach, and so ye believed.* — οὕτως, *so*; i. e. as above, verse 4 ff., that Christ was raised from the dead. — κηρύσσομεν,

we, i. e. all the apostles, *preach*; pres. denoting that which is customary. — καὶ οὕτως ἐπιστεύσατε, *and so ye* (the members of the Corinthian church who were now questioning the doctrine) *believed*; aor. denoting an accomplished fact.

Vv. 12-19. See analysis of the chapter.

V. 12. Εἰ δὲ Χριστὸς κτέ., *Now* (δέ metabatic) *if Christ is preached that he has been raised from the dead* (if this is the habitual preaching of the apostles), *how do some say among you that there is not* (οὐκ ἔστιν, *does not exist*) *a resurrection of the dead?* ἐν ὑμῖν from its position is naturally connected with λέγουσιν. So Chrys., Vulg. (dicunt in vobis). This verse brings out the inconsistency of those in the Corinthian church who had professedly received the doctrine of Christ as crucified and raised from the dead, who now questioned or altogether rejected the Christian teaching of the resurrection of the body. No doubt they, as did the Greeks and Romans generally, accepted the doctrine of a future life; but that which was new to them, — the doctrine of the resurrection of the dead, — this they questioned or denied.

Vv. 13, 14. εἰ δὲ ἀνάστασις κτέ., *But if a resurrection of the dead is not possible* (οὐκ ἔστιν), *neither* (οὐδέ, *not even*) *has Christ been raised*, — the first conclusion from the denial of the Christian teaching. *Sublato genere tollitur et species* (Grot.); *The genus being taken away, the species also is removed*. In his human nature Christ possessed a human body. This became νεκρός, and was raised again to life, according to the preaching of the apostles. It was this thought which startled the hearers of St. Paul on Mars' Hill. The denial of this doctrine removed the very foundation of Christianity. — εἰ δὲ Χριστὸς οὐκ ἐγήγερται κτέ., *And if Christ has not been raised, then* (ἔρα, *as a logical conclusion*) *our preaching is vain* (*idle, empty*), *and your faith is vain*. καὶ . . . καὶ . . . , *both our preaching and your faith*, — "your faith," i. e. your faith in Jesus as the Messiah, as the crucified and *risen* Redeemer. The second conclusion; and how startling!

V. 15. This also follows logically from what precedes. — εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες κτέ., *And we are found false witnesses also of God*. τοῦ θεοῦ seems best viewed as objective gen., — *false witnesses in regard to, concerning, God*. — ὅτι ἔμαρτυρήσαμεν κτέ., *because we testified against God that he raised up the Christ, whom he did not raise up, if as a matter of fact the dead are not raised*. — κατὰ τοῦ θεοῦ, *against God*; *adversus Deum*, Vulg. "Every testimony that God has done anything, *knowingly false*, is testimony against God, because it is a misuse of his name and a violation (Verletzung) of his holiness." Meyer. This is the usual meaning of κατὰ w. the gen. denoting a person; see Th. Lex. Yet many take κατὰ here in the sense *with regard to, concerning*. Note that νεκροί stands

without the article, indicating, not the class as a whole (οἱ νεκροί), but the dead as individuals. The English idiom seems to require the article.

Vv. 16-18. εἰ γὰρ νεκροὶ κτέ., *For if the dead are not raised, neither has Christ been raised*, — a confirmation of ὃν οὐκ ἤγειρεν κτέ., nearly in the words of verse 13. In verses 17, 18 further and terrible conclusions which must follow from the denial of the doctrine of the resurrection. — εἰ δὲ Χριστὸς οὐκ ἐγήγερται κτέ., *and if Christ has not been raised, your faith is vain, ye are yet in your sins; then those also who have fallen asleep in Christ perished*. Note the emphatic position of *ματάλα* and of *ἔτι*. Note the pointed contrast: *fallen asleep in Christ*, indicating the most peaceful and joyous state of mind; *perished!* waking to a consciousness of utter ruin, still loaded with sins. What a prospect was thus held out to the Corinthians! Well might they join with the apostle in the sad, hopeless exclamation of verse 19.

V. 19. εἰ ἐν τῇ ζωῇ ταύτῃ κτέ.: a reflection following naturally from what precedes, — *If we have only in this life hoped in Christ*. The *μόνον* from its position belongs to the entire preceding clause, and is also emphatic, — if in this life *only* we have hoped *only* in Christ. *ἡλπικότες ἐσμέν*, lit. *we are having hoped*, directs the mind more distinctly to the continuance of the hope than the perf. *ἡλπίκαμεν*, *if we continue having hoped only*, if that is all. — *ἐλεεινότεροι πάντων κτέ.*, *we are more to be pitied than all men; miserabiliores sumus omnibus hominibus*, Vulg. In this life persecution, sufferings (παθήματα, Rom. 8. 18); in the future life, ἀπώλεια, — no realization of the hopes so fondly cherished here. This sentence reaches the uttermost point in the logical conclusions from the denial of the doctrine of the resurrection. The apostle can proceed no further on this line of thought, and suddenly turns, in verse 20, to the animating reality.

Vv. 20-28. "Christ's resurrection that from which all the issues of the boundless future directly flow." Ell.

V. 20. Νυνὶ δὲ Χριστὸς ἐγήγερται κτέ., *But now (as the fact stands) Christ has been raised from the dead*. *νυνὶ* is to be understood as logical rather than temporal. Cf. ch. 13. 13; cf. also *νῦν*, ch. 5. 11; ch. 12. 18, 20. — ἀπαρχὴ τῶν κεκοιμημένων, *the first-fruits of those who have fallen asleep*. Cf. Col. ch. 1. 18, *πρωτότοκος ἐκ τῶν νεκρῶν*; Rev. ch. 1. 5, *πρωτότοκος τῶν νεκρῶν*. He does not say *τῶν κεκοιμημένων ἐν Χριστῷ*, but leaves the expression general, — *of those who have fallen asleep*, of those who have passed away from this life, whether in Christ or not.

Vv. 21, 22. *For (γὰρ confirmatory) since through man, through a human being (came) death, through man also the resurrection of the dead; lit. a resurrection of persons dead*. This general statement is made definite

in verse 22. — ὥσπερ γὰρ ἐν τῷ Ἀδὰμ κτέ., *For as (ὥσπερ, just as) in Adam all die, so also in Christ will all be made alive.* Cf. Rom. 5. 12, πάντες ἡμαρτον, *all sinned*; all entered into a sinful state and inherited a sinful nature. 5. 15, οἱ πολλοὶ ἀπέθανον, *the many died*, i. e. the many became subject to death: *in Christ, or in the Christ, will all be made alive*, i. e. all will be raised from the dead. This is the topic which the apostle is discussing, and we should beware of pressing ζωοποιηθήσονται beyond its simple and primary meaning, so as to contradict the statements of the N. Test. elsewhere respecting the condition of the finally impenitent. Cf. verse 36, where the same word (ζωοποιεῖται) is spoken of the seed of a plant as coming to life and taking on a new visible form; and this is used in illustration of the subject here discussed. The next verse guards us against any misinterpretation of the statement in verse 22.

Vv. 23, 24. ἕκαστος δὲ κτέ., *But each in his own order.* τάγμα, *order, arrangement, rank*; a band, troop, class; fr. τάσσω, *to set in a row, to arrange.* The next sentence, together with the first clause in verse 24, defines the predetermined arrangement. — ἀπαρχὴ Χριστός, κτέ., *as the first-fruits, Christ; after that those who belong to Christ at his coming.* ἀπαρχή, the usual translation in the LXX. of ἡΨΑΥ, *the topmost, the highest*; met. *the chief, the best, a choice specimen from among the first fruits.* Hence the statement here does not conflict with Matt. 27. 52, 53. — εἶτα τὸ τέλος, *then (next; after that, Lex. Th.) the end.* What is included in this brief expression has been much discussed. Does not Paul himself define his meaning in what follows directly? It should not be forgotten that this statement occurs in a letter addressed to a Christian church, and that Paul here tells them what they individually may look forward to. It was not in keeping with the purpose of the letter to give a complete account of the resurrection, both of the righteous and of the wicked. That is found elsewhere, particularly in Matt. ch. 25, and in Rev. ch. 20. 11 ff. See also John 5. 28, 29; Acts 24. 15. — ὅταν παραδοῖ κτέ., *when he shall deliver up the kingdom to his God and Father* (cf. Eph. 1. 3, the God and Father of our Lord Jesus Christ); *the kingdom*, i. e. the Messianic kingdom. As there was a beginning to this world's history and to the Messianic reign, so also there will be an end. Then the work of the Messiah will be completed, and he will resume in the government of the universe the same relation to the Father which he held before the world was created and he ascended the mediatorial throne. — ὅταν καταργήσῃ πᾶσαν ἀρχὴν κτέ., *when he shall have rendered powerless (ἀργός), or idle, every government and every authority and power.* "As to the new earth, and Christ's abiding presence hereon with his redeemed, no inference can safely be drawn from this passage." Ell.

Vv. 25, 26. *δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ* (note the omission of *ἂν*) *θῆ* (τίθῃμι) *κτέ.*, *For it is necessary that he reign, pres. continue to reign, until he shall have put all his enemies under his feet.* Bear in mind that this is spoken of the Messianic reign, which shall come to an end. In Rev. 11. 15 we find the words, "The kingdom of the world is become (the kingdom) of our Lord and of his Christ; and he shall reign for ever and ever." This, as I understand it, describes the position of our Lord when the Messianic reign — the period during which redemption is offered to a sinful world, — when this shall have come to an end. — *ἔσχατος ἐχθρὸς . . . ὁ θάνατος*, *As the last enemy, death is rendered powerless.* *ὁ θάνατος* is here personified. So also in Rev. 20. 14, "And death and Hades were cast into the lake of fire." On the new earth death shall have no more power.

V. 27. *πάντα γὰρ* (introduces a confirmation of the words just spoken from Ps. 8. 7) *ὑπέταξεν* (*ὑποτάσσω*) *κτέ.*, *For he (ὁ θεός) put all things in subjection under his feet.* The same passage cited in Eph. 1. 22; Heb. 2. 8. The subjection of all things to man, as declared in this psalm, fulfilled in the person of Christ, the son of man. — *ὅταν δὲ εἴπῃ, ὅτι κτέ.*, *But when he (ὁ θεός) shall have said, or when he saith, that all things have been put in subjection, it is plain that* (all things have been put in subjection) *except the one who put all things in subjection to him.*

V. 28. *ὅταν δὲ ὑποταγῇ αὐτῷ κτέ.*, *And when all things shall have been subjected to him, then the son himself also will be subjected to him who did subject all things to him.* As in verse 24, the termination of the Messianic reign is here brought to view. "The mediatorial work will be concluded; the eternal purposes of the Incarnation will have been fulfilled." Ell. — *ἵνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν*, *that God may be all in all.* A glimpse of the endless, glorious future for all who are the children of God, "heirs of God and joint-heirs with Christ." The fact of the resurrection of Christ, and consequently of our own resurrection, leads to this telescopic view of the future. Human vision cannot reach beyond this point.

Vv. 29–34. See analysis at the beginning of the chapter.

V. 29. *Ἐπεὶ τί ποιήσουσιν κτέ.*, *Else, what will those who are baptized for the dead do? what will they accomplish* (for themselves or anybody else)? *quid efficient?* Grot. *ἐπεὶ*, since, often implies an ellipsis; since, if you deny the doctrine of the resurrection, *what* etc. See Lex. Th. — *οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*, *those who are baptized for the dead.* Few expressions in the N. Test. have received a greater variety of interpretations than this. It would be unprofitable to enumerate even half of them. Of all these, three are the most generally approved. 1st, *ὑπέρ*, *in behalf of, instead of*; i. e. the living baptized for departed believers

who had not been baptized. That this practice existed afterwards is unquestioned; but that it existed in the Corinthian church thus early, and that Paul would allude to it without rebuke in any part of this epistle, is hard to believe, especially as he gives so much attention to the abuse of the Lord's Supper. 2d, *ὑπέρ* in the sense "*baptized in relation to, into connection with the dead*, so that from the time and by the very act of their baptism they no longer belong to the living, but have as it were joined themselves to the dead." Kendrick. This idea would suit the connection, and is in keeping with verse 19, but is an unusual meaning of the prep. *ὑπέρ*. See Lex. Th. 3d, The meaning *over, above*. This meaning of *ὑπέρ* w. the gen. in the N. Test. is denied by Meyer. But "might not the prep. be used in this most simple local sense in a *single* passage only?" Winer. Might not this meaning, so common in classic Greek, be retained in Corinth in common use, and be thus used by Paul in a letter to the Corinthians, among whom he had spent so long a time? It seems quite credible. In compos. *ὑπέρ* is certainly used in this sense. See Lex. Th. But if we adopt this third definition, what would be the meaning? Taken literally, *over the dead*, i. e. *over their graves*, has been understood by some to be the meaning; so Luther, *über den Todten*. But taken figuratively, it may denote proximity. Position *over the dead* naturally suggests the idea of extreme peril; so we often say in English of one who is in great danger, "he stands just over the grave." So Bengel, *ὑπέρ* notat *propinquitatem super aliqua re imminentem*. Sic baptizantur *super mortuis* ii, qui mox post baptismum ad mortuos aggregabuntur (thus those are baptized *over the dead* who soon after baptism are gathered to the dead). This meaning of *ὑπέρ*, *above, over, in the face of, in full view of*, yields a sense substantially the same as No. 2. This meaning certainly seems to suit the connection best. The profession of Christianity was undoubtedly attended then and there, as it has often been elsewhere, with imminent danger,—the danger of speedy death.

To all the above interpretations, and to every other, it is easy to find objections. Uncertain and obscure as the passage may seem to us, the meaning may have been quite plain to the Corinthians.

εἰ ὅλως . . . ἐγείρονται, κτέ., *If the dead wholly fail to be raised*. This expresses the idea implied after ἐπεὶ. — τί καὶ βαπτίζονται κτέ.; *why are they* (those who are living) *even baptized for them, or over them* (the dead)?

Vv. 30, 31. τί καὶ ἡμεῖς κινδυνεύομεν κτέ., *Why do we also stand in danger every hour?* καὶ ἡμεῖς, *we also*; we as well as those who are baptized, and thus face the danger of death. Verse 31 is a confirmation of the words, "we stand in danger every hour." — καθ' ἡμέραν ἀποθνήσκω, *I die daily*. Every day I am in danger of death, am in the position of a

dying man. Cf. Rom. 8. 36; 2 Cor. 4. 11; 11. 23. — νῆ (found only here in N. Test., often in classic Greek) τὴν ὑμετέραν καύχῃσιν, ἀδελφοί, (I affirm it) *by the glorying respecting you, brethren*; i. e. it is as true as the fact that I glory respecting you. ὑμετέραν, possess. adj. pron. in the sense of a pers. pron. in the gen. objective. — ἣν ἔχω κτέ., *which (glorying) I have in Christ Jesus our Lord*, — the only sphere in which he could have such glorying.

V. 32. εἰ κατὰ ἀνθρώπον ἐθριομάχησα κτέ., *If after the manner of men (lit. after the manner of a man), I fought with wild beasts at Ephesus*. This is not generally understood in the literal sense. See Lex. Th. θηριομαχέω. — τί μοι τὸ ὄφελος; *what is the profit to me?* i. e. bearing in mind the fact that I am daily exposed to death. The ready answer is, *nothing!* — εἰ νεκροὶ οὐκ (note the frequency of this negative in a conditional sentence in the N. Test.) ἐγείρονται. This was usually by the ancient expositors (not by Chrys.) taken with what precedes, but is now generally connected with what follows. *If the dead are not raised, let us eat and drink (φάγωμεν, ἐσθίω; πίνωμεν, πίνω), for to-morrow we die*. Let us give ourselves up to present and earthly enjoyments, if this life, so brief and so full of danger, is all we can expect. The clause φάγωμεν κτέ. is a citation from Is. 22. 13, in the words of the LXX. In the solemn language of scripture, Paul thus presents the natural consequence of a denial of the resurrection, — sensualism, the Epicurean philosophy.

Vv. 33, 34. μὴ πλανᾶσθε (πλανᾶω), *Be not led astray, be not led into error* on this most important subject, — an abrupt and solemn warning. — φθείρουσιν ἡθὴ (ἡθος) χρηστὰ ὁμιλίας κακαί, *Evil communications corrupt (destroy) good morals (good characters, Lat. mores)*; a solemn warning against being led astray on the subject of the resurrection. Note the word ἡθος (in the N. Test. only here; cf. ἔθος, Eng. *ethics*). — ἐκνήψατε (ἐκ-νήφω) δικαίως, *Become sober (as if from a drunken revel) in a righteous manner (as is right, Th.)*, — καὶ μὴ ἁμαρτάνετε (pres. imperat.), *and do not continue to sin*. Note the two imperatives: ἐκνήψατε (aor.), *become sober at once*, and let it be a finished act; μὴ ἁμαρτάνετε (pres.), *do not continue to sin*. — ἀγνοοῦσιν γὰρ κτέ., *for some have no knowledge (lit. have an ignorance) of God*. This was the reason why they fell into such grievous errors. "Agnosticism was the root of the evil." Ell. — πρὸς ἐντροπὴν ὑμῶν λαλῶ, *I speak to you (I say this to you, that some among you have no knowledge of God) to move you to shame*; — πρὸς denoting the direction; ἐντροπήν, cf. ἐντρέπω, *to turn within*, so as to lead to reflection, and to shame when one has done wrong.

Vv. 35-49. Respecting the manner of the resurrection and the character of the spiritual body. Analogies in the natural world.

V. 35. Ἀλλὰ ἐρεῖ τις πῶς ἐγείρονται κτέ., *But some one will say (as an objection to the doctrine of the resurrection which we preach)*;

How are the dead raised? and with what kind of body do they come? Emphasis on *πῶς* and *ποῖω*, implying incredulity and perhaps ridicule. This question has not yet ceased to be asked in the same spirit. Note the meaning of *ποῖω* as distinguished from *τινι*. The pres. *ἐγείρονται* and *ἔρχονται* for the fut., presenting the idea more vividly to the mind, as often in Greek and other languages. *ἔρχονται*, *do they come*, i. e. come into existence, "into the realm of the living," Ell.

Vv. 36, 37. *ἄφρων* (α priv. and *φρήν*), *Thou man without reflection, without intelligence*. The connection of the future spiritual body with the present mortal body made credible by that which is constantly occurring in the natural world. — *σύ* (emphat.) *δ σπείρεις κτέ.*, *that which THOU sowest is not quickened* (*οὐ ζωοποιεῖται*, *is not made alive*, fr. *ζῶς*, *alive*, and *ποιέω*). — *ἐὰν μὴ ἀποθάνῃ* (*ἀποθνήσκω*), *unless it die*, aor. *shall have died*, — a matter of fact. Thus the analogy of the seed to the human body is presented. — *καί* (introduces another important and analogous fact) *δ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις*, *and as to that which thou sowest, not the body which is about to come into existence sowest thou*. Note the force of *τὸ γενησόμενον*; not the same as *τὸ ἐσόμενον*. — *ἀλλὰ γυμνὸν κόκκον*, *but a bare kernel, a naked seed* (not yet clothed with the future plant, the vegetable body). — *εἰ τύχοι* (*τυγχάνω*) *σίτου κτέ.*, *perchance* (lit. *if it might happen*) *of wheat, or (a kernel) of some one of the remaining* (things which are sown, sc. *σπερμάτων*).

V. 38. *ὁ δὲ θεὸς δίδωσιν κτέ.*, *But God gives to it* (this naked kernel) *a body even as he willed, even as it pleased him; and* (*καί* emphatic) *to each of the things sown its own* (peculiar) *body*. A phenomenon of daily observation. The application of all this could not fail to be made. What man can explain the transformation of the seed into the plant, and the fact of its retaining its own peculiar type? Not more wonderful than this the death and resurrection of the body, and the change from the natural to the spiritual body.

Vv. 39-41. Various instances of diversity in unity. Very different are the various kinds of flesh (verse 39); the heavenly and earthly bodies (verse 40); the brilliancy of sun, moon, and stars (verse 41). — *οὐ πάντα σὰρξ κτέ.*, *Not all flesh (or every flesh) is the same flesh; but there is one flesh of men and another flesh of beasts (of cattle, Ell.), and another of fishes. And (further) there are bodies celestial and bodies terrestrial. σώματα ἐπουράνια*, "bodies which are in, or belong to, the οὐρανοί," Ell.; "bodies of Angels," Meyer, Alf., Stanley, De Wette, et al. Cf. Matt. 22. 30; Luke 20. 36; Eph. 3. 10. Others understand *heavenly bodies* in the usual sense, i. e. sun, moon, and stars; Godet, Hodge, and so generally. *σώματα ἐπίγεια*, *bodies belonging to the earth*, i. e. of men and animals, in contrast with those which are in the heavens. — *ἀλλὰ ἑτέρα* (nom. sing. fem.) *μὲν*

κτέ., *but the glory of the celestial is one, and that of the terrestrial is another.* Note *ἑτέρα μὲν . . . ἑτέρα δέ*, indicating a more positive and marked difference than *ἄλλη μὲν . . . ἄλλη δέ*. — *ἄλλη δόξα ἡλίου κτέ.*, *There is one glory of the sun, and another glory of the moon, and another glory of the stars.* Greek article omitted w. *ἡλίου*, etc.; Winer, § 19. — *ἀστὴρ γὰρ κτέ.*, *for star differs from star in glory.* The bearing of all these well-known facts on the subject under consideration is made plain in what follows.

V. 42, 43. *οὕτως καὶ ἡ ἀνάστασις κτέ.*, *Thus also is the resurrection of the dead.* *οὕτως*, *thus*, as just described; unity and yet diversity. *καί*, *also*, the correspondence of what follows with what precedes. — *σπείρεται ἐν φθορᾷ κτέ.*, *It is sown (a figure borrowed from the seed, verse 37) in corruption.* With *σπείρεται*, sc. *τὸ σῶμα*. *ἐν φθορᾷ*, i. e. in a state of decay when it is buried. — *ἐγείρεται ἐν ἀφθαρσίᾳ*, *it is raised in incorruption* (without any element of decay). Cf. verses 50, 52. — *σπείρεται ἐν ἀτιμίᾳ*, *it is sown in dishonor*, referring to the state *ἐν φθορᾷ*. — *ἐγείρεται ἐν δόξῃ*, *it is raised in glory*, freed from all elements of corruption, and in glorious form. — *σπείρεται ἐν ἀσθενίᾳ, κτέ.*, *it is sown in weakness, it is raised in power*, — another striking contrast. Of the power and resources of the resurrection body we have now little conception.

V. 44. *σπείρεται σῶμα ψυχικόν*, *It is sown a natural body* (or an animal body; a body adapted to the *ψυχὴ*, the principle of animal life, which men have in common with the brutes, Lex. Th.). — *ἐγείρεται σῶμα πνευματικόν*, *It is raised a spiritual body* (a body adapted to the *πνεῦμα*, the highest and noblest part of man, Lex. Th.; the part in which the Holy Spirit dwells and works, Rom. 8. 11, 16). We find here a direct answer to the question in verse 35, *πολὺ σῶματι ἔρχονται*; — *εἰ ἔστιν κτέ.*, *If there is a natural body (an animal body), there is a spiritual body also.* The first would not be questioned; the last is equally certain. Note the emphatic form *ἔστιν*, Lat. *existit*.

Vv. 45, 46. *οὕτως καὶ γέγραπται*, *Thus it has been written also.* The statement in the last verse confirmed in part by a free citation from the O. Test., Gen. 2. 7. — *ἐγένετο ὁ πρῶτος ἄνθρωπος κτέ.*, *The first man Adam became a living soul* (*εἰς ψυχὴν ζῶσαν*, entered into the condition of a living soul). Thus far the citation; Paul adds the remainder of the verse as an unquestioned fact. — *ὁ ἔσχατος Ἀδὰμ κτέ.*, *the last Adam* (i. e. the Christ) *a life-giving spirit* (sc. *ἐγένετο*). This he became in his resurrection and ascension. — “The last Adam.” Cf. Rom. 5. 14. Note the contrast between *ψυχὴν* and *πνεῦμα*. — In verse 46 the order of the natural and the spiritual: *ἀλλ’ οὐ πρῶτον τὸ πνευματικόν κτέ.*, *yet not first (was) the spiritual, but the natural; after that the spiritual:*

τὸ πνευματικόν, τὸ ψυχικόν, adjs. with the article as substs. Winer, § 18. 3.

Vv. 47-49. ὁ πρῶτος ἄνθρωπος κτέ., *The first man is of the earth earthy*, — the source and substance of the first man. Cf. Gen. 2. 7, *χοῦν ἀπὸ τῆς γῆς*. — ὁ δεύτερος ἄνθρωπος, *the second man* (i. e. the second representative man; the second, in order of time, of the two here presented to the mind) *is of heaven* (the source). The contrast between the first and second man is general, and prepares the mind for what follows. The question whether Adam would have died if he had remained holy is not here alluded to, and would be foreign to the argument. That he might have been preserved in perfect health by partaking of "the tree of life" (Gen. 2. 9; 3. 22), or that the "earthy" body might have been changed to the "spiritual" body, like that of Christ, is not incredible. We can form but an imperfect idea what this earth and the human family might have been had not sin entered the world. — οἷος ὁ χοϊκός, κτέ., *As is the earthy, such are those also who are earthy*. Both are made of dust, and unto dust must return. — καὶ οἷος ὁ ἐπουράνιος, κτέ., *and as is the heavenly* (the one who was from heaven and has ascended into heaven), *such are those also who are heavenly*; who have the character and the destiny of the heavenly. Cf. Phil. 3. 20, 21. "The entire race bears the character of the one from whom it is descended. As was Adam, such the humanity from Adam; as the glorified Christ, such the humanity glorified in him." Godet. — καὶ καθὼς ἐφορέσαμεν (φορέω, *to bear constantly, to wear*, Lex. Th.) κτέ., *And just as we have borne the image of the earthy, we shall bear the image of the heavenly also*. The reading φορέσωμεν, aor. subjunc. st. φορέσομεν, fut. indic., is another instance of the confounding of *ο* and *ω*. Cf. Rom. 5. 1, note on ἔχωμεν. — τὴν εἰκόνα τοῦ χοϊκοῦ, *the image or likeness of the earthy*, is the σῶμα ψυχικόν; τὴν εἰκόνα τοῦ ἐπουρανίου is the σῶμα πνευματικόν (verse 44), "we shall bear," i. e. after the resurrection.

The question of the identity of our present and future bodies — the natural (or animal) and the spiritual — has been much discussed, but, owing to our present ignorance, with not very satisfactory results. The fact of such identity seems to be implied in the statements of Paul. Many, however, think this impossible and even absurd. Yet how few reflect upon the scientific fact that our present physical bodies, while retaining perfectly their recognized identity, change completely the physical material of which they are composed every few years! Is not this acknowledged fact as strange and unaccountable as the identity of our present and future bodies, — the body adapted to the ψυχὴ and that which will be adapted to the πνεῦμα?

Vv. 50-53. See general analysis.

V. 50. Τοῦτο δέ φημι, κτέ., *And this (what follows) I say, I affirm*,

brethren, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. — κληρονομέω (κληρος, a lot, a portion, and νέμομαι, to possess), w. the acc. to have a portion in. — σὰρξ καὶ αἷμα, flesh and blood, the most perishable portion of our bodies in their present condition. — οὐδὲ ἡ φθορὰ κτέ. A repetition of the same thought, presenting the impossibility in the plainest terms. The verse is a confirmation of what precedes, and is preparatory to what follows.

V. 51. ἰδοὺ μυστήριον κτέ., Behold, I tell you a mystery (something not hitherto known, but revealed to me). — πάντες οὐ κοιμηθησόμεθα (κοιμάομαι), κτέ., we shall not all sleep. Such has been the usual construction of this much disputed clause; so Alf., Ell., Edwards, Godet, et al. Yet the construction of Meyer, Winer, and the American revisers is more strictly grammatical and equally logical. It presents also the word ἀλλαγησόμεθα in verses 51 and 52 as predicated of the same persons. Thus, *We all* (all who shall be alive at that time) *shall not sleep, but we all shall be changed.* Cf. 1 Thess. 4. 15-17.

V. 52. ἐν ᾧ, in a moment (Eng. atom, in an atom of time), ἐν ῥιπῇ ὀφθαλμοῦ, in the twinkling (the glance) of an eye; not with prolonged physical suffering, as in the ordinary process of dissolution. — ἐν τῇ ἐσχάτῃ σάλπιγγι, at the last trump. ἐν w. dat., time when or in which. — σαλπίζει (σαλπίζω) γάρ, καὶ οἱ νεκροὶ κτέ., for the trumpet will sound (verb impersonal), and the dead will be raised incorruptible (ἄφθαρτοι, not liable to corruption, imperishable, Lex. Th.). — οἱ νεκροί (generic article), the dead as a class, all the dead, all that are in their graves. Cf. John 5. 28. — καὶ ἡμεῖς ἀλλαγησόμεθα, and we (the living) shall be changed. Here again, as above, the apostle groups himself with the class to which he then belonged.

V. 53. δεῖ γάρ (confirmatory) τὸ φθαρτὸν τοῦτο κτέ., For it is necessary that this corruptible put on (ἐνδύσασθαι, aor. inf., fr. ἐνδύω, to denote an accomplished fact) incorruption, and that this mortal put on immortality. τὸ φθαρτὸν, that which is corruptible, liable to decay; τὸ θνητὸν, that which is liable to die. The same general thought in both words; the idea repeated and emphasized after the manner of Hebrew poetry. The change from the corruptible and mortal to the incorruptible and immortal must (δεῖ) take place in the future.

V. 54. ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται (aor. mid. subjunc.) κτέ., But when this corruptible shall have put on incorruption and this mortal shall have put on immortality. "A repetition, how triumphant, of the same mighty words." Meyer. — τότε γενήσεται κτέ., then will come to pass (will be realized) the word which has been written. — κατεπόθη (καταπίνω) . . . εἰς νίκος, death is swallowed up (aor. expressing the certainty of the future event) into victory. A free citation from Isaiah 25. 8, *He shall swallow up death forever.*

Vv. 55, 56. *ποῦ σου θάνατε τὸ νίκος ; . . . ποῦ τὸ κέντρον ;* *Where, O death, is thy victory? Where, O death, is thy sting?* A most triumphant exclamation, similar to the words in Hosea 13. 14. *ποῦ ; where?* suggesting the idea *nowhere*. Cf. ch. 1. 20; Rom. 3. 27. *τὸ κέντρον, the sting*. Death seems here to be represented as having a sting like that of a scorpion. Cf. Rev. 9. 10. This is more fully explained in the next verse. — *τὸ δὲ κέντρον τοῦ θανάτου κτέ.,* *Now the sting of death is sin (ἡ ἁμαρτία, generic article), and the power of sin is the law*. With verse 56 cf. Rom. 8. 5 ff. "The law, as Dorner clearly states the case, is the objective ground of sin's possibility; it becomes the power of sin by revealing God's wrath or displeasure, and thus forcing the evil state to crisis." Ell.

Vv. 57, 58. *τῷ δὲ θεῷ χάρις κτέ.,* *But thanks (χάρις, gratitude, sc. εἴη) be to God who is giving (διδόντι, pres.) to us the victory through our Lord Jesus Christ*. Sin still exists and death has its sting, but God is giving us the victory. He has condemned sin (Rom. 8. 3); he has deprived death of its power (2 Tim. 1. 10). — *ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, κτέ.,* *Wherefore, my beloved brethren, (in view of our assured victory) become steadfast (firm), unmovable, (ἀ-μετα-κίνητος), abounding in the work of the Lord always, knowing (since ye know) that your toil is not vain in the Lord*. A fitting exhortation to follow the entire discussion in this chapter, and a comforting assurance with the future life in view. It forms also a connecting link with the chapter following.

CHAP. XVI. Directions respecting the collections for the poor in Jerusalem, suggested probably by an inquiry in the letter to Paul; cf. 7. 1; 8. 1; 12. 1 (vv. 1-9). A word of commendation respecting Timothy and Apollos (vv. 10-12). Exhortations and salutations (vv. 13-24).

V. 1. *Περὶ δὲ τῆς λογίας τῆς κτέ.,* *Now (δέ continuative, like the Eng. now) concerning the collection for the saints*. The Corinthians would understand the reference. In Rom. 15. 26, Paul adds *ἐν Ἱερουσαλήμ*. The destitution and sufferings of the church in Jerusalem may have arisen from the peculiar persecutions which would very likely be experienced there. Although they gave up their possessions for the relief of the most needy (cf. Acts 2. 44 ff.), yet these proved insufficient, and hence they were aided by Christian churches elsewhere. — *ὥσπερ διέταξα (διατάσσω) κτέ.,* *as I gave order to (arranged for) the churches of Galatia, so also do ye*. This order was probably given on the journey through Galatia; Acts 18. 23. "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus (2 Cor. 9. 2), et Macedonum Romanis proponit

(Rom. 15. 26). *Magna exemplorum vis.*" Beng. (He sets the example of the Galatians before the Corinthians, the example of the Corinthians before the Macedonians, and that of the Macedonians before the Romans. Great is the power of examples!)

V. 2. κατὰ μίαν σαββάτου, *On every first day of the week.* κατὰ with the acc. often distributive. μίαν for πρώτην, a Hebrew idiom. — ἕκαστος ὑμῶν παρ' ἑαυτῷ κτέ., *let each one of you place by himself, storing it up, whatsoever he may accumulate (whatsoever he may gain by prosperous business): παρ' ἑαυτῷ, by himself, at home; zu Hause, chez lui: ὅτι ἂν εὐδοῶται* (pres. subjunc., fr. εὐοδόω, deriv. εἶδ, *well*, and ὁδός, *a way or journey*), *whatsoever he may gain (εἴτε πολὺ, εἴτε ὀλίγον, Chrys.), or whatsoever may be gained* (verb mid. or pass.): θησαυρίζων, *storing it up, keeping it as a treasure*, and not using it, but having it ready. — ἵνα μὴ . . . γίνωνται, *in order that, when I shall have come, collections may not then be made.* This verse is often, and very properly, referred to as the apostolic method of raising funds for benevolent purposes. In a community consisting largely of poor and laboring people, like most of the Christian churches of that day, this method is to be especially commended.

Vv. 3, 4. ὅταν δὲ παραγένωμαι, οὓς ἂν (note ἂν, st. Attic ἄν) δοκιμάσητε (δοκιμάζω), κτέ., *And when I arrive, whomsoever ye may approve, these furnished with letters I will send to bear your gift (your favor) into Jerusalem.* — δι' ἐπιστολῶν, *through letters, furnished with etc.* It seems more natural to connect this with what follows; so Chrys., Theoph., and most modern expositors. Some, however, W-H. et al., join it with δοκιμάσητε. The plural indicates several letters of commendation. — ἂν δὲ ἢ ἄξιον τοῦ κάμει (καὶ ἐμέ) κτέ., *and if it be fitting (worth the while, Lex. Th.) that I also go (τοῦ w. infin., Winer, § 44. 4), they will go in company with me.* "That the apostle *did* go to Jerusalem with these offerings would seem to be clear from Acts 20. 3; 21. 17, compared with Acts 24. 17. This was his fifth journey to that city; he had previously borne alms thither on his second journey; see Acts 11. 29, seq." Ell.

Vv. 5, 6. ἐλεύσομαι δὲ . . . διέλθω. *But I will come to you when I have gone through Macedonia* (ἐρχομαι, *to come, or to go; usu., to come. δι-έρχομαι, to go through*). From 2 Cor. 1. 15 we learn that it had been his intention to go from Ephesus (the place of writing this letter) by way of Corinth to Macedonia; then from Macedonia back to Corinth, and after that to Judaea. This plan he had changed (2 Cor. 1. 15, 23 ff.), and had determined to go first to Macedonia, thence to Corinth, where he hoped to spend some time and perhaps to pass the winter. In the second epistle we find him actually on his journey towards and through

Macedonia (2 Cor. 2. 13; 8. 1; 9. 2, 4), and on the way to Corinth (2 Cor. 12. 14; 13. 1). See also Acts 20. 1, 2. — *Μακεδονίαν γὰρ κτέ.*, *for I am going through Macedonia*. Such is my intention, yet I shall make no stay there. A misinterpretation of the pres. *διέρχομαι* (denoting here an immediate intention, not that he was actually on the journey) has led to the erroneous impression on the part of some that this epistle was sent from Philippi. — *πρὸς ὑμᾶς δὲ κτέ.*, *and with you* (or, *having come to you*) *perhaps I will remain (a while) or even pass the winter*. *τυχόν*, as adv. Lex. Th. *τυχάνω*. — *ἵνα ὑμεῖς με κτέ.*, *that you may send me forward wherever I may go*. *προπέμπω*, *to send forward*, often implies in the N. Test. to furnish with the requisites for the journey: *οὐδ' ἐάν*, Att. *ἂν*, *wherever*. Lex. Th. *ὅς, ἡ, ὅ, II. 11*. Paul was then wishing to proceed first to Jerusalem, after that to Rome. Acts 19. 21.

V. 7. *οὐ θέλω γὰρ* (confirmatory of the preceding) *ὑμᾶς κτέ.*, *For I do not wish now to see you in passing*, i. e. merely for a day or two. Whether he had previously made them a brief visit of this kind is not certain. — *ἐλπίζω γὰρ κτέ.*, *for I hope to remain some time* (implying a much longer time than *ἐν παρόδῳ*) *with you, if the Lord permit* (the condition ever to be borne in mind).

Vv. 8, 9. *ἐπιμενῶ δὲ ἐν Ἐφέσῳ κτέ.*, *But I shall remain in Ephesus* (the place where the epistle was written) *till Pentecost* (about the middle of May; and apparently not very remote from the date of writing. At that time of the year the facilities for travelling northward to and through Macedonia would be much greater). — *θύρα γὰρ* (the reason for his remaining in Ephesus a while longer) *μοι ἀνέῳγεν* (*ἀνοίγνυμι*) *κτέ.*, *For a door is opened (is standing open) to me, great and effectual*; — a striking figure, denoting the extensive and promising field for evangelical labor. — *καὶ ἀντικείμενοι πολλοί*, *and many are standing in opposition* (to me); — a reason for all the more effort. Cf. Acts 19. 23.

V. 10. *Ἐάν δὲ ἔλθῃ Τιμόθεος*, *Now if Timothy shall come*. He was on his way through Macedonia (Acts 19. 22), and would probably arrive in Corinth later than this epistle. We learn from 2 Cor. 1. 1, that Timothy was still in Macedonia when the second epistle was written. — *βλέπετε ἵνα κτέ.*, *see to it that he become without fear in relation to you*. Timothy was still a young man (cf. 1 Tim. 4. 12), and may have felt diffident and timid on entering into the great city of Corinth among strangers. He may have needed encouragement; a hint as to the proper treatment of young men of promise at all times. — *τὸ γὰρ ἔργον κτέ.*, *for he is doing (is working) the Lord's work, as I also am*. *τὸ ἔργον κυρίου*, cf. 15. 58.

V. 11. *μή τις οὖν . . . ἐξουθενήσῃ* (*ἐξ-ουθενέω*, fr. *οὐθέν* = *οὐδέν*), *let not any one therefore set him at naught*. Cf. 1 Tim. 4. 12. *μηδεὶς σου τῆς νεότητος καταφρονεῖτω*. The verb here used, *ἐξουθενέω*, stronger than

καταφρονέω. — προπέμψατε (aor. imperat.; verse 6, προπέμψητε, aor. subjunc.) δὲ αὐτὸν κτέ., *But send him forward* (cf. verse 6, note) *in peace*; in such a frame of mind as might be expected after a kind reception; the opposite of that which would result from contemptuous treatment. — ἵνα ἔλθῃ κτέ., *that he may come to me*; for I am expecting him with the brethren. Who the brethren were, except Erastus of Corinth (Acts 19. 22), is not known.

V. 12. Περὶ δὲ Ἀπολλῶ κτέ., *But concerning Apollos the brother, I besought him much that he would come to you with the brethren*: i. e. those who were to take this letter to Corinth; probably Corinthians. Note how affectionately Paul here speaks of Apollos: certainly not as one would speak of a dangerous rival, or of one who was creating divisions in the church. — καὶ πάντως οὐκ ἦν κτέ., *and certainly it was not a thing desired* (on his part) *to come now, but he will come when he may have a favorable opportunity*. Perhaps, owing to the peculiar state of things in the Corinthian church, Apollos thought it inexpedient to visit them just at present, notwithstanding the urgent request of Paul. Perhaps the bearers of this letter might explain more fully the reasons why Apollos postponed his visit for the present. In Acts 18. 24 ff., we are informed that Apollos had been in Ephesus previously, and had gone thence to Achaia. This therefore was at least his second visit in Ephesus; though he may have been away at the time when Paul finished this letter, as no salutation is sent from him. To refer τὸ θέλημα to the divine will is less natural.

Vv. 13, 14. Concluding exhortations. — Γρηγορεῖτε, κτέ. *Be watchful* (*wide awake*), *stand firmly in the faith, conduct yourselves manfully, increase in strength, let all things on your part be done in Christian love*. Note the five points, — vigilance, steadfastness in the faith, manliness, spiritual strength, Christian love as the sphere in which all these traits of character appear and are exercised. Note also that the five imperatives are all in the present tense, expressing something to be continued.

Vv. 15, 16. Παρακαλῶ δὲ ὑμᾶς, κτέ., *And I beseech you, brethren, — ye know the house of Stephanas* (Στεφανᾶ, gen. 1st declens., nom. Στεφανᾶς), *that it is the first-fruits of Achaia, and (that) they* (the house of Stephanas) *arranged themselves* (*set themselves in order*) *for service to the saints, — that you also* (as well as the house of Stephanas) *set yourselves in order under the lead of such persons* (those who are thus devoted) *and of every one who works together with (them) and toils*. The house of Stephanas first mentioned in ch. 1. 16. Note the N. Test. meaning of Achaia. See Lex. Th.

Vv. 17, 18. *And I rejoice at the coming* (or *the presence*) *of Stephanas and Fortunatus and Achaïcus*; because that which was lacking on your part these supplied ("they by their presence supplied your place in your ab-

sence," Th. *They have filled the void, the vacant place, occasioned by your absence*, Godet). — ἀνέπαυσαν (ἀναπαύω) γὰρ κτέ., *For they refreshed my spirit and yours*. How your spirit? The reflection on the part of the Corinthians that they had done something through their messengers for the comfort of Paul would afford them sincere joy; for there must have been many in the church who esteemed and loved him. "It is a happier thing to give than to receive." Acts 20. 35. — ἐπιγινώσκετε οὖν κτέ. *Know therefore thoroughly such persons* (as these, cf. verse 16). Recognize and appreciate their character and work.

Vv. 19, 20. Ἀσπάζονται ὑμᾶς κτέ., *The churches of Asia salute you*. This would comprise the seven churches of Asia mentioned in the Apocalypse. Note the meaning of the word Asia in the N. Test. See Bible Dic. — ἀσπάζεται ὑμᾶς ἐν κυρίῳ κτέ., Aquila and Prisca (Priscilla) *with the church in their house salute you much in the Lord*. ἐν κυρίῳ, not an ordinary worldly salutation, but a *Christian* salutation, πολλά as adv. *much, earnestly*, σὺν τῇ κατ' οἶκον κτέ. Aquila and Priscilla in Ephesus, as afterwards in Rome (Rom. 16. 5), devoted their house to the church for the public assemblies. Paul had met them in Corinth on his first arrival there from Athens (Acts 18. 2). Here he engaged with them in making tent-cloth; and they accompanied him afterwards to Ephesus (Acts 18. 18). They instructed Apollos on his arrival in Ephesus (Acts 18. 24 ff.). Afterwards they went to Rome, whence they had previously fled on account of the edict of Claudius; but returned to Ephesus (2 Tim. 4. 19). — ἀσπάζονται . . . πάντες, *The brethren all salute you*, i. e. the brethren of the church in Ephesus; a more definite salutation than the first one above. — ἀσπάσασθε κτέ., *Salute one another with a holy kiss*. On the reading of this letter in the assembly, they were to express their brotherly love for one another by a holy kiss; a frequent form of salutation. Cf. Rom. 16. 16; 2 Cor. 13. 12; 1 Thess. 5. 26. It was not to be among Christians the mere ordinary form of salutation, but a φίλημα ἁγίου, or a φίλημα ἀγάπης, 1 Pet. 5. 14.

Vv. 21, 22. Ὁ ἀσπασμὸς κτέ., *The salutation with my hand of (me) Paul*; the autographic authentication of the entire letter, which up to this point had been committed to writing by an amanuensis. Cf. Rom. 16. 22, note. — Παύλου, appos. with ἐμῇ = ἐμοῦ. Win. § 59. 7. d. — εἴ τις οὐ φιλεῖ κτέ., *If any one does not love (fails to love, neg. οὐ), the Lord, etc.* Note φιλεῖ, st. ἀγαπᾷ, *If any one has not a personal affection for the Lord*. — ἤτω (Att. ἔστω, fr. εἰμί) ἀνάθεμα, *let him be anathema*. Cf. Gal. 1. 8; Rom. 9. 3. — μαρὰν ἀθά, an independent sentence; not to be connected, as it often is in reading the English translation, with the preceding as one word; a transliteration of the Aramaic ܡܪܐܢ ܐܬܗܐ ܡܪܐܢ ܕܢܝܢܐ *our Lord is come, or our Lord cometh*. Hence, those who do not love him will be anathema, accursed.

This Aramaic expression may have been in common use in the early church as a kind of salutation or watchword.

Vv. 23, 24. ἡ χάρις κτέ., sc. εἴη, optat. of wishing. The closing blessing; similar in form at the end of other epistles. — ἡ ἀγάπη μου κτέ. sc. εἴη, *My love be with you all in Christ Jesus*; or better, sc. ἐστίν. *My love is* etc. So Chrys., Theoph., DeWette, Meyer, Godet; the only epistle closing with this wish, or rather assurance. Paul had addressed the Corinthians with so many and so severe reproofs that it was eminently fitting to close with an assurance of his love for them all, and of the sphere in which his love centred and had its life. Note that he does not close with the usual "amen"; which would be less suitable after an assurance of an existing fact than after a wish or prayer, as it is commonly found.

SECOND EPISTLE TO THE CORINTHIANS.

FOR collateral information, consult again Conybeare and Howson, Farrar, and the Bible Dictionaries.

Date. Written in the third missionary journey, soon after the first epistle, in the summer or autumn of 57 (Alf.); or later, in 58 (Meyer).

Place of writing. Macedonia, probably in Thessalonica (not in Philippi).

Object of the epistle (cf. ch. 13. 10), to prepare the Corinthian church for his coming and work among them.

Leading points. I. Chs. 1-7. A presentation of his apostolic character and walk. II. Chs. 8. 9. Respecting the collections for the poor in Jerusalem. III. Chs. 10-13. A polemical defence of his claims as an apostle against his opponents.

The superscription, *πρὸς Κορινθίους Β*, is probably the most ancient.

CH. I. Vv. 1, 2. Address and greeting. Vv. 3-11. Thanksgiving for divine comfort and encouragement in trials and dangers. He is thus the better qualified to comfort and encourage them in all their trials. Vv. 12-24. His vindication of himself in his relations to them.

Vv. 1, 2. Παῦλος ἀπόστολος κτέ. Note the similarity of the address here and in 1 Cor.; κλητός omitted here; Τιμόθεος st. Σωσθένης. — σὺν τοῖς ἁγίοις πᾶσιν κτέ. (included among those to whom the epistle is addressed), *together with all the saints who are in the whole of Achaia* (including Hellas and Peloponnesus).

V. 3. Εὐλογητός κτέ., *Blessed, worthy to be blessed, or praised*. Cf. εὐλογέω. We may understand εἴη, optat. of wishing, or the indic. ἐστίν. Cf. Rom. 1. 25; Eph. 1. 3. — ὁ θεὸς καὶ πατὴρ κτέ. (one article with both nouns, thus uniting them closely together), *the God and Father of our Lord Jesus Christ*. Cf. Eph. 1. 3. — ὁ πατὴρ τῶν οἰκτιρμῶν, *the Father of compassions, the compassionate Father*. The gen. here is viewed by some simply as attributive; by others, as gen. *effecti*. Why not both? — the Father to whose character belongs compassion, and who also manifests

this compassion in his dealings with us. Note the usual force of the ending -μός. In ἔλεος and ἐλέω, the idea of pity and mercy is more prominent, i. e. the attention is directed more to the object of mercy; in οἰκτιρμός, the source from which the mercy and compassion proceed is made more prominent. — καὶ θεὸς (article again wanting; connected closely w. ὁ πατήρ) κτέ., *and God of all comfort, or of every comfort*; from whom all comfort and encouragement come to us.

V. 4. ὁ παρακαλῶν (pres. denoting what is continued) ἡμᾶς, *who comforts (and encourages) us*. The plur. 1st pers. *we, us*, frequent in this epistle, including Timothy and perh. others; or, as Alf. suggests, the plur. may be “merely an idiomatic way of speaking, when often only the singular is intended.” — ἐπὶ πάσῃ τῇ θλίψει ἡμῶν (note ἐπὶ, not ἐν), *over, respecting, (über, Meyer,) all our affliction*. Cf. Thayer Lex. ἐπὶ w. dat. 2. a. δ. — εἰς τὸ δύνασθαι ἡμᾶς κτέ., *that we may be able to comfort those who are in any affliction through the comfort through which we ourselves are comforted of God*. Personal experiences are the best preparation for administering comfort to others. ἐν πάσῃ θλίψει, *in any and every* etc.; ἥs attracted from the acc. of cognate meaning to the case of the antecedent. So the const. is usually explained; but may we not understand διὰ before ἥs? Cf. Acts 13. 39; Luke 1. 25; 12. 46 et al. Win. § 50, p. 422.

V. 5. A confirmation of the preceding thought. ὅτι καθὼς κτέ., *for even as the sufferings of Christ (such sufferings as he experienced) abound (are περισσός) in us (lit. entering into us; not merely external, but experienced within), so through Christ our comfort also abounds*. This experience enabled the apostle to comfort others.

Vv. 6, 7. The close relation between them and the apostle still further presented. εἴτε δὲ θλιβόμεθα κτέ., *But whether we are (indic. not subjunc.) afflicted, it is (sc. ἐστίν) for your comfort and salvation, or whether we are comforted, it is for your comfort (your encouragement) which works in a patient enduring (a bearing up under) the same sufferings which (ᾧν, attracted to the case of the anteced.) we also suffer*. καὶ ἡ ἐλπὶς ἡμῶν κτέ., *and our hope for you is steadfast, knowing (feeling assured) that as ye are partakers of the sufferings, so (are ye) of the comfort (the encouragement) also*. εἰδότες, particip. denoting time and cause, *while we feel assured and since we feel assured*, agrees logically w. ἡ ἐλπὶς ἡμῶν, and is in the same const. w. the verbs in verse 6.

This expression of fellowship and hearty sympathy was no doubt spontaneous; and not, as some have suggested, prompted by motives of policy. Such was not the character of Paul.

Vv. 8–11. A reference to some great danger to which the apostle had been exposed. Whether he refers to the tumult in Ephesus related in Acts 19, or to some other danger, is not certain.

V. 8. Οὐ γὰρ θέλομεν κτέ., *For* (γάρ introduces a special instance of trial and sustaining grace) *we are not willing that you continue ignorant, brethren.* Of the θλίψις, whatever it may have been, they were not ignorant; but of his experience under it they were not informed, and he now proceeds to tell them. Note the form of expression, occurring elsewhere in the epistles of Paul: Rom. i. 13; ii. 25; i Cor. 12. 1; i Thess. 4. 13. — περὶ (or ὑπὲρ) τῆς θλίψεως ἡμῶν κτέ., *concerning our affliction which took place in Asia, that exceedingly beyond (our) power we were weighed down* (ἐβαρῆθημεν, Lex. βαρέω) *so that we renounced all hope, even of continuing to live* (ἐξαπορηθῆναι, ἐξαπορέω: ζῆν, ζάω). This language could hardly apply to the tumult in Ephesus, Acts 19.

V. 9. ἀλλὰ (see Lex. Thayer; carries on and intensifies the thought in ἐξαπορηθῆναι) αὐτοὶ ἐν ἑαυτοῖς . . . ἐσχήκαμεν (ἔχω), *yea, we ourselves have had within ourselves* (in our own consciousness) *the response of death* (gen. of appos., Win. § 59. 8. a. p. 531). On asking ourselves whether we should meet with life or death, the answer, *the response*, within ourselves was death. — ἵνα μὴ πεποιθότες ὦμεν (2 pf. subjunc. fr. πείθω) ἐφ' ἑαυτοῖς κτέ., *that we may not place our trust upon ourselves, but upon God who raises the dead.* With this trust Paul could say, in spite of all human probabilities (expressed in ὥστε ἐξαπορηθῆναι κτέ., verse 8), *I do not despair* (οὐκ ἐξαποροῦμαι). Cf. 4. 8. The expression τῷ ἐγείροντι τοὺς νεκροὺς is not to be understood exclusively of the final resurrection, but as in Rom. 4. 17; Heb. 11. 19.

Vv. 10, 11. δς ἐκ τηλικούτου θανάτου ἐρρύσατο (ρύομαι) ἡμᾶς κτέ., *who rescued us from such, so terrible, a death and will rescue, in whom we have hoped that he will also still (in the future) rescue us, i. e. from such a death.* The reference would doubtless be understood by the Corinthians. The thought in ῥύσεται repeated for emphasis, and also to make plain the ground of confidence. — συννυπουργούντων (σύν and ὑπουργέω, fr. ὑπό and ἔργον) καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *while you also for us help together (work together) in supplication.* Note how highly the prayers of the church in his behalf are valued. We discover also the deep interest which the church in Corinth as a whole felt in him. — ἵνα ἐκ πολλῶν προσώπων κτέ. The simplest const. of this difficult sentence seems to be as follows: *in order that from many faces the gracious gift bestowed on us* (in rescuing us from death) *through (the supplication of) many may be acknowledged with thanks on our behalf.* "From many faces," as beaming with joy and gratitude. Cf. Meyer. "From many upturned faces." Stanley. This rendering retains the ordinary N. Test. sense of πρόσωπον. — εὐχαριστηθῇ (εὐχαριστέω), *may be acknowledged with thanks* ("may be given thanks for," Alf.) ὑπὲρ ἡμῶν, *emphat. posit., in our behalf*, — the whole relating to Paul with Timothy probably included.

Many other constructions of this sentence have been proposed ; but the above seems to me to adhere most closely to the Greek.

Vv. 12-24. See analysis of the chapter.

V. 12. ἡ γὰρ καύχησις ἡμῶν κτέ., *For* (confirmation of his confidence in their sympathy and prayers expressed in verse 11) *our glorying is this, the testimony of our conscience that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we lived (conducted ourselves) in the world* (i. e. among men generally) *and more abundantly* (did we conduct ourselves thus in our relations) *towards you.* — καύχησις is usually viewed here as syn. w. καύχημα, *ground of glorying* ; but Meyer understands it in the ordinary sense, *the act of glorying* ; and as explained by τὸ μαρτύριον κτέ., *the testimony of our conscience* etc. — ἀγιότης, *sanctity, religious purity, consecration* ; the word occurs in N. Test. only here (where there is some doubt as to the reading), and in Heb. 12. 10. — τοῦ θεοῦ : the gen. here, as often, may be viewed in several different relations : *in holiness and sincerity*, such as belong to the character of God ; such as he requires of us ; such as he imparts to the believer. The last idea seems most prominent. Cf. δικαιοσύνη θεοῦ, Rom. 1. 17 ; εἰρήνη θεοῦ, Phil. 4. 7. — *not in fleshly wisdom*, i. e. the wisdom which belongs to unconverted men. — ἀνεστρέφμεν, ἀναστρέφω.

Vv. 13, 14. The statement just made that he had walked *in the holiness and sincerity of God*, especially in his relations to them, might be questioned by his opponents and attributed to a want of candor, or to the glow and warmth of a rhetorical style of composition (cf. ch. 10. 10), while the real facts were quite otherwise ; hence the affirmation of verse 13. — οὐ γὰρ ἄλλα γράφομεν κτέ., *For we do not write to you other things except what ye read, or also know definitely, acknowledge* ; i. e. there is no concealed meaning or ambiguity in what we write ; but the plain, obvious meaning accords with what you well know of me. — ἀλλ' ἢ, *other things than, except*. Note the paronomasia ἀνα-γινώσκετε, ἐπι-γινώσκετε, — not easily transferred into another language. — ἐλπίζω δὲ κτέ., *and I hope that ye will acknowledge to the end*. It seems logical, and simpler in const., to place a colon at this point. So Alf., R. V., B. U., et al. But Tisch., Vulg., Meyer, Kling, et al., place only a comma here, and take ὅτι καύχημα κτέ. as the obj. of ἐπιγνώσεσθε. — καθὼς καὶ ἐπέγνωτε κτέ., *as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours in the day of our Lord Jesus.* — ἀπὸ μέρους, *in part*, is usually understood to refer to the fact that some in the church did not know him well and acknowledge his true character ; *ye did acknowledge us in part* ; i. e. part of you ; those of you who have fairly tried me. So Alf., Meyer, Kling, et al. Yet this seems a forced meaning. May it not signify *ye did know us definitely, accurately* (see Lex. ἐπιγνώσκω) so far as ye had op-

portunity? To read character accurately requires often special opportunities and a considerable period of time. That we can really know no man thoroughly till he dies is no unusual thought. Thus the ἀπὸ μέρους may be in contrast with ἕως τέλους. He hopes that the opinion already formed from a comparatively short acquaintance would be confirmed *up to the end*. So Hofmann. — ἐν τῇ ἡμέρᾳ κτέ., *in the day of our Lord Jesus*. I understand this, and all similar expressions in Paul's epistles, in the light of John 14. 3, to mean the day when our Lord will come again and receive us unto himself.

Vv. 15-24. Further vindication of himself, especially against the possible charge of fickleness.

Vv. 15, 16. Καὶ ταύτῃ τῇ πεποιθήσει κτέ., *And in this confidence* (such as he had just expressed) *I desired to come to you before* (connect πρότερον w. ἐλθεῖν), *that you might have a second benefit* (a second token of the divine favor); a second benefit, explained in verse 16. — καὶ δι' ὑμῶν διελθεῖν κτέ., *and by you (through the midst of you) to go into Macedonia, and again to come from Macedonia to you* (this would be the "second benefit" which he had planned and desired) *and by you to be sent forward into Judea; προπεμφθῆναι (προπέμπω), cf. 1 Cor. 16. 6 and 11.*

V. 17. τοῦτο οὖν βουλόμενος κτέ., *Wherefore, while desiring this* (the plan just described, to pass through Corinth on his way to Macedonia, and also on his return; each visit of the apostle being a token of the divine favor to them) *did I show fickleness?* (R. V.); *did I at all use levity (of purpose)?* (Alf.); *did I act with levity?* (B. U.). It is difficult to bring out the full force of the Greek by any English rendering; particularly the force of μή in a question (here with τι added), and of ἄρα, *I did not at all, as might naturally be inferred* (ἄρα, see Lex.) *use levity, did I?* — ἡ δ βουλευομαι (note βουλεύομαι, not βούλομαι) κατὰ σάρκα βουλευομαι κτέ., *or the things that I purpose (plan), do I purpose according to the flesh* (i. e. as an unconverted man, with no spiritual enlightenment)? Cf. Gal. 5. 16. — ἵνα ἡ παρ' ἐμοὶ κτέ., *that with me there may be the yea yea, and the nay nay?* The article τό denotes that they were well known and solemn forms of human speech; ναί and οὐ, each repeated for emphasis; note also οὐ w. the accent. Do I, says Paul, form my plans, relying wholly, like the worldling, on my own judgment, changing my plans as seems best to myself, and not seeking the guidance of the Holy Spirit? The answer follows.

Vv. 18, 19. πιστὸς δὲ ὁ θεὸς ὅτι κτέ., *But God is faithful (trustworthy) in that (seeing that, cf. 1 Cor. 1. 26; John 2. 18, et al.) our word to you is not yea and nay; is not twofold, ambiguous, changing, — our word to you, i. e. the word which we preach. — ὁ τοῦ θεοῦ γὰρ υἱὸς κτέ., For the son of God, Christ Jesus, who was preached (heralded) among you by us, by me and*

Silvanus and Timothy, did not become yea and nay (sometimes the one, sometimes the other; ambiguous, doubtful), *but in him has been (and still is, γέγονεν, pf.) yea*; just this, never doubtful, never changing. Silvanus (this form used by Paul and by Peter; the form Silas in Acts) and Timothy had been with Paul in Corinth on his first visit, Acts 18. 5.

V. 20. ὅσαι γὰρ ἐπαγγελίαι θεοῦ κτέ., *For* (introducing a strong confirmation of the statement just made) *as many as (however many) are the promises of God* (implying that they are many) *in him is the yea.* — ἐν αὐτῷ, as in verse 19, *in him*, i. e. *in Christ Jesus*. The promises of God were found chiefly in the O. Test. They were fulfilled in Christ Jesus. — διὸ καὶ δι' αὐτοῦ κτέ., *wherefore also through him* (through Christ) *is the Amen*. In him is the unqualified affirmation, the τὸ ναί, in him also is the fulfilment, the τὸ ἀμήν. — τῷ θεῷ πρὸς δόξαν δι' ἡμῶν, *to the glory of God through us, by our means*: τῷ θεῷ, dat. comm.; lit. *for God to or towards, tending towards, his glory*; the end to be kept in view by the Christian in all his labors here on earth.

Vv. 21, 22. ὁ δὲ βεβαιῶν ἡμᾶς κτέ., *Now he who establishes us (makes us βέβαιοι, firm) with you in Christ* (makes us, having entered into Christ, having embraced Christianity, makes us firm), *and anointed us is God, he who also sealed us and gave the earnest of the Spirit in our hearts.* — Anointed us, cf. Lex. χρίω, *to consecrate to some sacred office, or work, by anointing*. Cf. Χριστός. — Sealed us. Cf. Lex. σφραγίζω, *to set a seal upon, in order to authenticate*; another striking figure of speech which would be well understood by the Corinthians. — *And gave the earnest of the Spirit* (gen. of apposition); gave the Spirit as the ἀραβών, or ἀρραβών, see Lex., *the fore-taste of future joy, and the pledge of the future inheritance*. Cf. ch. 5. 5; Eph. 1. 14, note.

Vv. 23, 24. Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι κτέ., *But I call upon (invoke) God as a witness upon my soul, that sparing you* (particip. conative, *seeking to spare you*), *I came not again into Corinth* (according to the earlier plan, mentioned in verse 16). Cf. 1 Cor. 16. 5, note. But how "sparing you"? He had spoken in verse 15 of his intended visits as a benefit (χάριν). It appears from 1 Cor. 4. 21, that he had obtained subsequent information respecting the actual condition of the church which convinced him that, if he visited Corinth just then, he would be compelled to use severity; and he hoped that on the reading of the first epistle, with suitable time for reflection, the state of things would become greatly changed. — οὐχ ὅτι κυριεύομεν κτέ., *Not that we rule over* (sustain the relation of a κύριος over) *your faith*. We do not say this, nor mean to imply it. Observe in verse 23 he uses ἐγώ, and gives it the emphatic position; but in verse 24 he returns to the first pers. plur., thus apparently including in mind other religious teachers besides himself, as Silvanus and

Timothy. — οὐχ, elliptical, sc. λέγω, or ἐρῶ (Meyer) ; a frequent ellipsis in N. Test. — ὑμῶν τῆς πίστεως, *your faith*, i. e. your inner religious life. In matters of church discipline, he might claim and exercise authority ; but their inner religious life was something personal, and for this they were accountable to God only. — ἀλλὰ συνεργοὶ ἔσμεν κτέ., *but* (introducing a statement of his true relation to them) *are helpers of your joy*. This accords with the idea χάριν in verse 15 (χαρά, *joy* ; χάρις, *favor, benefit*). — τῇ γὰρ πίστει ἐστήκατε (perf. in form, pres. in meaning, and intrans., fr. ἵστημι), *for in respect to faith ye stand, or by faith ye stand*. Cf. I Cor. 16. 13. A visit to them just at present would disturb their joy, without helping their faith ; hence he concluded to postpone his visit for a time.

CHAP. II. Vv. 1-4. Continuance of the topic in ch. I, — the postponement of his visit. Vv. 5-11. Respecting the case of incest. Vv. 12, 13. From this digression, he returns to the historic narrative at the beginning of the ch. Vv. 14-17. Thanksgiving to God for the tidings received in Macedonia from Titus, with a reference to his office as an apostle ; its responsibility and glory.

V. 1. Ἐκρίνα δὲ κτέ., *And* (δέ, continuative) *I determined this* (what follows) *for myself* (dat. comm.), *not again in sorrow to come to you* ; implying that he had come to them bringing sorrow on some previous visit. So Alf., Meyer, et al. This interpretation of ἐν λύπῃ, *in sorrow* to them, agrees with φειδόμενος, I. 23, also with verse 2. Cf. ἐν βάβδῳ, I Cor. 4. 21.

Vv. 2, 3. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς κτέ., *For if I* (emphat.) *cause you sorrow, then* (Lex. Th. καί, 2. g.) *who is he that maketh me glad, except the one who is made sorrowful by me ?* (ἐξ ἐμοῦ w. λυπούμενος, *sorrow proceeding out from me*, as the source, the cause). — καὶ ἔγραψα τοῦτο αὐτὸ κτέ., *And I wrote this very thing* (what I have above written, — the reason for my not visiting you now), *lest* (ἵνα μὴ), *having come, I should have* (σχῶ, ἔχω) *sorrow from those from whom I ought to have joy* (lit. *I ought to rejoice*). — πεποιθὼς ἐπὶ πάντας ὑμᾶς, *having confidence* (causal, *since I have confidence*) *in you all* (ἐπὶ denoting the direction of the confidence : πέποιθα in classic Greek, usually w. the dat.). This he could say (though aware of the anti-pauline party) as the language of love (ἀγάπη). Cf. I Cor. 13. 7. — ὅτι ἡ ἐμὴ χαρὰ κτέ., *that my joy is the joy of you all*, the expression, the substance, of his confidence.

V. 4. ἐ κγὰρ πολλῆς θλίψεως κτέ., *For*, introduces the confirmation of the statement πεποιθὼς κτέ. If he had not been confident that his joy was their joy, if there had not been such an intimate union of hearts, he could not have written them with such deep emotion. *For out of much affliction and anguish of heart* (note the expressive words θλίψεως and

συνοχῆς) *I wrote to you with (through, looking through) many tears.* All this, Meyer suggests, he might say, though he did not actually hold the pen. — οὐχ ἵνα κτέ., *not that ye might be made sorrowful, but that ye might know the love* (τὴν ἀγάπην before ἵνα for emphasis) *which I have more abundantly towards you.* — περισσοτέρως, *more abundantly*, not necessarily meaning that he loved other churches less; but that, in his present deep emotion, he was more fully conscious of his love for them. The comparative used thus for the idea *exceedingly*. Cf. verse 7.

V. 5. Εἰ δέ τις λελύπηκεν, κτέ., *But if any one (any individual) has caused sorrow, he has caused sorrow, not to me, but in part — not to bear too heavily upon him — to you all; i. e. the offence was not to me a personal matter; I do not wish to charge this upon the offender, as this would be bearing too heavily upon him; but while he has indeed caused sorrow to me, he has also in part caused it to you all. Thus we all together share the sorrow, and all together bear up under it. The const. ἵνα μὴ ἐπιβαρῶ, like the Latin ut w. the subjunc., often rendered by the Eng. infin.; ἐπιβαρῶ, cf. 1 Thess. 2. 9; 2 Thess. 3. 8.*

Vv. 6, 7. ἱκανὸν τῷ τοιοῦτῳ κτέ., *Sufficient (ἱκανόν, neut. a sufficient thing, a sufficient act. Cf. ἀρκετόν, Matt. 6. 34), for such a one (τῷ τοιοῦτῳ, definite) is this punishment (rebuke, censure) inflicted by the greater number, the majority.* What this may have been, the Corinthians would know, but we are not informed; only that in the judgment of the apostle it was *sufficient, adequate, and inflicted by the majority.* — ὥστε τοῦναντίον (τὸ ἐναντίον) μᾶλλον ὑμᾶς χαρίσασθαι κτέ., *so that on the contrary (instead of inflicting additional punishment) ye may rather forgive (show favor, a kind disposition) and comfort him; lest perchance such an one be overwhelmed (swallowed up, καταποθῇ, κατα-πίνῳ) by the excessive sorrow.* With the thought here, cf. Eph. 4. 32; Col. 3. 12 ff.

Vv. 8, 9. διὸ παρακαλῶ ὑμᾶς κτέ., *Wherefore I beseech (exhort) you to confirm (by a public expression of the church) towards him (your) Christian love. κυρῶσαι, Lex. Th. κυρόω. Cf. Gal. 3. 15. — εἰς τοῦτο γὰρ καὶ ἔγραψα, κτέ., For with this in view I wrote also (referring to the first ep.; wrote also, i. e. I wrote in addition to the verbal message sent to you) that I might know the proof of you (δοκιμή, a proof as the result of testing), whether in regard to all things ye are obedient (ready to listen to me).*

Vv. 10, 11. ᾧ δέ τι χαρίζεσθε, κἀγώ (καὶ ἐγώ), *But to whom ye forgive anything, I also (forgive); a motive for confirming in this instance Christian love towards the penitent one. — καὶ γὰρ ἐγὼ δὲ κεχάρισμαι, for what I have forgiven, if I have forgiven anything, I have done this on your account (as an example to you, and with a view to peace and harmony in the church) in the presence of Christ (feeling that I was in his presence, thus acting solemnly and conscientiously). This rendering of ἐν προσώπῳ*

accords more nearly with the ordinary N. Test. meaning. Cf. Lex. Th.; also ch. i. 11, note. Many, however, prefer the rendering *in the person of Christ*, i. e. *in Christ's stead*: but I think this idea would be expressed as in 1 Cor. 5. 4, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, *in the name of our Lord Jesus*. — ἵνα μὴ πλεονεκτηθῶμεν (πλεονεκτέω) ὑπὸ τοῦ σατανᾶ. *that we (Paul and the Corinthian church) may not be overcome (overreached) by Satan*, that he may not gain the advantage over us; as would be the case, if discord and unfriendly feelings continued to exist in the church. — οὐ γὰρ αὐτοῦ κτέ., *for we are not ignorant of his devices (plans, purposes, the things which he has thought out)*. Note the paronomasia, νοήματα, ἀγ-νοοῦμεν). Knowing these (being spiritually enlightened, 1 Cor. 2. 16), we should be on our guard against them.

Vv. 12, 13. Ἐλθὼν δὲ κτέ., *And having come into Troas (on the way from Ephesus to Macedonia) for the preaching of the gospel of Christ (concerning Christ)*. Cf. Lex. Th. εὐαγγέλιον) and a door having been opened (ἀνεφγμένης, ἀνοίγω) to me (cf. 1 Cor. 16. 9) in the Lord (the sphere in which a door was opened to him), *I had no rest for my spirit* (note the use of the pf. ἔσχγκα here. Cf. ch. 7. 5) *from the fact that I did not find Titus, my brother* (τῷ w. acc. and infin., dat. of cause), *but, having taken leave of them* (those in Troas), *I went forth into Macedonia*. It appears that Titus had been instructed to go from Corinth by way of Macedonia to Troas and to meet Paul there. Such was the understanding. The depression of Paul, however, was occasioned, not by his anxiety concerning Titus, but rather concerning the church in Corinth, from which he was anxious to hear.

V. 14. Τῷ δὲ θεῷ χάρις κτέ., *But thanks be to God, who always conducts us in triumph* (or *makes us triumph*. See Lex. Th. θριαμβεύω) *in Christ, and makes plain through us the odor of the knowledge of him* (i. e. of Christ) *in every place*. This verse indicates a great and sudden change in the feelings of the apostle, occasioned undoubtedly, though not expressly mentioned, by the tidings received from Corinth. The striking figures of speech in this verse would be readily understood.

Vv. 15, 16. ὅτι Χριστοῦ εὐωδία κτέ., *Because we are in relation to God a pleasant odor of Christ among those who are being saved and among those who are perishing*, — a confirmation of the figure in verse 14, τὴν δσμὴν κτέ. Wherever we are, *in relation to God, we are a pleasant odor of Christ*. — οἷς μὲν κτέ., *to the one* (the latter class) *an odor* (note that he does not say here εὐωδία) *from death into death*. Though an odor of Christ, yet Christ to those who reject him becomes a stone of stumbling (λίθος τοῦ προσκόμματος. Rom. 9. 33; cf. Acts 4. 11; 1 Pet. 2. 8). — οἷς δὲ κτέ., *to the other* (the former class) *from life into life*. Both θάνατος and ζωὴ are to be understood as eternal (Meyer). — καὶ πρὸς ταῦτα κτέ., *And for these*

things (in view of such responsibilities) *who is sufficient, competent?* Such a thought might well occur to the mind of the apostle and to every Christian laborer.

V. 17. The answer to the question is not given, but rather implied in what he affirms of himself and his fellow laborers; of whom he says in ch. 3. 5, *our sufficiency is from God*. — οὐ γάρ ἐσμεν κτέ., *For* (introducing the reason why they were put in such a position, described in vv. 15, 16), *we are not as the many trading in and adulterating the word of God* (thus seeking to make money out of it. Of this class among the false teachers there were many. See Lex. καπηλεύω). — ἀλλ' ὡς ἐξ εὐλικρινίας, *but* (we speak) *as* (those who speak) *from sincerity* (from simple and pure motives, with no thought of making money by it, — a motive which had been attributed to him by a party in Corinth). — ἀλλ' ὡς ἐκ θεοῦ κτέ., *but as from God, in the sight of God, in Christ, we speak*, — a most solemn and emphatic affirmation: ἐκ θεοῦ, *from God*, the source; κατέναντι θεοῦ, *in the sight of God*, being conscious of his presence; ἐν Χριστῷ, *in Christ*, the sphere in which he lived and labored, and the subject of all his preaching.

CHAP. III. Vv. 1-3. The apostolic office. The Corinthians his recommendation. Vv. 4-6. His ability from God. Vv. 7-11. The office far above any in the old covenant and far more glorious. Vv. 12, 13. Hence he discharges its duties boldly, and not as Moses with veiled face. Vv. 14, 15. By this veil the Jews still blinded, not discerning that the old covenant has ceased. Vv. 16, 18. But when converted they see without veil the glory of Christ and become partakers of his glory.

V. 1. Ἀρχόμεθα πάλιν κτέ., *Do we begin* (or *Are we beginning*) *again to commend ourselves?* — a question suggested by what he had just said in ch. 2; *again*, as his opponents might say he had done, yet hardly with any truth, in the first epistle. — ἢ μὴ (suggesting a neg. answer) χρήζομεν κτέ., *or are we in need, as some persons, of commendatory letters to you, or from you?* — “we,” including Timothy with Paul; — “as some persons,” refers probably to the anti-pauline teachers who had visited Corinth. The answer, *no!* understood here.

V. 2. ἡ ἐπιστολὴ ἡμῶν κτέ., *Ye are our letter* (of commendation). The work which he had accomplished in Corinth was his best testimonial to them, or from them. — ἐνγεγραμμένη (ἐγ-γράφω) κτέ., *written in our hearts, known and read by all men*. No contradiction in this figurative statement; written in the hearts of Paul and Timothy, and yet not hidden from the world; known and read in the lives and Christian walk of the Corinthians. So is it ever. The life of a Christian church is a letter

written on the heart of the faithful pastor, known and read by all men. Note the paronomasia, — *γνωσκομένη, ἀνα-γνωσκομένη*.

V. 3. The figure still further carried out and explained. — *φανερούμενοι* (*φανερῶ*, agrees w. *ὑμεῖς*) *ὅτι ἐστὲ κτέ.*, *being made manifest that ye are a letter of Christ*, i. e. authorized by him. — *διακονηθεῖσα* (*διακονέω*) *ὑφ' ἡμῶν*, *ministered by us* (in the position of amanuenses. So Meyer, De Wette, Kling, Thayer, et al.). — *ἐνγεγραμμένη οὐ μέλανι κτέ.*, *written not with ink, but with the Spirit of the living God, not in tables (or tablets) of stone, but in tables (tablets which are) hearts of flesh (fleshy hearts)*. — *καρδίαις σαρκίαις*, descriptive appos. w. *πλασίν*. That which is *written with the Spirit of the living God in hearts of flesh* may not be legible to the natural eye; but certainly is legible to the eye of the converted man, who has been taught by the Spirit. The thought is thus summed up by Meyer: "Christ was the author of their Christian condition; Paul and Timothy were his instruments for their conversion, and by their ministry the Holy Spirit became operative in the hearts of the readers. In so far the Corinthians, in their Christian character, are as it were a letter which Christ, through Paul and Timothy, by means of the Holy Spirit, has caused to be written in their hearts."

Vv. 4-6. *πεποίθησιν δὲ τοιαύτην κτέ.*, *And such confidence* (as above expressed) *we have through Christ* (i. e. effected, wrought, by him) *towards God* (who superintends all and accomplishes all the great results); *not* (sc. *λέγω*, or *ἐρῶ*, cf. I. 24, note) *that of ourselves* (as proceeding from ourselves) *we are sufficient* (*competent*), *to judge of anything* (anything relative to the promotion of the gospel. Th.), *as if from* (*out from, originating with*) *ourselves*; *but our sufficiency is from God* (as the source, *ἐκ*). To repeat, — *I do not affirm that of ourselves we are sufficient* (*able, competent*) *to judge of anything as if this sufficiency to judge originated with ourselves, but our sufficiency is of God*. From its position, *ἀφ' ἐαυτῶν* is more closely connected with *ἱκανοί*, and *ὡς ἐξ ἐαυτῶν* with *λογίσασθαι τι*. — *ὃς καὶ ἱκάνωσεν* (*ἱκανῶ*) *ἡμᾶς διακόνους κτέ.*, *who also made us sufficient as ministers* (*servants*) *of a new covenant* (in distinction from the old. Cf. Heb. 12. 24. In this *new covenant*, the condition of salvation is no longer the keeping of the Mosaic law, but faith in the atonement of Christ). — *οὐ γράμματος ἀλλὰ πνεύματος*. These may limit either *διακόνους*, or *διαθήκης*, — *ministers not of the letter, but of the Spirit*; or, *a new covenant, not of the letter, but of the Spirit*. The former is preferable. So Alf., De Wette, Meyer, Neand., Hofmann, Kling, et al. — *γράμμα* represents the Mosaic covenant; *πνεῦμα*, the Christian system, the new covenant. — *τὸ γὰρ γράμμα ἀποκτείνει κτέ.*, *for the letter kills, but the Spirit makes alive*, — the statement of a fact, presented fully and boldly in many passages in the N. Test.; but especially, in Paul's Epistles to the Galatians and Romans. By reason of this fact, we are made ministers of a new covenant.

Vv. 7, 8. *εἰ δὲ ἡ διακονία κτέ.*, *But if the ministration of death* (that which brought death), *in letters engraven* (legibly engraven) *in stones, was made glorious* (lit. *became in glory*; cf. Exod. 24. 16). — *ἐντετυπωμένη, ἐν-τυπώω*. — *ὥστε μὴ δύνασθαι ἀτενίσαι* (*ἀτενίζω*) *κτέ.*, *so that the sons of Israel were not able to look steadfastly into the face of Moses on account of the glory of his face, that* (glory) *which was passing away*. — *πῶς οὐχὶ μᾶλλον κτέ.*, *how shall not rather the ministration of the Spirit* (which brings life, *ζωοποιεῖ*, in contrast with *ἡ διακονία τοῦ θανάτου*) *be in glory?* *ἔσται*, fut. with reference to the Christian dispensation, which was then just beginning.

Vv. 9–11. *εἰ γὰρ τῇ διακονίᾳ κτέ.*, *For if to the ministration of condemnation there is glory* (sc. *ἔστί*), *much rather the ministration of righteousness abounds in glory*. Note the contrast *κατάκρισις, δικαιοσύνη*; also the latter idea in Rom. 1. 17; 3. 21 ff.; 10. 4; cf. Gal. 3. 13; and especially ch. 5. 21 in this ep. Note also the expressive word *περισσεύει*; *δόξα* and *δόξη*, both in the emphat. posit — *The ministration of condemnation*. Cf. Rom. 7. 9 ff. — *καὶ γὰρ οὐ δεδόξασται* (*δοξάζω*) *κτέ*, *For* (confirmatory) *even that which has been made glorious* (the ministration of condemnation, verse 9) *has not been made glorious in this respect* (lit. *in this part, in this particular*, i. e. *in this relation*) *on account of the surpassing, the transcendent, glory* (that of the ministration of righteousness). This const. and explanation of the sentence is usually preferred. — *εἰ γὰρ τὸ καταργούμενον κτέ.*, *For* (a further confirmation of the superior glory of the new dispensation) *if that which is passing away is attended with glory, much rather that which abides is in glory*. Considerations addressed particularly to the Jewish mind. — *διὰ* w. the gen., *passing through the midst of*; hence *accompanied with, attended with*; Rom. 2. 24; 4. 11; 14. 20; 2 Cor. 5. 7, and often.

Vv. 12, 13. *Ἐχοντες οὖν τοιαύτην ἐλπίδα κτέ.*, *Having therefore* (referring to the thought just expressed) *such a hope, we use much boldness* (*freedom*) *of speech*. — *ἐλπίδα* points to the future; the realization had then but just begun. — *καὶ οὐ* (elliptical const.; sc. *τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν*) *καθάπερ Μωϋσῆς ἐτίθει κτέ.*, *and we do not* (place upon our face a veil) *as Moses placed a veil upon his face, so that* (*πρὸς* w. the acc. and infin. denoting purpose) *the sons of Israel should not look steadfastly into the end of that which was passing away*. See Exod. 34. 33–35. “That which was passing away” seems literally and primarily to refer to the supernatural glory of his face; but denotes figuratively the entire Mosaic system, which the Jews were so slow to renounce.

V. 14. *ἀλλ’ ἐπωρώθη (πωρώ) τὰ νοήματα αὐτῶν*, *But yet* (though they witnessed all this miraculous demonstration) *their minds were hardened*, or *their thoughts* (*νοήματα*) *became dull, obtuse*. It is not certain whether *νοήματα* here should be taken in the ordinary sense of *thoughts*,

or of the faculties which think, *minds*. The general sense of the sentence remains the same. — ἄχρι γὰρ τῆς σήμερον ἡμέρας κτέ., *For up to the present day (from that day till now) the same veil remains on the reading, or at the reading, of the Old Covenant (the Old Testament)*. — ἐπὶ may be understood either as local, *on*, or as temporal, *at*. — μὴ ἀνακαλυπτόμενον ὅτι κτέ. The simplest const. (w. the punctuation and reading of Tisch.) is to view the particip. as acc. absolute: *it (the fact) not being revealed (to the Jews at the reading of the O. Test.) that it (the Old Covenant or Testament) is being done away in Christ*. So Chrys., Meyer, Alf., Hodge, et al. Many, however, make the particip. agree w. κάλυμμα, and read ὅτι (pron.) st. ὅτι (conjunc.). R. V. gives both constructions.

Vv. 15, 16. ἀλλ' ἔως σήμερον κτέ., *But (instead of the fact just mentioned being revealed) until to-day, whenever Moses may be read, a veil lies upon their heart*. — ἡνίκα, only here, and in verse 16, in N. Test. Note the use of the word *Moses* here, by meton. for *the books of Moses*; cf. Luke 16. 29; 24. 27; Acts 15. 21. This was undoubtedly a popular and common use of the word *Moses* among the Jews of that day, and can hardly with propriety be cited in the discussion of the question respecting the authorship of the Pentateuch. — ἡνίκα δὲ ἐὰν (Att. ἂν) ἐπιστρέψῃ (ἐπιστρέφω) κτέ., *but whenever it (their heart) shall have turned to the Lord, the veil is taken away*. Cf. Ex. 34. 34. Other words have been suggested for the subject of ἐπιστρέψῃ, as ὁ Ἰσραήλ, Μωϋσῆς, τὸς, but the above seems simplest grammatically and logically: *their heart, or the heart of any one of them*. — περιαιρεῖται κτέ., *the veil is taken away from around (the heart)*; pres. tense, expressing the certainty and the beginning of the future fact.

Vv. 17, 18. ὁ δὲ κύριος κτέ., *Now the Lord (verse 16) is the Spirit*, — the πνεῦμα (verse 6) which makes alive, which takes away the veil (verse 16) from the heart of the converted man. — οὐ δὲ τὸ πνεῦμα κτέ., *and where the Spirit of the Lord is, (there is) liberty* (note the emphatic brevity of the Greek), — *liberty, freedom*, from the bondage of the law. The veil is removed from the heart of the Jew, and he turns to the liberty which is in Christ. — ἡμεῖς δὲ πάντες κτέ., *And we all* (all from whose hearts the veil has been removed, who have been introduced into the liberty of the gospel) *with unveiled face beholding in a mirror the glory of the Lord*. So Alf., Meyer, Kling, Thayer, et al. The rendering of κατοπτριζόμενοι, *reflecting as a mirror*, has been preferred by many, especially of the older expositors. — τὴν αὐτὴν εἰκόνα μεταμορφούμεθα κτέ., *are (being) transformed into the same image, or likeness* (acc. of cognate meaning), *from glory into glory* (from one degree of glory into another and higher degree). — καθάπερ ἀπὸ κυρίου πνεύματος, *even as from the Lord the Spirit* (cf. verse 17). This transformation of which we speak is

a work proceeding from the Lord, and is a progressive work. Note the tense of the verb.

CHAP. IV. Vv. 1-6. The theme in Ch. III. vv. 12-18, continued. Vv. 7-18. Relation of the outward and the suffering to the sustaining faith and hope within.

Vv. 1, 2. *Διὰ τοῦτο κτέ.*, *On this account* (referring to what directly precedes), *having* (particip. denoting time and cause, *while we have*, and *seeing we have*) *this service, even as we obtained mercy* (in close logical connection with what precedes, *according as, in proportion as, we obtained mercy, ἡλεήθημεν, ἐλεέω*), *we faint not, do not lose courage.* — *ἀλλὰ ἀπειπάμεθα* (Lex. Th. ἀπέιπον) *τὰ κρυπτὰ κτέ.*, *but have renounced the hidden things of shame*, — those hidden things of which men are ashamed, things which from a feeling of shame they seek to hide. Expositors have specified many things which Paul may have had in mind; but it is better to view the expression as entirely general, i. e. to take it as it stands. It is not difficult to find applications of the expression. — *μὴ περιπατοῦντες κτέ.*, *not walking (not living) in craftiness, nor corrupting (handling with δόλος, craft, deceit; cf. καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ch. 2. 17) the word of God, but by the manifestation of the truth (by showing it forth and making it plain) commending ourselves to every man's conscience (lit. to every conscience of men) in the sight of God (conscious of the divine presence, and so acting as to secure the divine approval).*

Vv. 3, 4. *εἰ δὲ καὶ ἔστιν κτέ.*, *But if our gospel* (that which we preach) *is* (as a matter of fact, *ἔστιν*; note the accent) *veiled* (in opposition to the idea *τῇ φανερώσει τῆς ἀληθείας*), *it is veiled among those who are perishing (ἐν τοῖς κτέ., among those, etc., Alf., Meyer, et al.; in, etc., R. V., B. U.).* — *ἐν οἷς ὁ θεὸς κτέ.*, *in whom the god of this world hath blinded the minds (or the thoughts, cf. ch. 3. 14) of those who are without faith, so that the illumination of the gospel of the glory of Christ, who is the likeness of God, should not shine forth: τὸν φωτισμόν, the illumination, the bright light: of the gospel, proceeding from the gospel; of the glory etc., which tells of the glory of the (risen) Christ: who is the likeness (and manifestation) of God: αὐγάσαι (αὐγάζω), to beam upon us, or intrans. to shine forth brightly.*

Vv. 5, 6. *οὐ γὰρ ἑαυτοὺς κηρύσσομεν κτέ.*, *For we publish not ourselves* (in this there would be no illumination, no divine glory), *but Christ Jesus as Lord and ourselves as your bond-servants (bond-servants of yours) for Jesus' sake.* For this purpose alone do we sustain this relation to you. — *ὅτι ὁ θεὸς ὁ εἰπὼν· ἐκ σκοτῶν κτέ.*, *Because (introducing the confirmation of verse 5) God (is he) who said (Gen. 1. 3), out of darkness light shall shine, (and this is fulfilled in our case,) who did shine in our hearts for an*

illumination (to others) *respecting the knowledge of the glory of God in the face of Christ*. "The figure is still derived from the history in Ch. III., and refers to the brightness on the face of Moses: the only true effulgence of the divine glory is from the face of Christ." Alf.

Vv. 7-10. ἔχομεν δὲ τὸν θησαυρὸν τοῦτον κτέ., *But we have this treasure* (this knowledge of the glory of God in the face of Christ, which leads us to publish the good news) *in earthen vessels*, — a figure of speech which would be readily understood as referring to themselves in all their present human weakness and frailty. The most valuable treasures are now kept in what we call "a safe," and were then no doubt guarded with equal care. Hence the surprising thing in this instance, and the reason for it. — ἵνα ἡ ὑπερβολὴ κτέ., *in order that* (the divine purpose in this arrangement) *the exceeding greatness* (*die überschwengliche Fülle, the abundant fulness*, Meyer) *of the power* (the power implied in τὸς φωτισμὸν κτέ., verse 6) *may be of God* (may be his possession, gen.) *and not from us* (lit. *out from us*, as the source). — ἐν παντὶ (connect in thought w. the first particip. in each of the following contrasts, verses 8, 9) *θλιβόμενοι* κτέ., *being in every way* (Alf., Meyer, Kling, B. U.), *on every side* (R. V.), *pressed, yet not straitened* (*reduced to straits*); *perplexed, yet not despairing* (*not perplexed* ἐξ-, so as to give up all hope); *pursued* (*persecuted*), *yet not abandoned* (of God); *cast down* (to the ground, when pursued), *yet not destroyed* (*not utterly perishing*). — πάντοτε (emphat. posit., as ἐν παντί, verse 8, and αἰ, verse 11) *τὴν νέκρωσιν κτέ.*, *always bearing about in the body the dying of Jesus*, or, more exactly rendered, *the putting to death, the killing* (Alf.) *of Jesus*. The sufferings of the apostle might well be regarded as a reminder of the violent and cruel treatment of Jesus whom he preached. — ἵνα καὶ ἡ ζωὴ κτέ., *that the life also of Jesus may be made manifest in our bodies*. (The plural here and throughout the sentence indicates that the apostle includes with himself his fellow laborers in the entire description. With this remarkable passage compare the triumphant words of Paul at the close of his earthly career, 2 Tim. 4. 6 ff.). But how could *the life also of Jesus be made manifest in their bodies*? As the constant sufferings and danger of death on the part of those who were persecuted might be likened to the νέκρωσις τοῦ Ἰησοῦ, so their deliverance from dangers and death appeared as the same ζωὴ, which followed the death of Jesus in his resurrection (Meyer). "The idea is that of unity with Christ, or resemblance to Christ, in his life, as before in his dying" (Kling).

Vv. 11, 12. αἰ γὰρ ἡμεῖς κτέ., *For* (explanation and confirmation of the preceding) *we who live* (*the persons living*) *are always delivered over* (pres. *are always being delivered over*) *into death for Jesus' sake* (*on account of Jesus*), *that* (the divine purpose) *the life also of Jesus may be made manifest in our mortal flesh* (the imperishable life in the mortal flesh). In

verse 10, ἐν τοῖς σώμασιν; verse 11, ἐν τῇ θνητῇ σαρκί. The latter directs attention more particularly to the mortal and perishable, and forms a climax in the description. There is an emphasis and an air of triumph in the repetition. — ὥστε ὁ θάνατος κτέ., *So that (wherefore) death works (is active) in us, but life in you.* The apostle and his fellow laborers, as the leaders in proclaiming this new religion, would be particularly exposed to danger from the enemies of Christianity; while the Corinthians in receiving the gospel would become animated by a new life, which they had never experienced in heathenism or even in Judaism. So is it ever in the propagation of the gospel. The leading preachers, especially missionaries, meet with great danger, while those who receive the gospel are elevated to a new life.

Vv. 13-15. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα κτέ., *But having the same spirit of faith* (the same as that expressed in the quotation, which sustains and encourages us), *according to that which has been written (according to the scripture, from the LXX, Ps. 116. 10), "I had faith, wherefore I did also speak," we also (in like manner) have faith, wherefore we also speak* (pres. continue to speak). — εἰδότες ὅτι κτέ., *knowing (feeling assured) that He who raised up (from the dead) the Lord Jesus will raise us also up (1 Cor. 6. 14) with Jesus (Eph. 2. 6; Col. 2. 12; 3. 1; the resurrection of Jesus the assurance of our own resurrection), and will present us together with you (at the general resurrection, before the throne where our friend and saviour is judge).* — τὰ γὰρ πάντα δι' ὑμᾶς κτέ., (Of all this we may feel assured,) *For all things are on your account (for your sake), that the grace having multiplied (having become πλέον, more) through the greater number may cause the thanksgiving to abound (περισσεύσῃ, περισσεύω, to make περισσός, abundant, overflowing) to the glory of God (eis w. the acc., with a view to, directing the thoughts into, the glory of God).* — διὰ τῶν πλειόνων, from its position, is more closely connected with πλεονόσασα. For a similar const., cf. ch. 1. 11.

Vv. 16-18. Διὸ οὐκ ἐγκακοῦμεν κτέ., *Wherefore (in view of the assurance in verses 14, 15) we do not faint, do not lose courage; but though (εἰ καὶ) our outward man is wasting away (decaying), yet our inward man is renewed (is made new again) day by day.* — ἡμέρα καὶ ἡμέρα, a Hebraism, *ἡμέρη ἡμέρη.* — τὸ γὰρ παραντίκα ἐλαφρόν κτέ., *For our light affliction, which is for the moment (more literally, the for-the-moment lightness of our affliction) works out for us far more exceedingly an eternal weight of glory.* Note the contrast, — *the for-the-moment lightness of our affliction, an eternal weight of glory*; also the contrast in the individual words, — *for the moment, eternal; lightness, weight; affliction, glory.* — καθ' ὑπερβολήν, cf. ch. 1. 8; Gal. 1. 13; 1 Cor. 12. 31: *eis ὑπερβολήν*, only here in N. Test. The union of the two the most emphatic expression possible. — μὴ σκο-

πούντων ἡμῶν τὰ βλεπόμενα κτέ., *while we do not look at, contemplate, the things which are seen* (by the natural eye), *but at the things which are not* (thus) *seen; for the things which are seen* (by the natural eye) *are temporary, for a season; but the things which are not* (thus) *seen are eternal*. This clause contains the reason (introduced by γάρ) why we do not continue to look at the things seen by the natural eye.

CHAP. V. Vv. 1-10. The topic in the last ch. continued: the relation of the outward condition and appearance to the aspirations of the truly Christian laborer. Vv. 11-21. His method of dealing, and his motive; his office that of an ambassador for Christ.

V. 1. Οἶδαμεν γὰρ ὅτι ἐὰν κτέ., *For* (confirmation of ch. 4. 17), *we feel assured that if our earthly house, the tent* (in which we now live: σκήνους, gen. of appos.), *shall have been demolished, thrown down, we have a building, a substantial edifice, of God, a house not made with hands, eternal, in the heavens*. — ἐπίγειος, adj. of two endings, fr. ἐπί and γῆ, *upon the earth*, in contrast w. ἐν τοῖς οὐρανοῖς. — σκήνος, -ους, *a tent, a frail structure*, in contrast with οἰκοδομὴν ἐκ θεοῦ.

Vv. 2, 3. καὶ γὰρ (the copulative and causal ideas united; suggesting the importance of the thought to be presented) ἐν τούτῳ κτέ., *For verily* (R. V.), *For also* (Alf.), *in this* (tent) *we groan, longing to put on over ourselves* (to be sheltered with) *our habitation which is of heaven, if at least after having also put on* (this heavenly habitation, thus being sheltered by it) *we shall not be found naked* (destitute of covering and shelter). This interpretation of the sentence preserves throughout the metaphor which begins in τοῦ σκήνους, and does not involve the theological difficulty which some have found, that Paul expected soon to enter the spiritual body, with which we shall be invested after the final coming of Christ and the general resurrection. I cannot think he was laboring under so great a mistake. The metaphor which Paul here uses, is in keeping with the words of our Lord in John 14. 2, — *in my father's house* (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, in contrast with the οἰκία ἐπίγειος, the σκήνος) *are many mansions* (μοναί, corresponding to the extended description, οἰκοδομὴν ἐκ θεοῦ, οἰκίαν . . . ἐν τοῖς οὐρανοῖς, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ. The above interpretation is substantially that of Hodge among recent scholars; and of Anselm, Aquinas, and Rosenmüller among the older scholars. No doubt, objections may be made to the above interpretation, and to every other that has ever been proposed. Perhaps the chief objections may be found in the use of ἐνδύσασθαι and γυμνοί, yet the change of meaning is not greater than often occurs in the use of metaphors; not greater than to speak of our bodies as *tents*, or *houses*. Note also that ἐν-δύνω means

strictly and primarily *to enter, to go into, to go under*. The meaning, *to put on (a garment)*, is therefore a secondary, though a very common use, and is not entirely lost in this connection.

Vv. 4, 5. *καὶ γὰρ οἱ ὄντες κτέ.*, *For indeed* (καὶ γὰρ, cf. note verse 2), *we who are in the tent* (the present mortal body) *do groan being burdened, bearing a heavy weight*. — ἐφ' ᾧ (= ἐπὶ τούτῳ ὅτι, *propterea quod*, cf. Rom. 5. 12), *οὐ θέλομεν κτέ.*, *because, or in that, we do not (indeed) wish to put off* (our present covering) *from ourselves, (not that) but to put on (or to have put on by the divine hand) over ourselves* (the heavenly covering). Note the mid. voice in its primary and secondary uses. — *ἵνα καταποθῇ (καταπίνω) κτέ.*, *in order that the mortal* (the part subject to death) *may be swallowed up of life*. The animating hopes, the joyous anticipations, of the apostle are noteworthy. They have not been unknown, nor even rare, from that day till now. — *ὁ δὲ κατεργασάμενος (κατ-εργάζομαι) ἡμᾶς κτέ.*, *Now he who wrought us, fashioned us* (Th.), *for this very thing* (this transition from the earthly tent to the heavenly mansion) *is God* (the divine hand has done all this), *who has given to us the earnest of the Spirit* (gen. of appos.), — the Holy Spirit as the anticipation and proof of all this.

Vv. 6-8. *θαρροῦντες οὖν πάντοτε κτέ.*, *Wherefore being of good courage always, and being conscious that, while at home, while dwelling, in the body, we are dwelling away from the Lord* (for we walk by faith, not by sight); *we are of good courage, I say, and are well pleased rather to dwell away from the body and to dwell, to be at home, with the Lord*. — *διὰ πίστεως γὰρ κτέ.*, for (introduces the explanation and confirmation of the fact just mentioned) *we walk by faith* (looking away to those realities which are invisible to mortal eyes), *not by sight* (not, like the worldling, regarding solely the things which are seen around us). This sentence is parenthetical; and the thought in verse 6 is resumed in verse 8, with a new construction, introduced by *δέ*, which corresponds logically to the Eng. *I say*.

Vv. 9, 10. *διὸ καὶ φιλοτιμούμεθα κτέ.*, *Wherefore also we strive earnestly* (as much so as the ambitious man who is fond of honor), *whether at home or absent from home* (wherever we are), *to be well-pleasing to him*. — *διὸ καί*, *wherefore also*, καὶ connects the thought in *φιλοτιμούμεθα* with that in *θαρροῦμεν* . . . *εὐδοκοῦμεν*. — *τοὺς γὰρ πάντας ἡμᾶς κτέ.*, *For* (introduces the motive for the earnest striving) *we must all be made manifest, made plain* (with nothing by any possibility concealed, hidden from the eye of the judge) *before the judgment-seat of Christ*. — *ἵνα κομίσηται (κομίζω) ἕκαστος κτέ.*, *that each one* (no one being overlooked) *may receive (and bear away with himself) the things (done) through the body* (i. e. while still on earth in the body) *according to what he has done, whether (he has done that which is) good or (that which is) bad*; — *may receive the things done*, i. e. *the wages of the things done*; — *εἴτε ἀγαθὸν εἴτε φαῦλον*, sc. *ἔπραξεν*.

V. 11. Εἰδότες οὖν τὸν φόβον κτέ., *Knowing therefore* (from the fact that we must appear before the judgment-seat of Christ) *the fear of the Lord* (the proper reverential fear) *we persuade* (conative, *seek to persuade*) *men*. Of what? Various answers have been given to this question. The connection suggests, — we seek in our lives and in every suitable way to persuade men of our true character, of our sincerity and integrity. So in substance the majority of expositors, ancient and modern. Chrys., Theod., Theoph., Bengel, Olsh., De Wette, Meyer, Alf., Kling, et al. — θεῷ δὲ πεφανερώμεθα · *but to God we have been* (already) *made manifest, made plain* (we have no need of seeking to persuade him. With the use of *πειθομεν* here, cf. Gal. 1. 10). — ἐλπίζω δὲ καὶ . . . πεφανερῶσθαι, *and I hope, I trust, that we have been made manifest in your consciences also* (*συνειδήσεις*, fr. *συνείδησις*, *consciousness*; or, as denoting the moral faculty, *conscience*).

Vv. 12, 13. οὐ πάλιν ἑαυτοὺς κτέ., *We are not again commending* (*recommending*, Alf.) *ourselves to you* (cf. ch. 3. 1), *but* (we say these things, sc. ταῦτα λέγομεν) *giving you occasion for glorying on our behalf* (or *respecting us*). — ἵνα ἔχητε κτέ., *that ye may have* (such ground of glorying) *against those who glory in outward appearance and not in heart*. — εἴτε γὰρ ἐξέστημεν κτέ., *For whether we became insane, were beside ourselves*, (as our enemies affirm,) *it was for God*, “in God’s work, and to His glory,” Alf.; “ein im Dienste Gottes stehender Wahnsinn” (a madness standing in the service of God), Meyer. — εἴτε σωφρονούμεν (*σωφρονέω*), ὑμῖν, *or whether we are of sound mind, it is for you* (to serve you and establish you in the faith). Thus in either case you have a ground of glorying in us.

Vv. 14, 15. ἡ γὰρ ἀγάπη κτέ., *For the love of Christ constrains* (*urges, impels*, Th.) *us*. This is given as a reason for what he has just affirmed. — “The love of Christ” is commonly understood here as meaning, *Christ’s love*. So usually the gen. of a person after ἀγάπη is subjective; yet the objective sense, *love for Christ*, is not by any means excluded. Cf. Rom. 8. 35, note. — κρίναντας τοῦτο κτέ., *having decided, judged, this* (after, i. e. dating from, our conversion, cf. Gal. 1. 16; “having learned to regard this as a settled truth,” Alf.), *that one died for all, in behalf of all; accordingly they all* (οἱ πάντες, made definite as referring back to those just mentioned in πάντων) *died*. “If one died the death of (belonging to, due from) all, then all died (in and with him).” Alf. “One was in the place of all, therefore all must be looked upon as dead; one has made expiation for the offence of all, therefore all are to be looked upon as having suffered punishment.” Kling. — καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα κτέ., *and he died for all in order that those who live might no longer live to themselves but to him who died for them and has been raised* (from the dead). We leave it to theologians to discuss the doctrines involved in this sentence. The one great, precious, fact, that he died to atone for our sins, if we be-

lieve; and that henceforth we are to live, not to and for ourselves, but devoted to him who died for us, this precious fact is made plain beyond controversy.

Vv. 16-18. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν κτέ., *Wherefore we henceforth, from the present time, are acquainted with no man according to the flesh* (in merely worldly relations, according to worldly estimates; in opposition to κατὰ πνεῦμα, according to the spirit. Cf. Gal. 3. 28). — εἰ καὶ ἐγνώκαμεν κτέ., *if we have even known Christ according to the flesh* (i. e. as a Jew, from Nazareth; in the way in which the unconverted world regards him, as we regarded him before our conversion); yet now we no longer know him (in this manner). — ὥστε εἴ τις ἐν Χριστῷ κτέ., *Wherefore, if any one is in Christ* (as the element in which he lives and moves), *he is a new creature, or creation.* Cf. Gal. 6. 15; Eph. 2. 10; Col. 3. 9, 10; Rom. 6. 6; also verses 14, 15. — τὰ ἀρχαῖα κτέ., *the old things have passed by; behold, they have become new* (new in character). — τὰ δὲ πάντα κτέ., *And all things* (in this new creation) *are from God* (the creator, the source, ἐκ) *who reconciled us unto himself* (καταλλάξαντος, κατ-αλλάσσω, to change completely, to transform), *who changed us completely and adapted us to himself through Christ* (the expiatory sacrifice, verse 21), *and gave to us the ministry of reconciliation.* In this great work by which men are reconciled to God through Christ, he has given us the position of servants. See Lex. διάκονος, διακονία. Cf. ἡ διακονία τῆς δικαιοσύνης, ch. 3. 9.

V. 19. A confirmation of the preceding ἐκ τοῦ θεοῦ . . . καταλλαγῆς. — ὥς ὅτι κτέ., *as (it was a fact) that, because, God was in Christ reconciling a world (or the world) to himself* (changing its character and adapting it to himself). Note ἦν . . . ἀλλάσσω, *was reconciling*, a continued, progressive, but not completed act; ἐν Χριστῷ, *in Christ*, as the sphere in which this reconciliation was progressing. — μὴ λογιζόμενος αὐτοῖς κτέ., *not reckoning to them their trespasses* (not taking these into account against them), *and having committed to us (having placed in us) the word of reconciliation.* θέμενος, aor. a completed act.

Vv. 20, 21. ὑπὲρ Χριστοῦ οὖν κτέ., *In behalf of Christ, therefore, we are ambassadors, as if God were beseeching, exhorting, through us; we entreat in behalf of Christ, be ye reconciled to God* (καταλλάγητε, 2 aor. pass. impv. of καταλλάσσω). This and the following verse may be viewed not simply as an exhortation and doctrinal statement to the Corinthians; but as embodying the substance of the apostles' preaching on all occasions. — τὸν μὴ γνόντα (aor. particip. fr. γινώσκω) ἁμαρτίαν, *Him who did not know sin* (in his own experience, in his own nature), *he* (i. e. God) *made (to be) sin*; the abstract word, as in the next clause δικαιοσύνη, *righteousness*; SIN, just that, and that alone; more emphatic than if he had said, *made him a sacrifice for sin*; or *made him a sinner.* Cf. κατάρα, Gal. 3. 13. —

ὑπὲρ ἡμῶν, *for us, in our behalf*, explained in the next clause. — ἵνα (the end in view) ἡμεῖς γενώμεθα κτέ., *in order that we might become the righteousness of God in him*. Cf. Rom. i. 17; *in him*, i. e. *in Christ*. The important doctrinal statement in this verse cannot be made plainer by any paraphrase, or explanation. It would be well for us all to contemplate it just as it stands.

CHAP. VI. Vv. 1–10. Further description of his work as ambassador for Christ. Vv. 11. ch. 7. 1. Most earnest exhortations to keep aloof from unbelief and impurity.

Vv. 1, 2. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν κτέ., *And working together with him, we exhort also* (as well as *entreat*, δεόμεθα ὑπὲρ Χριστοῦ, ch. 5. 20) *that ye receive not the grace of God in vain*. — Συν-, with *him*, is variously understood; as referring to God (Alf., Kling, et al. Cf. 1 Cor. 3. 9); or as referring to Christ (Meyer. Cf. ὑπὲρ Χριστοῦ, ἐν αὐτῷ, above). Either idea is warranted by N. Test. teaching. Other interpretations seem less probable. — εἰς κενόν, *into that which is empty, void*; hence, *in vain*, κενῶς. — λέγει γὰρ sc. ὁ θεός, introduces a quotation from Is. 49. 8, in the words of the LXX. — καιρῷ δεκτῷ . . . ἐβοήθησά σοι (for he says,

*At a time accepted (or acceptable) I listened to thee,
And in a day of salvation I brought help to thee:*

Thus far the quotation. The words following are the apostle's application of them. — ἰδοὺ νῦν κτέ., *behold now is the well-accepted (εὐπρόσδεκτος) time*; *behold now is the day of salvation*). Thus far the parenthesis, intended to present an urgent motive to follow the exhortation in verse 1.

Vv. 3–5. μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, *giving* (διδόντες, nom. agrees w. the subj. of παρακαλοῦμεν) *no occasion of stumbling in anything*. In this and what follows, the apostle seeks to show how by his own example he would enforce the exhortation (παρακαλοῦμεν κτέ.). — ἵνα μὴ μωμηθῇ (μωμόμαι, fr. μῶμος, a blemish, blot) ἢ διακονία, *that our service may not be blamed, reproached*. — ἀλλ' ἐν παντὶ συνιστάντες κτέ., *but in everything as servants of God, commending ourselves* (not as unfaithful, tricky, false; like the servants of men), *in much endurance* (steadfastness, ὑπομένω, *to remain under, to endure*), *in afflictions, in necessities* (circumstances of necessity), *in straits* (narrow places), *in stripes* (blows, wounds, fr. πλήσσω, *to strike, smite*), *in imprisonments* (or *prisons*), *in tumults* (civil disturbances, seditions), *in toils* (hard labors), *in watchings* (sleepless nights), *in fastings*. A most remarkable array of circumstances, all belonging to one general class. Another and different classification follows.

Vv. 6–7. ἐν ἀγνότητι κτέ., *in pureness* (or *purity*, in the moral and

physical sense. Only here in N. Test. and in some texts in ch. 11. 3. Cf. *ἀγνός*, ch. 7. 11; ch. 11. 2), *in knowledge* (particularly the highest and most important knowledge, that of the gospel. Cf. 1 Cor. 2. 6 ff.), *in patience* (*forbearance*, "the self-restraint which does not hastily retaliate a wrong." Th. Cf. *ὑπομονή*, verse 4), *in kindness, in the Holy Spirit* (the sphere in which he lived and worked; "the Power by Whom all these motives are wrought." Alf.), *in love unfeigned* (without any hypocrisy), *in the word of truth* (cf. Col. 1. 5. *ἐν λόγῳ*, article omitted here, made definite by the limiting gen. Win. § 19. 2. b.), *in the power of God* (manifested in all our work. Cf. ch. 4. 7), *through the armor of righteousness on the right hand and on the left*. Both ideas of *διὰ* w. the gen. are suitable here; *through, by means of*; and, *attended with, accompanied with*. — *τῶν ὀπλῶν*, *the weapons of the heavy-armed soldiers, of the hoplites*; — *the armor of righteousness*, that which belongs to and is furnished by the righteousness which is of faith (Alf., Meyer). — *δεξιῶν . . . ἀριστερῶν*, adjectives qualifying *ὀπλῶν*.

Vv. 8-10. *διὰ δόξης καὶ ἀτιμίας κτέ.*, *through (or attended with) glory and dishonor, through (attended with) evil report and good report, as deceivers and yet true* (καί, see Lex. Th. καί, 2. e.), *as unknown* (obscure persons) *and yet well known* (distinctly known), *as dying* (cf. ch. 4. 7), *and behold we live, as chastened and not put to death, as sorrowful . . . as poor (needy) . . . as having nothing*. So we appear to the world; such is the opinion which men have of us; and yet, the fact in regard to us is, that we are — *always rejoicing . . . making many persons rich (wealthy) . . . and possessing securely all things*. Note *ἔχοντες . . . κατ-έχοντες* (possessing securely an inheritance never to be taken away; in contrast with the possessions of the rich worldling). — *πάντα*, *all things*, "the boundless riches of the heavenly inheritance." Alf. With such a climax, this remarkable description may well close.

Vv. 11-13. *Τὸ στόμα ἡμῶν ἀνέφγεν* (2d pf. intrans. w. pres. meaning, fr. *ἀν-οίγω*, Att. *ἀν-οίγνυμι*) *κτέ.*, *Our mouth is open to you, O Corinthians, our heart is enlarged* (*made broad*: *πλατύνω*, adj. *πλατύς*, broad. Cf. Matt. 7. 13), — an expression of warm affection; his heart was large, broad, enough to take them all in. How important this trait to the successful pastor! — *οὐ στενοχωρεῖσθε* (*στενοχωρέω*, fr. *στενός*, narrow, opp. to *πλατύς*, and *χωρὸς*, a space) *ἐν ἡμῖν*, *ye are not straitened in us* (*in us ye are not forced into a narrow space*), *but ye are straitened in your own affections* (these are narrow and need to be broadened). Any lack of reciprocity, of mutual esteem, is not due to me, to my lack of appreciation of you; but on the contrary is due to the fact that you do not fully understand me, my character, my motives, my unselfishness, my love for you. — *τὴν δὲ αὐτὴν ἀντιμισθίαν* (cf. Win. § 59; p. 530) *κτέ.*, *Now as a recompense in the same kind, I speak as to children* (an affectionate term. The recompense of paternal

love is a duty of children. Cf. 1 Tim. 5. 4), *be ye also enlarged* (*broadened*, in your affections, as a recompense in the same kind).

Vv. 14. — ch. 7. 1. Some most important practical instructions respecting intercourse with the heathen world; specially important to the Corinthian church.

Vv. 14-16. *Μὴ γίνεσθε ἑτεροζυγούμενοι* (*ἑτεροζυγέω*, *ἑτερος* other and different, *ζυγόν* a yoke) *ἀπίστοις*. *Become not unequally yoked with unbelievers.* The figure is borrowed from the yoking together of two animals different in species, e. g. the ox and the ass. — *τίς γὰρ μετοχή κτέ.*, for (introducing a series of illustrations, showing in a most striking light the incompatibility of such a connection) *what participation is there on the part of righteousness and iniquity? or what communion is there on the part of light with darkness? (what have light and darkness in common?) and what is the concord (the sounding together, the agreement) of Christ with Beliar* (a name of Satan)? *or what portion has a believer (lit. is there to a believer) with an unbeliever? and what agreement (lit. what depositing together) has God's temple (lit. is there to God's temple) with idols?* All of these are most striking questions and would be readily understood in their application. — *ἡμεῖς γὰρ* (explanatory) *ναὸς θεοῦ κτέ.*, *For we are a temple of the living God* (in contrast with the lifeless idols in heathen temples); *even as God said.* — *ὅτι* (introduces the citation, which is partly from Lev. 26. 11 ff.; and partly from Ezek. 37. 26, 27). — *ἐνοικήσω ἐν αὐτοῖς κτέ.*, *I will dwell in them and walk (in them) and I will be their God and they shall be my people.* Cf. 1 Cor. 3. 16.

Verse 14 has often been understood solely of the marriage relation. This is limiting unwarrantably an exhortation intended to apply to all the relations of this life.

Vv. 17, 18. *Διὸ ἐξέλθατε* (Att. *ἐξέλθετε*) *ἐκ μέσου αὐτῶν κτέ.*, *Wherefore, come out from the midst of them, and be ye separated* (*ἀφορίσθητε*, *ἀφορίζω*), *saith the Lord, and touch not an unclean, impure, thing.* Note the tenses of the imperatives: *ἐξέλθατε*, *ἀφορίσθητε*, aor. denoting a finished act: *μὴ ἅπτεσθε*, pres. *do not continue to touch*, as you have done in the past. — *κἀγὼ εἰσδέξομαι ὑμᾶς κτέ.*, *and I will receive you and will be to you a Father* (*εἰς πατέρα*, entering into the relation of Father) *and ye shall be to me sons and daughters* (*εἰς*, entering into that relation), *saith the Lord Almighty.* Cited freely, according to the LXX, from several passages. Isa. 52. 11; Ezek. 20. 34; 2 Sam. 7. 14. This entire passage is an instructive illustration of the manner in which the N. Test. writers often quote from memory the ideas which are actually contained in the Old Testament. — *κύριος παντοκράτωρ*, only here in Paul's epistles. Frequent in Rev.

Ch. VII. 1. *Ταύτας οὖν ἔχοντες κτέ.*, *Wherefore* (a conclusion from the above) *having (since we have) these promises, beloved, let us cleanse our-*

selves (καθαρίσωμεν, καθαρίζω) *from every pollution* (defilement) *of flesh and spirit, perfecting* (bringing to a completion) *holiness* (moral purity, Th.) *in the fear of God* (the sphere in which alone all this is possible).

This verse is closely connected logically with what precedes; hence the division of Alf., Tisch., et al.

CHAP. VII. (Vv. 2-16). The effect of Paul's former letter as he learned from Titus.

V. 1. See end of the preceding chapter.

Vv. 2-4. A hearty expression of confidence and love. — **Χωρήσατε ἡμᾶς**, *Make room for us* (in your hearts). — **οὐδένα ἠδικήσαμεν** (ἀδικέω), **κτέ.**, *we wronged* (did an injustice to) *no man*. This and the following clauses in reply, no doubt, to what his adversaries had said. — **οὐδένα ἐφθείραμεν** **κτέ.**, *we corrupted* (ruined financially, brought to want, Th.) *no man, we overreached* (took advantage of, Th. **πλεονεκτέω**) *no man*. — **πρὸς κατάκρισιν οὐ λέγω· κτέ.**, *For condemnation* (to condemn you) *I do not speak; for I have said before* (ch. 6. 11 ff.) *that ye are in our hearts to die together and to live together* (in death or in life ye are in our hearts; no change in my condition can change my affection for you). — **πολλή μοι παρρησία κτέ.**, *Great is my boldness of speech* (lit. *there is to me much boldness of speech*) *towards you, great is my glorying* (to others) *respecting you* (cf. ὑπὲρ ὑμῶν, ch. 5. 12). — **πεπλήρωμαι** (πληρώω) **κτέ.**, *I am filled with comfort and encouragement* (both ideas in the one Greek word), *I overflow with joy in all our affliction*. (Connect ἐπὶ πάσῃ **κτέ.**, *in all our affliction*, with both clauses preceding.)

Vv. 5-7. *And* (we have affliction) *for when we had come into Macedonia* (cf. 2. 12, 13) *our flesh* (the purely human, in distinction from τὸ πνεῦμα) *had no rest* (if we adopt the reading ἔσχηκεν, it would seem that the pf. here is used, as often the Latin pf., in the sense of the aor.), *but in everything we were afflicted* (were hard pressed): *without* (were) *fightings; within, fears*. *But he who comforts-and-encourages the lowly* (those who are bowed down), *comforted-and-encouraged us, even our God, in the coming of Titus*. It is often difficult to determine whether the idea of comfort or of encouragement is more prominent in παρακαλέω and παράκλησις, as both ideas belong alike to the words. It is to be regretted that we have no single words in English exactly corresponding to them. — **οὐ μόνον δὲ κτέ.**, *and not only in his coming* (and by his presence), *but also in the encouragement in which he was encouraged respecting you* (ἐφ' ὑμῖν, resting upon you as the ground of encouragement). — **ἤ**, sc. ἐν, expressed before παρακλήσει, understood before the relative. Winer, § 50, p. 422. — **ἀναγγέλλων ἡμῖν κτέ.**, *announcing to us your longing* (for me, to see me again), *your mourning* (that you had so grieved me), *your zeal for me* (in my behalf), *so that I rejoiced* (χαρῆναι, χαίρω) *the more*

(on the receipt of such good tidings; more than at first on the arrival of Titus).

Vv. 8, 9. **ὅτι** (introduces the explanation of *μᾶλλον χαρῆναι*) **εἰ καὶ ἐλύπησα κτέ.**, *Because though (εἰ καὶ) I made you sorrowful (grieved you) in (by means of) the letter, I do not regret (having written it), though I did regret it (before the arrival of Titus), for I see (by the account from him) that the former letter, though but for a season, made you sorrowful (and the reason why Paul did not regret their being made sorrowful is fully explained in what follows), now I rejoice, not because you were made sorrowful (not simply that alone), but because ye were made sorrowful (and thereby led) into repentance.* — **ἐλυπήθητε γὰρ κατὰ θεόν, κτέ.**, *for ye were made sorrowful after a godly sort (lit. according to God, as God requires, i. e. with repentance).* — **ἵνα** (the divine purpose in all this) . . . **ζημιωθῆτε** (*ζημιῶ*) **ἐξ ἡμῶν**, *that ye might suffer loss (sustain damage) from us (originating with and proceeding from us) in nothing.*

Vv. 10, 11. **ἡ γὰρ κατὰ θεὸν λύπη κτέ.**, *For (confirmation and explanation of the preceding thought) the sorrow which is according to the divine will works repentance (leading) into salvation, not repented of (which cannot be regretted; “by litotes, salvation affording supreme joy,” Th.).* — **ἀ-μεταμέλητον**, *adj. of two endings, may qualify μετάνοιαν or σωτηρίαν.* The position favors the latter, and the thought is more striking. So the most. — **ἡ δὲ τοῦ κόσμου λύπη κτέ.**, *but the sorrow of the world (such as unconverted men have) works death; — death, in opposition to the idea salvation; “eternal death, the Messianic ἀπώλεια,” Meyer.* — **ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ . . . λυπηθῆναι κτέ.**, *For behold, consider, this very thing, — the fact that ye were made sorrowful according to the divine will, — how much earnestness it wrought in you, yea defence (of yourselves to me through Titus), yea indignation (in view of the scandal in the church), yea fear (ne cum virga venirem, Beng., lest I should come with a rod), yea longing (as in verse 7, to see me), yea zeal (to punish the offender), yea avenging (the actual infliction of some kind of punishment).* For this use of *ἀλλά* see *Lex. Th.* *ἀλλά*, II. 2, *not only earnestness but verbal defence of yourselves, not only verbal defence but indignation, not only indignation but fear, etc.* — **ἐν παντὶ συνεστήσατε** (*συνίστημι*) **κτέ.**, *In everything ye commended yourselves as pure (approved yourselves to be pure) in regard to the thing (which had been) done (the scandal in the church).* Beng. remarks, “indefinite loquitur de re odiosa,” *he speaks indefinitely of the odious thing.* Cf. ch. 2. 5 ff.

Vv. 12, 13. **ἄρα εἰ καὶ ἔγραψα ὑμῖν, κτέ.**, *Accordingly, though I wrote to you (making you thereby sorrowful, verse 8), (it was) not on account of him who had done the wrong, nor on account of the one who had been wronged (the father of the incestuous person, 1 Cor. 5. 1), but on this account that your earnest regard for us (ὑμῶν . . . ἡμῶν, emphat., YOUR*

earnest regard for us) might be made manifest to yourselves in the sight of God (ἐνώπιον τοῦ θεοῦ, "a religious expression of uprightness and sincerity, 4. 2," Meyer). τοῦ w. the infin., denoting purpose, here governed by ἕνεκα. Win. § 44, 4. — διὰ τοῦτο παρακεκλήμεθα (παρακαλέω), *On this account* (because this purpose has been accomplished) *we have been comforted (and encouraged)*. And in our comfort (or upon, added to, our comfort), we rejoiced much more exceedingly (lit. more exceedingly the more, cf. verse 7) for the joy of Titus (Lex. Th. ἐπί w. the dat. 2 a.), because (introducing the reason why the apostle rejoiced more exceedingly, cf. verse 7, so Alf.; or explaining the joy of Titus, so Meyer, Kling, — the latter view seems preferable) *his spirit has been refreshed by you all* (ἀπό, from, proceeding from; causal origin, see Lex. Th.).

Vv. 14-16. ὅτι εἴ τι αὐτῷ . . . κατησχύνθην (καταισχύνω), *because* (an additional reason why Paul rejoiced) *if in anything I have gloried to him respecting you, I was not made ashamed, but as we spake all things in truth to you, so our glorying also in the presence of Titus became (was proved to be) truth*. — καὶ τὰ σπλάγχνα αὐτοῦ κτέ., *and his heart is more abundantly (turned) towards you* (his thoughts and affections being directed into the midst of you, εἰς ὑμᾶς) *while he remembers the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am courageous, have strong confidence, in you*. Lex. Th. θαρρέω. Thus far the subject of the epistle has been of a personal character, — the relations of the apostle to the Corinthians; and he closes the discussion with a frank, full, and unqualified expression of courage in regard to them. We have, then, a passage in the religious experience of the apostle Paul under great difficulties, dangers, and anxieties. May it not be instructive and suggestive to the Christian in whatever station in life at all times?

CHAPTERS VIII. and IX. contain the second general subject of the epistle, — the collection for the poor in Jerusalem. The preceding discussion, and in particular the last verse of Ch. VII., is admirably adapted to prepare the minds of the Corinthians for this topic.

CHAP. VIII. Vv. 1-6. The liberality of the Macedonians. Titus asked to complete the collection in Corinth. Vv. 7-15. Exhortations to the Corinthians to complete the work. Vv. 16-24. Respecting Titus and the two other brethren who were commissioned to engage with him in this collection.

Vv. 1, 2. Γνωρίζομεν δὲ (metabatic, Lex. Th. δέ, 5) ὑμῖν, κτέ., *And we make known to you, brethren, the grace of God which has been given in the churches of Macedonia*. Their liberality a sign and proof of the divine

grace imparted to them.—*ὅτι* (connect w. *γνωρίζομεν*) *ἐν πολλῇ δοκιμῇ θλίψεως κτέ.*, *that in much proof, much trial, of affliction* (i. e. being tested, tried, and proved by much affliction), *the abundance of their joy and their deep poverty* (more lit. *their poverty reaching downward a depth*, Win. § 47, κ. *κατά*) *abounded unto (leading into) the riches, the wealth, of their liberality (their open-hearted generosity)*. Macedonia had been devastated by civil wars about this time; and hence the population were suffering from unusual limitation of the means of subsistence (*ἡ κατὰ βάρους πτωχεία*).

Vv. 3-5. *ὅτι κατὰ δύναμιν κτέ.*, *For according to their power, I bear witness, and beyond their power* (cf. *ὑπὲρ δύναμιν*, ch. i. 8, “more richly than corresponded to their means,” Meyer), *of their own accord (they gave, sc. ἔδωκαν, expressed in verse 5), with much exhortation, or encouragement, entreating us in regard to the grace and the fellowship of the service to the saints* (i. e. they entreated that they might have a share in this service,—the sending aid to the poor in Jerusalem). — *τὴν χάριν*, closely connected with *τὴν κοινωνίαν*, referring to the same thing. — *καὶ οὐ καθὼς ἠλπίσαμεν* (*ἐλπίζω*) *κτέ.*, *and (they did this) not (simply) as we had hoped, but they gave themselves first to the Lord and to us through the will of God*; i. e. their great liberality was preceded by a spirit of consecration and self-sacrifice which we had not looked for.

Vv. 6, 7. *εἰς τὸ παρακαλέσαι ἡμᾶς κτέ.*, *So that we exhorted Titus* (*εἰς τό* w. the infin. expressing either purpose or result; Win. § 44, 6. The statement of Meyer, that this const. never expresses result, is opposed to the opinion of scholars generally). — *ἵνα κτέ.*, (the purpose and the substance of the exhortation) *that, as he had begun before (προενήρξατο, προ-εν-άρχομαι), so he might finish also, (having gone) among you, this grace also* (this act of grace as well as other services). — *εἰς ὑμᾶς* implies the previous arrival, “so that *ἐλθόν* may for clearness be supplied,” Meyer. So Alf., Winer, et al. — *ἀλλ’ ὥσπερ ἐν παντὶ περισσεύετε, κτέ.*, *But as in everything ye abound* (everything of the description which follows), *in faith and eloquence (the faculty of reasoning and speaking; Lat. ratio et oratio) and knowledge and all earnestness and love for us* (lit. *the love from you in us*, located in, abiding in, us, as the object loved), *see that ye abound in this grace also* (the same as *τὴν χάριν*, verses 4, 6). — *ἵνα*, *see that*, Win. § 43, 5, a. So in classic Greek; cf. *ὅπως* w. fut. indic. In 1 Cor. 16. 10, *βλέπετε* is expressed before *ἵνα*. In regard to this whole sentence Grotius says, non ignoravit Paulus artem rhetorum, movere laudando.

Vv. 8, 9. *οὐ κατ’ ἐπιταγὴν λέγω*, *Not by way of command* (cf. 1 Cor. 7. 6) *do I speak, but through the earnestness of others* (using that as a test or a standard) *proving the sincerity (the genuineness) also of your love.*

(In this manner and for this purpose do I speak). — *γινώσκετε γὰρ κτέ.*, *For* (referring to the power of example, and introducing the great example) *ye know the grace of our Lord Jesus Christ, that when he was (or though he was) rich, on your account he became poor, that you by his poverty might become rich.* Cf. Phil. 2. 6, 7.

Vv. 10, 11. *καὶ γνώμην ἐν τούτῳ δίδωμι.* *And* (connect closely in thought with ver. 8). *I give a decided opinion* (in distinction from *ἐπιταγήν*, a command) *in this matter*; *for this* (the giving my opinion) *is expedient for you, who began a year ago before others not only to do (to act) but also to will* (the mind to act). Thus, if I should issue a command, I should do an injustice to you by not taking into proper consideration your own voluntary act of a year ago; but the expression of my opinion as to what is best to be done at the present time, this is expedient, and profitable for you; this does you no injustice. — *ἀπὸ πέρυσι*, adv. See Lex. Th. *πέρυσι*. Only here and in ch. 9. 2, in N. T. — *νυνὶ δὲ . . . ἐπιτελέσατε* (aor. impv.), *But now complete* (as a finished act) *the doing also* ("now show not only the completion of a ready will in the act begun, but complete the act also." Alf.). — *ὥπως καθάπερ κτέ.*, *in order that as* (*there was on your part*) *the readiness to will* (lit. *of the willing*), *so* (*there may be*) *the completion also out of your ability* (*nach Vermögen*, Meyer, *according to your means*).

V. 12. *εἰ γὰρ κτέ.*, *For* (explanatory of *ἐκ τοῦ ἔχειν*) *if the ready mind is there* (*lies before, is present*), *it is acceptable* (*εὐπρόσδεκτος*, adj. of two endings, agrees w. *ἡ προθυμία*) *according to what it may possess, not according to what it does not possess.* With this rendering, *ἡ προθυμία* is personified; — the ready mind put for the man himself. So the most. Yet some prefer the const., — *a man is accepted* (or *acceptable*) *according to what he may possess, not according to what he does not possess*, — understanding *τις* w. *ἔχῃ* and *ἔχει*, and making *εὐπρόσδεκτος* agree with it. The thought remains the same, but is somewhat clearer with the last const., which is equally grammatical. With the leading idea of the sentence cf. Mark 12. 42 ff., the story of the poor widow.

Vv. 13-15. *οὐ γὰρ κτέ.*, *For* (confirmation and further explanation) *it is not* (the principle of duty is not) *that there may be* (sc. *ἡ*) *rest, relief, to others, (and) hard pressure, distress, to you*; *but that there may be* (an arrangement resulting from, on the principle of) *equality.* After *οὐ*, many supply *λέγω*, *For I do not say this that etc.* The thought remains the same. — *ἐν τῷ νῦν καιρῷ κτέ.*, *in the present time* (*the present crisis*) *your abundance entering into their deficiency* (*so as to supply their deficiency*), *in order that etc.* With another punctuation, erasing the colon after *ισότητος*, the sentence would read, — *but that by the rule of equality at the present time your abundance may enter into their deficiency*, i. e. *so as to become a supply for their deficiency* (sc. *γίνηται*. For the const. *γίνεσθαι εἰς*, cf. Gal.

3. 14). Scholars seem to be about equally divided in respect to the punctuation. The thought is not materially affected. — ἵνα καὶ τὸ ἐκείνων περισσεύμα κτέ., *that their abundance also may enter into your deficiency* (as a supply for it; when the financial situation is reversed), *that there may be equality* (equitable dealing), *as it is written* (a free citation fr. the LXX. Exod. 16. 18). — ὁ τὸ πολὺ οὐκ ἐπλεόνασεν (πλεονάζω), . . . ἡλατόνησεν (ἐλαττονέω, fr. ἐλάττων, compar. of μικρός), *He (that gathered) much (the abundant measure) did not have a superabundance* (did not exceed the measure prescribed), *and he (that gathered) little (the little, the small measure) did not have less* (did not fall short of the measure prescribed). The leading thought is *the equality* when the manna had been gathered; and hence the application to the case in hand. With ὁ sc. συλλέξας, suggested by συνέλεξαν in the preceding verse in Exod.; supposed by the apostle to be familiar to the readers of the epistle.

Vv. 16, 17. Χάρις δὲ τῷ θεῷ (sc. εἴη) κτέ., *But thanks be to God, who puts* (lit. *who gives*) *the same earnestness for you in the heart of Titus* (the same as in my heart). — Note σπουδῇ in ch. 7. vv. 11, 12; ch. 8. vv. 7, 8, 16; used elsewhere by Paul only in Rom. 12. vv. 8, 11. — ὅτι . . . ἐδέξατο κτέ., *because he received our exhortation* (to go to you. Cf. ver. 6. He listened to it, though he did not need it), *but being very earnest* (σπουδαιότερος, cf. σπουδῇ, comparat. intensive), *of his own accord* (from his own free choice, independently of the exhortation) *he went forth to you*. Though Titus and the two brethren with him were to be the bearers of the letter, yet the aor. is used in anticipation of the time when it should be received and read in the church. This use of the past tense, both in Greek and Latin is frequent; Win. § 40, p. 278.

Vv. 18, 19. συνεπέψαμεν κτέ., *And we have sent together with him the brother, whose praise in the gospel extends through all the churches*. — συν-, *in company with*, μετ' αὐτοῦ, *participating with him* (with Titus). — ἐν τῷ εὐαγγελίῳ, *in the gospel*, i. e. as a Christian worker. — Verse 19 is viewed as parenthetical and explanatory. — οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς κτέ., *and not only so* (i. e. praised through all the churches), *but also having been appointed by the churches* (by a formal vote. See Lex. χειρο-τονέω) *a fellow traveller of ours* (to Jerusalem) *with this charity* (this gift from the Macedonian churches). Note χειροτονηθεὶς, not acc. agreeing w. ἀδελφόν, but nom. giving it more prominence, as if an independent statement. Cf. Eph. 3. 18; Col. 3. 16, notes. — If, st. σὺν τῇ χάριτι ταύτῃ, we read ἐν τῇ χάριτι ταύτῃ, we should translate, *in* (the matter of) *this charity*, or *this grace*. — τῇ διακονουμένῃ ὑφ' ἡμῶν, *which is ministered by us*, i. e. the oversight and business management of the whole matter is entrusted to us. — πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν κτέ., *to the glory of the Lord himself* (i. e. contributing to the glory etc.), *and our readiness of mind* (i. e. to show, and perhaps to further, to increase, our readiness of mind). Alf.,

Meyer, Kling, et al. connect this last clause, — *πρὸς τὴν κτέ.*, with *χειροτονηθείς*, but the arrangement is against this const. and the sense does not require it. Most expositors have connected it with the words preceding.

Vv. 20, 21. *στελλόμενοι* (agrees w. the subj. of *συνεπέψαμεν*, verse 18) *τοῦτο κτέ.*, *arranging, providing for, this, that no one* (lit. *lest any one*) *blame us in the matter of this bounty (this great liberality, Th.), which is ministered (superintended) by us.* The appointment of this well-known and trusty brother to accompany Titus in this important financial business is a striking proof of the wisdom and carefulness of Paul. — *προνοούμεν γὰρ καλὰ κτέ.*, *for we take thought for* (are in the habit of doing this, pres. tense) *things which are honorable not only in the sight of the Lord, but also in the sight of men.* Cf. Prov. 3. 4; Rom. 12. 17, 18. "The misuse of the latter consideration is guarded against by *ἐνώπιον κυρίου*." Meyer.

Vv. 22-23. *συνεπέψαμεν δὲ αὐτοῖς κτέ.*, *And we have sent with them* (with Titus and the brother above mentioned, verse 18) *our brother, whom we have (tested and) proved in many things often to be earnest, but now much more earnest* (than ever before) *by reason of much confidence (which he has) in you.* Who this brother and the one above mentioned without name were is wholly unknown. Conjectures on this point are numerous, but they are without any historic value. — *εἴτε ὑπὲρ Τίτου κτέ.* (Meyer, Alf., Kling, suggest the ellipsis *λέγω* or *γράφω*), *Whether (I speak) concerning Titus, he is etc.* The R. V. supplies the ellipsis thus, — *Whether (any inquire) about Titus, he is a partner of mine, and towards you (in relation to you) a fellow worker (with me).* — *εἴτε ἀδελφοὶ ἡμῶν, κτέ.* Here the const. is changed. We may render, — *And if our brethren* (the two above mentioned) *are in question, if inquiry is made about them, they are messengers of the churches* (note this use of the word *ἀπόστολοι*), *the glory of Christ: persons who by their Christian example and activity contribute to the glory of Christ.* "Men whose work tends to Christ's glory." Alf.

V. 24. *τὴν οὖν ἔνδειξιν κτέ.*, *Show therefore to them before the churches the proof of your love (your Christian love) and of our glorying respecting you* (how well grounded our glorying respecting you really is). — *τὴν ἔνδειξιν* acc. of kindred meaning, as well as the direct obj. of *ἐνδεικνύμενοι*, sc. *ἔστε*, lit. (*be ye*) *showing the showing.* For a similar use of the particip. cf. Rom. 12. 9-19.

CHAP. IX. Vv. 1-5. The apostle recurs to the subject of the collection, and suggests that they should complete it before his arrival, and thus make good his glorying concerning them. Vv. 6-11. That they should give amply, willingly, looking for

God's blessing, with the assurance that they will receive it, and that God will supply the requisite means for their benevolence. Vv. 12-14. Effect on those who are aided. V. 15. An expression of thanks to God.

Vv. 1, 2. *Περὶ μὲν* (correl. w. *δέ*, verse 3) *γὰρ κτέ.*, *For* (connecting closely with the exhortation in ch. 8. 24) *concerning the service to the saints* (the collection to be made and conveyed into the midst of the saints), *it is superfluous for me to write* (*γράφειν*, pres. *to continue writing, to write further*) *to you.* — *οἶδα γὰρ τὴν προθυμίαν ὑμῶν κτέ.*, *for I know* (*feel assured of*) *your readiness, of which in your behalf* (or *concerning you*) *I am in the habit of glorying to the Macedonians*, that (introducing the oratio recta) *Achaia has been prepared* (to make and send the collections) *for a year* (lit. *from a year ago*, cf. ch. 8. 10), *and your zeal stirred up* (i. e. the influence which proceeded from your zeal stirred up, stimulated; cf. Lex. *ἐρεθίζω*) *the greater number* (of them, i. e. of the Macedonians), or *very many* (of them).

Vv. 3, 4. *Ἐπεμψα δὲ τοὺς ἀδελφούς, κτέ.*, *But I have sent* (cf. ch. 8. 18, 22) *the brethren* (Titus and the two with him) *that our glorying* (*καύχημα*, cf. chs. i. 14; 5. 12) *respecting you may not be made void* (*empty*) *in this respect, in this particular* (Alf.), i. e. the matter of the collection. — *ἵνα καθὼς ἔλεγον κτέ.*, *that, even as I was saying* (verse 2), *ye may be prepared.* — *μήπως ἐὰν ἔλθωσιν κτέ.*, *lest by any means if there shall have come with me* (any) *Macedonians* (to bring me on my way, or to bear the Macedonian collection, Alf.), *and they shall find you unprepared, we — not to say ye — may be put to shame in this confidence* (respecting you). — *ἵνα μὴ λέγωμεν ὑμεῖς.* For the const. cf. *ἵνα μὴ ἐπιβαρῶ*, ch. 2. 5, note. *ὑμεῖς*, nom., sc. *καταισχυνθήτε*. The delicacy of feeling indicated here has often been noticed. In no other epistle does he write in so frank and familiar a style.

V. 5. *ἀναγκαῖον οὖν ἡγησάμην κτέ.*, *Wherefore I thought it necessary to exhort the brethren* (Titus and the two others) *to go to you beforehand* (lit. *that they might*, etc.; *εἰς ὑμᾶς*, *into the midst of you*), *and previously* (before my coming) *prepare, arrange, your bounty* (lit. *blessing*) *promised beforehand.* Note *προ . . . προ . . . προ* : *προκαταρτίσωσιν, προ-καταρτίξω* : *προεπηγγελμένην, προ-επαγγέλλω*. — *ταύτην ἐτοίμην εἶναι κτέ.* (const. unusual, = *ὥστε ταύτην κτέ.*), *so that this might be ready as* (*οὕτως ὥς*, *emphat., so as, in such sort as*, Alf.) *a bounty, not as* (a sign of) *covetousness, an extortion.*

Vv. 6, 7. *Τοῦτο δέ.* It is usual here to supply *λέγω* or *φημί*. Meyer regards it as acc. abs. The meaning is plain. It calls attention to the important principle following it, — *And this* (note this, remember this). — *ὁ σπείρων φειδομένως κτέ.*, *He who sows sparingly will reap also spar-*

ingly, and he who sows bountifully (lit. upon blessings, so that blessings attend, Th.) will reap also bountifully. Note the emphatic juxtaposition, — ἐπ' εὐλογίαις ἐπ' εὐλογίαις. The application of this principle in the present instance would be very plain. — ἕκαστος καθὼς προήρηται (προ-αιρέω) κτέ., lit., *Each one according as he has chosen beforehand, purposed, in his heart.* We readily supply with ἕκαστος, *Let each one do, or Let each one give* etc. — μὴ ἐκ λύπης κτέ., *not out of sorrow* (with a mind full of sorrow and regret), i. e. *not grudgingly, or out of constraint, necessity* (as if forced to do it); *for God loves a cheerful giver* (one who acts with alacrity; ἰλαρός, only here in N. Test.; cf. ἰλαρότης, Rom. 12. 8). Quoted from the LXX., Prov. 22. 8, but wanting in our present Hebrew text. Cf. Ex. 25. 2.

Vv. 8, 9. δυνατεῖ δὲ ὁ θεὸς κτέ., *And God is able to make every grace* (with reference here to the collection for the poor) *abound in you, that in everything, always, with every sufficiency* (lit. *having every sufficiency*) *ye may abound* (entering) *into every work* (that is) *good* (the reference still being to acts of benevolence). Note the emphatic words, — παντὶ πάντοτε πᾶσαν. — καθὼς γέγραπται, *as it is written.* Cited fr. the LXX. Ps. 112. 9, the subj. being ἀνὴρ ὁ φοβούμενος τὸν κύριον. — ἐσκορπίσεν (σκορπίζω), *ἔδωκεν τοῖς πένησιν,*

He (the man who fears the Lord) *hath scattered abroad, he hath given to the poor;*

His righteousness abides forever.

(The latter thought is the important one and is to be taken in its fullest sense.) *He has scattered abroad*, — a metaphor taken from the sowing of seed. *His righteousness*, as exhibited and proved in his beneficence.

Vv. 10, 11. ὁ δὲ ἐπιχορηγῶν κτέ., *And he who supplies seed to him who sows and bread for eating* (or *bread for food*: βρώσις in actual use nearly = βρῶμα, see Lex. Th.) *will supply* (χορηγήσει. Above in ἐπι-χορηγῶν, the prep. signifies direction towards w. τῷ σπείροντι) *and multiply your seed for sowing* (σπέρμα, *that which is sown, seed*; σπόρος, *the act of sowing, seed for sowing*). — καὶ αὐξήσει (αὐξάνω) τὰ γενήματα κτέ., *and will increase the fruits* (lit. *the products*) *of your righteousness.* Cf. Is. 55. 10. All this was very encouraging. — ἐν παντὶ πλουτιζόμενοι κτέ., *while in everything ye are enriched* (pres. are being enriched) *unto* (entering into) *all liberality.* Cf. 8. 2. Note the particip. πλουτιζόμενοι, by a change of const. in the nom., st. gen. agreeing w. ὑμῶν. — ἥτις κατεργάζεται κτέ., *which works through us* (the persons who convey the bounty) *thanksgiving* (on the part of those who receive it) *to God.*

V. 12. ὅτι ἡ διακονία τῆς λειτουργίας ταύτης κτέ., *Because* (explanation of the preceding clause) *the ministration* (on your part) *of this service* (this public religious service. See Lex. λειτουργία) *is not only supplying the*

wants of the saints, but is also abounding through many thanksgivings to God: περισσεύουσα is understood not only of quantity but also of quality in connection with the words following: "a quality full of blessing, in that it brings forth many thanksgivings to God," Meyer.

V. 13. διὰ τῆς δοκιμῆς . . . δοξάζοντες (same const. as πλουτιζόμενοι, verse 11), *since they, or while they* (particip. denoting time or cause), *through the proof of this service* (i. e. the proof of you furnished by this service), *glorify God for the obedience (the subjection, Alf.) of your confession unto the gospel of Christ and for* (sc. ἐπὶ, expressed before) *the liberality (openness of heart, sincerity) of your contribution for them and for all* (a sharing, communion, contribution, to enter into the midst of them, and thus supply their wants: εἰς πάντας, this same spirit of liberality being exhibited towards all men).

Vv. 14, 15. καὶ αὐτῶν . . . ἐπιποθούντων (const. again changed from δοξάζοντες to the gen. abs.) *while they themselves also* (the Christians in Jerusalem) *with supplication* (prayer to God) *for you long for you* (the longing of pious thankful love for personal fellowship with the brethren far distant, Meyer), *on account of the exceeding grace of God* (bestowed upon you (as is evidenced by this great liberality)). — χάρις τῷ θεῷ κτέ., *Thanks be to God for his unspeakable (indescribable) gift*; — to be taken here in the widest sense; the gift of his son as a Saviour; — a thought naturally suggested in the connection: often occurring to the mind of the apostle and to every true Christian.

CHAPTERS X. — XIII. The third general division of the epistle; his defence against the opponents of his claims as an apostle.

CHAP. X. Vv. 1, 2. Introductory words. Vv. 3-8. Paul presents against his opponents the power of his work as an apostle; repelling, in Vv. 9-11, the representation that he was strong only in his letters. Vv. 12-16. The different modes of self-judgment as adopted by himself and his opponents; then in Vv. 17, 18, the Christian standard of glorying is held up before them.

V. 1. Αὐτὸς δὲ ἐγὼ Παῦλος κτέ., *Now* (δέ metabatic) *I Paul myself* (presenting with emphasis his own individual personality), *exhort you by the meekness and gentleness of Christ*. Cf. Matt. 11. 29, 30; διὰ w. the gen. here, cf. Rom. 12. 1, using these traits of character as a motive. — δς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, (I) *who in your presence, indeed, (or who in personal appearance, Alf.; who to the face, Meyer,) am lowly, humble, among you* (opposed to the idea arrogant). I understand ταπεινός in this sense, rather than that of *mean, cringing*; as some understand it, used with irony as the representation of his adversaries. It is altogether un-

warrantable to infer from this expression that Paul was actually inferior in his personal appearance. — ἀπὼν δὲ θαρρῶ κτέ., *but being absent am courageous towards you*, — θαρρῶ in contrast w. ταπεινός.

V. 2. δέομαι δὲ (resumes the thought begun in παρακαλῶ ὑμᾶς) τὸ μὴ παρὼν κτέ., *yea, I entreat (you) that I may not when present (at my next visit) be courageous with the confidence with which I count (calculate) to be bold against some persons, those who take account of us as if we were walking according to the flesh.* — τό makes definite and emphasizes the clause following it: παρὼν agrees w. the subj. of θαρρήσαι, which is the same as that of the governing verb δέομαι, hence in the nom.: τολμήσαι, *to be bold, daring*; a stronger word than θαρρήσαι, *to be confident, of good courage.* — ὡς κατὰ σάρκα περιπατοῦντας, *as if walking, living, according to the flesh*, i. e. as unconverted men live. There were some in the Corinthian church, as it appears from this and other similar statements, who thought Paul to be a shrewd worldly man, seeking his own selfish interests, and trying to deceive others.

Vv. 3, 4. ἐν σαρκὶ γὰρ περιπατοῦντες κτέ., *For though (particip. concessive; also temporal) we walk in the flesh (i. e. though, or while, we are still in this mortal body), we do not carry on our warfare according to the flesh (that does not furnish the guiding principles of our warfare.)* — τὰ γὰρ ὅπλα τῆς στρατιᾶς ἡμῶν κτέ., *for the weapons (the heavy armor) of our warfare are not of the flesh (fleshly), but (are) powerful before God* ("in his estimation, after his rule of warfare." Alf.), *to the casting down of strongholds (the demolition of military bulwarks).* — Note στρατιᾶς, fr. στρατιά, *army*; in the sense apparently of στρατεία -as, *warfare, military service.* — τῷ θεῷ, *before God, in the divine view.* Often in this sense in the N. T. Cf. especially ἀστεῖος τῷ θεῷ, Acts 7. 20. The human view is often erroneous; the divine view never.

Vv. 5, 6. λογισμοὺς καθαιροῦντες (the nom. again, as in vv. 11, 13, ch. 9) κτέ., *casting down reasonings* (such as the Greek philosophers had engaged in for centuries, which were by no means favorable to Christianity. Explanatory of πρὸς καθαίρεσιν ὀχυρωμάτων) *and every lofty thing which is being raised on high (or as mid. which is raising itself on high) in opposition to the knowledge of God (the true knowledge of him as revealed in the gospel) and leading captive every thought (everything held in the mind, νόημα) into the obedience of Christ (τοῦ Χριστοῦ, objective gen., into subjection to Christ, Alf.), and having in readiness (being ready) to avenge (punish) every disobedience, when your (emphat.) obedience shall have been fulfilled (i. e. being ready to inflict punishment, when ample opportunity has been offered them to join the ranks of the obedient. Alf.).*

V. 7. Τὰ κατὰ πρόσωπον βλέπετε; Several different constructions are possible; — to view the sentence as a question or as a direct statement;

to understand βλέπετε as indic. or as impv.; to translate κατὰ πρόσωπον, *before your face, or after the outward appearance*. Each is intelligible. On the whole I prefer the rendering, — *Do ye look on things after the outward appearance?* So Alf., Kling, B. U.; or, *Do ye look on that which lies before the eyes?* So Meyer. Cf. κατὰ πρόσωπον, verse 1. The difference between these two renderings is not important. The apostle suggests, judging in this manner, even by the outward appearance, though that is humble, yet he will be able to substantiate his claims to be an apostle of Christ, warranting the severity of his letters. — εἴ τις πέποιθεν ἐαυτῷ, *If any man trusts to himself that he belongs to Christ*. From 1 Cor. 1. 12, it appears that some in the Corinthian church claimed for themselves a special nearness to Christ; perhaps in opposition to Paul. — τοῦτο λογιζέσθω κτέ. (If this be so) *let him consider this again by himself, that even as he himself belongs to Christ, so we also* (in this he can claim no superiority).

Vv. 8, 9. His apostolic authority greater than he had hitherto asserted among them. — ἐάν τε γὰρ περισσώτερόν τι καυχῆσομαι κτέ., *For indeed if I glory somewhat more abundantly concerning our authority, which the Lord gave for building you up and not for casting you down* (more lit. *with a view to your up-building, not with a view to your demolition*) *I shall not be made ashamed*. — Note here ἐάν w. fut. indic. καυχῆσομαι. So Tisch.; yet W-H. and Tregelles read καυχῆσώμαι, aor. subjunc. the regular const. The difference in sound (not perceptible in modern Greek) was so very slight, in prose especially, that a transcriber might easily make the change from ο to ω unconsciously. — τὲ γάρ, *et enim*, for also, for indeed. Cf. Rom. 1. 26; 7. 7. — τι, *as to something, somewhat*. — ἥς, obj. of ἔδωκεν, but attracted to the case of the antecedent. — ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν κτέ. (connect closely with αἰσχυρῆσομαι, *I shall not be made ashamed*) *that I may not seem as if I would terrify you by my letters*. From all this, — from being made ashamed and from seeming as if I would terrify you, from being thus placed in a false light, — the Lord, whose apostle I am, will safely keep me. This const. seems preferable. So Meyer, Kling, et al. Many however supply something before ἵνα μὴ δόξω κτέ. Thus, — “*I say this, because I wish not to seem*” etc. So Alf. et al. — ὡς ἂν ἐκφοβεῖν ὑμᾶς, *as if I would terrify you*; ὡς ἂν, in later Greek, = Lat. *tantum, quasi*.

Vv. 10, 11. ὅτι (may be viewed as causal, or as declarative), *Because, or It is a fact that*. — αἱ ἐπιστολαὶ μὲν, κτέ., *his letters, they say, are weighty and strong*, φησὶν may be viewed as impers.; equivalent to *they say, says a man* (Meyer), or τις may be understood, *some one says*, cf. τις verse 7, ὁ τοιοῦτος verse 11. The former is the usual explanation. — ἡ δὲ παρουσία κτέ., *but his bodily presence* (lit. *the presence of his body*) *is weak and his speech* (his address, Lat. *oratio*) *utterly despised, set at naught* (ἐξουθενέω, fr. οὐθέν = οὐδέν). We must not infer, as has often been done, from this

expression of Paul's enemies that he was in any respect inferior in his outward appearance. This false idea is directly contradicted in verse 11. Cf. note on verse 1. — *τοῦτο λογίζεσθω ὁ τοιοῦτος κτέ.*, *Let such a person* (any one who affirms this) *consider this* (*τοῦτο*, emphat. pointing to what follows, — *just this*) *that such as we are in word through letters when absent, such also are we in deed (in work) when present* (*τῷ ἔργῳ*, emphat. posit.). Whatever his personal appearance may have been, there was nothing in it to interfere with the efficiency of his work. I regard the various traditions on this subject as utterly worthless and *ἔξουθενήμενοι*.

V. 12. *οὐ γὰρ τολμῶμεν κτέ.*, *For* (introducing a confirmation of what he has just said, and a rebuke of the standard of judgment among his adversaries) *we are not bold to judge ourselves among, or to judge ourselves with, certain of those who commend themselves* (cf. ch. 3. 1 ff.). We make no comparison of ourselves with Apollos, or with Cephas, as our adversaries have done (cf. 1 Cor. ch. 1). — *ἀλλὰ αὐτοὶ . . . συνιᾶσιν* (*συν-ιῆμι*), *but they themselves measuring themselves among themselves and judging themselves* (or *comparing themselves*) *with themselves do not act wisely* (do not put things together properly).

V. 13. *ἡμεῖς δὲ οὐκ κτέ.*, *But we* (in contrast with those just described) *will not glory* (*entering*) *into the things without measure, but* (will glory) *according to the measure of the line which God imparted to us as a measure to reach even to you.* Paul therefore recognized no standard of judgment or of measurement but that which God gave him; and he found it sufficient in length to reach even to the Corinthians! — *κανὼν*, *κανόνος*, *a measure*, either *a rod, rule, or a line*; Meyer renders it here, *Gränzlinie*, *boundary-line*.

Vv. 14-16. *οὐ γὰρ ὡς μὴ ἐφικνούμενοι ὑπερεκτείνωμεν* (*ὑπερ-εκ-τείνω*) *κτέ.*, *For* (explanatory) *we are not stretching ourselves overmuch* (beyond bounds; beyond the measuring line given to us) *as if not reaching into the midst of you* (as if we had not yet reached into the midst of you and must make an effort to do so); *for as far as to you also we came* (see Lex. Th. *φθάνω*) *in the gospel* (i. e. *in preaching the gospel*) *of Christ*; *not* (while entering) *into the things without measure, glorying in the labors* (toils) *of other men*; *but having a hope, when your faith increases, of being* (lit. *to be*) *magnified among you according to our measuring line* (that which God has given us, never beyond this) *entering into an abundance* (a wide field); *into the regions beyond you to preach the gospel*; *not, while entering into the things* (i. e. *the fields of labor*) *which are ready, to glory in another man's province* (that which has been measured out for another man). With all these infinitives, — *μεγαλυνθῆναι*, *εὐαγγελισασθαι*, *καυχῆσασθαι*, — bear in mind *ἐλπίδα ἔχοντες*, *having a hope*. — *μεγαλυνθῆναι* in the literal sense, *to be magnified, enlarged, made efficient in apostolic labor*. So Alf., Meyer, Kling, et al. See Lex. Th. *μεγαλύνω*. This sense seems most

suitable in the connection; although the metaphorical meaning, Lat. *celebrari*, may not be excluded. — ἐν ἄλλοτρίῳ κανόνι, *in another man's province*, that which has been measured out for him; — the secondary sense of κανών.

Vv. 17, 18. The divine law of glorying. ὁ δὲ καυχώμενος κτέ., *But* (in contrast with the glorying of the worldly-minded man) *he who glories let him glory in the Lord* (ἐν κυρίῳ, the sphere in which, and the only sphere in which a human being may glory: *in the Lord*, "the Source of all grace and strength and success," Alf.). Cf. Jer. 9. 23 ff.; 1 Cor. 15. 10. — οὐ γὰρ ὁ ἑαυτὸν συνιστάνων κτέ., *for not the one who commends himself, (not) that man is approved, but (the man) whom the Lord commends* (he is approved). δόκιμος, *tested, tried, and approved*. This will surely be the final verdict in regard to us all, whatever men may say of us now.

CHAP. XI. The self-glorying of the apostle against his opponents with some reasons for it.

Vv. 1, 2. "Ὁφελον (see Lex. Th. for the const.) ἀνέχεσθε (impf. of ἀνέχομαι) κτέ., *Would that ye would bear with me* (connect μοῦ w. the verb) *in a little foolishness* (lit. *in a little of etc.*): a form of wish indicating doubt whether it would be granted. In 1 Cor. 4. 8, ὄφελον w. the aor.; indicating a wish not granted in the past. — ἀλλὰ καὶ ἀνέχεσθέ μου (pres. indic. or impv.), *but ye even (καί, intens., really, indeed) do bear with me* (as indic. Alf., Meyer, Kling, B. U., et al.); or *may indeed bear with me* (as impv. Vulg., Beza, Calvin, Beng., Hofm., et al.). — ζηλῶ γὰρ . . . ἡρμούσῃν (ἄρμόζω) κτέ., *For I am jealous in regard to you with a Godly jealousy* (lit. *a jealousy of God*; such as God has and such as he approves of. Cf. ch. 1. 12, εἰλικρινείᾳ τοῦ θεοῦ), *for I betrothed you* (this seems from the meaning of ἄρμόζω, also from the clause following, to be spoken of the engagement rather than of the actual marriage) *to one husband* (to be faithful to that one) *that I might present* (παραστήσαι, παρίστημι) *a pure virgin to Christ*. The church as a whole, by a figure of speech, is spoken of as the pure virgin betrothed to Christ. Cf. Eph. 5. 25 ff.; Rev. 19. 7-9.

V. 3. φοβοῦμαι δὲ μήπως κτέ., *But I fear lest in some way (by some means), as the serpent completely deceived* (ἐξηπάτησεν, ἐξ intens. ἀπατάω, to deceive) *Eve in his craftiness your minds* (or thoughts. Cf. ch. 3. 14, note; 4. 4) *may be corrupted* (φθαρή, φθείρω, and turned) *away from your simplicity* (mental honesty) *towards Christ* (εἰς Χριστόν, while directing the thoughts into Christ, i. e. into his character). It is suggested that Eve is here mentioned, instead of Adam as in Rom. 5. 12; 1 Cor. 15. 22, to preserve the figure of the bride in verse 2.

V. 4. εἰ μὲν γὰρ κτέ., *For if he who comes proclaims another Jesus* (another deliverer) *whom we did not proclaim, or (if) ye receive another* (and

different) spirit which ye did not receive, or another (and *different*) gospel which ye did not accept — καλῶς ἀνέχεσθε, ye would bear with him honorably, right well; — severe irony; a fine thing it would be to bear with him! Note the change of const. fr. εἰ w. the pres. indic. to the impf. ἀνέχεσθε, sc. ἄν. He begins the sentence with a simple supposition, but closes with the form of a supposition contrary to fact, thus making the irony more apparent. — Note the ordinary difference betw ἄλλον *another* and ἕτερον, *another* with the idea *different*. — Note also κηρύσσω, to *proclaim as a herald, to publish*. The definition *preach* is very properly omitted in Thayer's Lex.; as that word has now come to be understood in a more limited sense, that of preaching the gospel, εὐαγγελίζω.

Vv. 5, 6. λογίζομαι γὰρ κτέ., *For* (introduces the confirmation of the thought suggested by the preceding irony; — viz. ye would act very unworthily, if ye should thus receive those who publish a different gospel, *for*) I consider that I am in nothing behind (*inferior to*) these arrogant apostles (*these overmuch apostles*, Alf.); — those who publish a different gospel. Such is the interpretation of this clause now generally received; and I cannot but think the correct interpretation. — εἰ δὲ καὶ ἰδιώτης κτέ., *But if* (a further explanation of what he had just said) *I am even rude, unskilled in speech* (as my enemies represent. Cf. ch. 10. 10), *yet* (I am) *not* (such) *in knowledge*; (no indeed!) *but in everything we have made* (*that fact*) *plain among all men towards you* (*in our relations to you, or having gone among you*); φανερώσαντες, sc. ἑσμέν.

Vv. 7, 8. ἡ ἁμαρτίαν ἐποίησα κτέ., *Or* ("marking a transition to a new objection by his opponents," Hodge) *did I commit a sin in humbling myself* (*in making myself ταπεινός*, cf. ch. 10. 1) *in order that you might be exalted?* i. e. lifted from the degradation of heathen life to the high moral position of Christianity with its present blessings and its glorious hopes. It is probable that his enemies had actually cast reproach upon him on this account, and had found in the fact here stated a proof to their minds that he had not apostolic authority. The question as Paul puts it contains a very sharp point. — ὅτι κτέ. (explanatory of ἁμαρτίαν), *because* (*in view of the fact that*), *I preached to you the gospel of God gratuitously* (*without compensation*)? — ἄλλας ἐκκλησίας ἐσύλησα (συλάω) κτέ., *I robbed other churches in taking a support* (the means of subsistence) *for service to you*. What could Paul mean in saying, *I robbed other churches?* Undoubtedly there was a keen irony in the expression which the Corinthians, especially his enemies, could not fail to understand. Note the word ὀψώνιον, not the same as μισθός, *pay for services, wages*; but "that part of a soldier's support given in place of pay," (Th.), *rations*; hence, as here, *the means of subsistence*. Aid was furnished him by the churches in Macedonia, while he was laboring in Corinth; but even with such aid he sometimes felt the pressure of want for his daily comfort. — καὶ παρὼν

κτέ., and being present with you and having fallen behind (in my resources), I did not burden any man (see Lex. κατα-ναρκάω, to weigh heavily upon, so as to create torpor, νάρκη).

Vv. 9, 10. τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν (προσ-ανα-πληρώω) κτέ., For (explanatory) my deficiency the brethren having come from Macedonia supplied. The Corinthians would understand who were here referred to. — καὶ ἐν παντὶ κτέ., and in everything I carefully guarded (see Lex. τηρέω) myself from being burdensome (lit. I carefully kept myself without weight, not burdensome), and will (in the future) carefully keep myself. — ἔστιν ἀλήθεια κτέ. (a solemn confirmation of καὶ τηρήσω), There is (ἔστιν, emphat. there exists) truth of Christ (i. e. such as exists in him) in me, that this glorying shall not be stopped in reference to me (φραγήσεται, Lex. φράσσω, to fence in, to hedge in; this glorying shall not be stopped by a hedge being thrust into me, i. e. by any violent measures which my enemies may resort to). — ἐν τοῖς κλίμασιν κτέ., in the regions of Achaia; — an expression more emphatic and at the same time less personal than ἐν ὑμῖν would have been. The thought of the sentence may be expressed thus: — As surely as there exists in me truth of Christ, so surely this glorying shall not be stopped etc.; or, so surely no man shall stop me etc.

Vv. 11, 12. διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; Why? (Is it) because I do not love you? God knows. He thus anticipates and practically denies in the most solemn manner a suspicion of want of love for them that might arise in their minds. — δὲ ποιῶ, καὶ ποιήσω, ἵνα κτέ. Two constructions, expressing the same general thought, are admissible; — But what I do, I will also continue to do, that I may cut off the occasion etc. (So Alf., Meyer, Kling, R. V., et al.); or thus, — But what I do and will continue to do, (is) that I may cut off etc. (So Luther, Erasm., Rückert, Ewald, B. U., et al.). — τὴν ἀφορμὴν κτέ., the occasion of those who wish an occasion (i. e. an occasion to depreciate me and aggrandize themselves), in order that wherein they glory, they may be found even as we, i. e. that we may both be judged fairly according to the actual facts.

Vv. 13-15. οἱ γὰρ τοιοῦτοι κτέ., For such men (fairly viewed, in the right light) are false apostles, deceitful workers (not merely deceitful, but active in their deceit), transforming themselves into apostles of Christ. And it is not a thing to wonder at, a strange thing; for Satan himself (their master) transforms himself into an angel of light (pres. is in the habit of doing this); thus changing to all appearances his real character. God and his angels are represented as light and dwelling in light, cf. Ps. 104. 2 ff.; Acts 12. 7; Eph. 5. 8; 1 Thess. 5. 5; Satan is the power of darkness, Luke 22. 53. — οὐ μέγα οὖν κτέ., It is not a great thing, therefore, if his servants also (as well as he) transform themselves (and appear) as servants of righteousness. Note the full force of μετα-σχηματίζομαι. The simple verb

σχηματίζομαι (not found in N. T.) would mean, *to fashion one's self*; w. μετά, Lat. *trans*, *to change the figure of, to transform* (Lex. Th.). — διάκονοι, *servants*. The word *ministers* has now acquired a meaning so limited and technical, that it is no longer an adequate translation. — ὧν τὸ τέλος ἔσται κτέ., *of whom* (ὧν, *emphat. posit.*, refers to διάκονοι) *the end will be according to their works* (their actual deeds; not according to outward appearances, while transformed as just described). Note the word τὸ τέλος, *the end, endliches Schicksal* (Meyer); no change in the endless future.

Vv. 16, 17. Πάλιν λέγω κτέ., *Again I say* (recurring to the topic in verse 1), *let not any man think me to be without reflection, without intelligence*. The word *foolish* is positive, and does not make quite the same impression as the Greek ἄφρων (fr. α priv. and φρήν, *mind*) which is negative. Cf. ἀνόητος, Gal. 3. 1. — For the positive word in Greek, cf. μωρός. Still, though the force of the Eng. word *foolish* is not just the same as that of ἄφρων, yet it is perhaps in some passages our best rendering. The same remarks are true of the subst. ἀπροσύνη. — εἰ δὲ μήγε, *but if ye do*, i. e. if ye do thus think of me. After negative sentences, εἰ δὲ μή is used where we should expect simply εἰ δέ. The negative is not rendered, and the entire clause may often be translated, *otherwise, else*. Cf. Matt. 6. 1; 9. 17; Luke 5. 36, 37; εἰ δὲ μή γε, more *emphat.* than εἰ δὲ μή. See also the classic grammars. — κἂν ὥς ἄφρονα δέξασθέ με κτέ., *receive me even if as one without intelligence, that I also* (as well as they) *may glory somewhat* (a certain little). — κἂν (= καὶ ἂν or ἐάν) suggests the ellipsis, *even if* (ye receive me) *as one without intelligence, (yet) receive me*. — δ λαλῶ, οὐ κατὰ κύριον λαλῶ κτέ., *What I speak* (am speaking), *I do not speak after the Lord* (in accordance with any direct instruction from him), *but as it were in a state without reflection, without intelligence*; im Zustand von Unverständigkeit (Meyer), *in this confidence of glorying*; connect this clause in thought with the entire preceding part of the sentence.

Vv. 18-20. ἐπεὶ πολλοὶ καυχῶνται κτέ., *Since many glory after* (according to) *the flesh*. Cf. ch. 1. 17; 5. 16; 10. 2. 3; κατὰ σάρκα here in substantially the same sense; — “in a spirit of fleshly regard;” “having regard to their extraction, achievements, etc.,” Alf. — κἀγὼ καυχῆσομαι, *I also will glory*; — explained in verse 22 ff. — ἡδέως γὰρ ἀνέχεσθε κτέ., *For ye, being intelligent, cheerfully bear with those who are deficient in intelligence*; — introduced with sharp irony as a reason why they should bear with him in his glorying. — ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ κτέ., *For* (additional reasons why they should bear with him) *ye bear it* (bear up under it, have patience; cf. ἀνοχή) *if any one enslaves you, if any one devours you* (strips you of your goods, Th.), *if any one takes you* (by force, or by craft; catches you; — a word used of hunters, fishermen etc.), *if any one exalts himself* (is proud, haughty, arrogant), *if any one smites you in the*

face. Cf. Matt. 5. 39; Luke 22. 63, 64; Acts 23. 2. Note the repetition of *ἐλ τῆς*. Cf. 1 Tim. 5. 10. The last condition indicates the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. 3. 3; Tit. 1. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga, A. D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley.

V. 21. *κατὰ ἀτιμίαν λέγω κτέ.*, *By way of disparagement* (to myself) *I speak, as if (it were a fact) that we have been weak.* This interpretation of *κατὰ ἀτιμίαν*, to (my) *disparagement*, rather than to (your) *disparagement*, is now generally preferred. So Alf., Meyer, De Wette, Kling, et al. The older expositors, however, understood it in the latter sense. *To (your) disparagement I speak.* So Chrys., Theod., Theoph., Pelag., Erasm., Calv., et al. Viewed in either way, the expression is quite intelligible; yet the former agrees better with the clause following it. The change from *λέγω*, sing. to *ἡσθενήκαμεν* (*ἀσθενέω*), plur. is nothing unusual. Cf. verse 12. — *ἐν ᾧ δ' ἂν τις τολμᾷ κτέ.*, *But wherein any one may be bold, in foolishness I speak* (ironical, as the imputation of his enemies. Cf. his own assertion respecting himself in verse 16. *μή τις με δόξῃ ἄφρονα εἶναι*), *I also am bold.*

Vv. 22, 23. *Ἑβραῖοί εἰσιν; καὶ γὰρ κτέ.*, *Are they Hebrews* (the most ancient and venerable *national name*)? *I also* (sc. am a Hebrew). *Are they Israelites* (belonging to the *theocracy*. Cf. Rom. 9. 4 ff.)? *I also* (am an Israelite). *Are they Abraham's seed* (sharers in the *Messianic promises*, cf. Rom. 11. 1; 9. 7)? *I also* (am of the seed of Abraham). On the origin and signification of the word "Hebrew," see Bible Dic. — *διάκονοι Χριστοῦ εἰσιν; κτέ.*, *Are they servants of Christ? being beside myself (out of my senses) I speak, I (am that) pre-eminently* (*ὑπέρ*, over and above). The following facts are proofs of this; and no one could deny their truth. — *ἐν κόποις περισσοτέρως κτέ.*, *in toils (hard labors) more abundantly* (than they), *in stripes (blows) more abundantly, in prisons above measure, in deaths* (i. e. imminent danger of death) *often.* Cf. 1 Cor. 15. 31; 2 Cor. 4. 11; Rom. 8. 36. Note the reading of W-H., *ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως.* So R. V.

Vv. 24, 25. Some specific instances of the preceding. — *ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα* (sc. *πληγὰς*) *κτέ.*, *From (lit. by) the Jews five times I received forty (stripes) save one* (*μίαν*, sc. *πληγὴν*); *παρὰ μίαν, save, except, less, one.* Lex. Th. III. 2. a. More than forty stripes in a punishment were not allowed by Jewish law (cf. Deut. 25. 3), and so as not to go beyond the legal number they commonly inflicted but thirty-nine. None of these five scourgings are mentioned in Acts. Meyer suggests that Paul might number these among the *θάνατοι*, as it was no unusual thing for the

victim to die under the lash. Modern civilization, or rather *Christian* civilization, would not allow such cruelty. — **τρίς ἐραβδίσθην** (**ραβδίω**), *thrice I was beaten with rods* (sc. by the Roman magistrates. See Acts 16. 22, 23. The other two are not mentioned elsewhere). — **ἅπαξ ἐλιθάσθην** (**λιθάω**), **τρίς ἐνανάγησα** (**ναναγέω**), *once I was stoned* (Acts 14. 19), *thrice I suffered shipwreck*. (Neither of these is elsewhere mentioned. The last shipwreck mentioned in Acts was later). — **νυχθήμερον** (fr. **νύξ** and **ἡμέρα**) **κτέ.**, *a night and a day have I passed in the deep* (probably clinging to some piece of the wreck). Note this use of **ποιεῖν**, cf. Acts 15. 33; Jas. 4. 13. The pf. **πεποίηκα** indicates his vivid recollection of the event. This whole passage suggests the thought, how many events in the life of Paul have found no record in this world's histories or biographies; and the same thing is still more emphatically true of the other apostles. Is there another, more perfect, record kept? See Rev. ch. 20. 12.

Vv. 26, 27. The line of thought in verse 23 resumed. Here, however, the prep. **ἐν** is omitted. — **ὁδοιπορίαις πολλάκις κτέ.** (bear in mind that these datives are to be connected with **ὑπὲρ ἐγώ** in verse 23, *I am pre-eminently a servant of Christ*), *in (or by) journeyings often, in dangers of rivers* (gen. of source), *in dangers of robbers, in dangers from my kindred* (the Jews), *in dangers from (the) Gentiles, in dangers in the city* (in Damascus, Acts 9. 23 ff.; in Jerusalem, Acts 9. 29; in Ephesus, Acts 19. 23 ff.), *in dangers in the wilderness (or in the desert), in dangers in the sea, in dangers among false brethren* (the climax in this category). — **κόπῳ καὶ μόχθῳ, ἐν κτέ.** (note **ἐν** resumed), *in toil and sorrow (labor and travail, R. V.; by labor and weariness, Alf.), in watchings (sleepless nights) often, in hunger and thirst, in fastings often* (refers probably, following directly after **λιμῷ καὶ δίψει**, to voluntary fastings, Alf., Meyer, Kling, et al. Others, as De Wette, Stanley, think it refers to involuntary fastings, intensifying the preceding thought. Cf. ch. 6. 5, for the same diverse interpretations), *in cold and nakedness* (a want of sufficient clothing; not absolute nakedness. Cf. Lex. Th. **γυμνός**, I. b. c.; also **γυμνότης**). With this description, cf. 1 Cor. 4. 11 ff.

Vv. 28, 29. **χωρὶς τῶν παρεκτὸς ἢ ἐπίστασις μοι κτέ.**, *Besides the things omitted, not mentioned* (the extra duties, added to the things which I have above enumerated. See Lex. Th. **παρεκτός**. So Alf., Meyer, Kling, et al.), *I have (lit. there is to me) the daily pressure, the care (solicitude for) all the churches*. — **τίς ἀσθενεῖ κτέ.**, *Who is weak, and I am not weak? who is made to stumble, and I do not burn?* — expressions of sympathy, and instances of the care for the churches. Every intelligent and faithful pastor now must have experiences similar to these.

Vv. 30, 31. **εἰ καυχᾶσθαι δεῖ κτέ.** A conclusion (without connective, *asyndeton*) from the preceding, from verse 23 ff. — *If it is necessary to glory, I will glory in the things pertaining to my weakness*, — very different

from the glorying of those who were opposed to him. — ὁ θεὸς καὶ πατὴρ κτέ., *The God and Father of the Lord Jesus knows, he who is blessed forevermore, that I do not speak falsely.* This solemn asseveration, also uttered independently (asyndeton), as verse 30, is in keeping with "the fervid and impassioned character of the whole passage."

Vv. 32, 33. ἐν Δαμασκῷ κτέ. A signal instance of danger and of providential escape. *In Damascus, the governor under Aretas* (Ἀρέτα, gen. 1st declens. masc.; nom. Ἀρέτας) *the king was guarding the city of the Damascenes to take me* (πιάσαι, πιάζω) *and through a window in a basket I was let down* (lowered, ἐχαλάσθην, χαλάω) *through the wall* (of the city) *and escaped his hands.* — θυρίς, *a little door, an opening.* — σαργάνη, *a rope basket.* Cf. σπυρίς, Acts 9. 25. — διὰ τοῦ τείχους. The houses and the wall of the city were often so united that in lowering him from an opening in the side of the house, he might be said to be lowered through the wall of the city. See view of Damascus in Smith's Bib. Dic., et al. — In this guarding the city, no doubt the governor and the Jews acted in concert. See Acts 9. 24. What a picture of trial have we in this chapter! In looking back from his present position in the heavenly world, does the apostle regret anything which he suffered for Christ?

CHAP. XII. Vv. 1-10. Visions of Paul, revelations, trials, assurances. Vv. 11-18. Paul excuses his boasting; speaks of the signs of an apostle exhibited among them; and of his labors without compensation. Vv. 19-21. He does not vindicate himself for any other reason than for their good.

V. 1. From the providential deliverance in Damascus, Paul proceeds to speak of other and still more remarkable experiences. — Κανχᾶσθαι δεῖ κτέ., *It is necessary* (a necessity brought on by the conduct of others towards me. See Lex. Th. δεῖ, b.) *to continue glorying* (pres. inf.); *it is not profitable indeed* (i. e. it does not contribute to my own personal glory resulting from anything that I have myself done. It is the same as above, *I will glory in the things pertaining to my own weakness*, ch. 11. 30; and to the divine power); *but I will proceed to visions and revelations of the Lord* (i. e. from the Lord). Note the correlatives μὲν . . . δέ. The Greek text of this sentence is doubtful; but adopting that which is now preferred by the best critics, the above interpretation seems to me the preferable one and most consistent with the connection.

Vv. 2-4. οἶδα ἄνθρωπον ἐν Χριστῷ κτέ., *I know a man in Christ* (who) *fourteen years ago* (whether in the body I know not, or out of the body I know not, God knows) *was caught up even to the third heaven.* — ἀρπαγέντα (ἀρπάζω) τὸν τοιοῦτον (repeats the idea ἄνθρωπον ἐν Χριστῷ): lit. *I know a man in Christ fourteen years ago . . . such a one having been caught up etc.* —

πρό w. the gen. of time often = Eng. *ago*. Cf. Germ. *vor*. — Paul here speaks of himself (*a man in Christ*) in the third pers. In this ecstasy the *ego, I*, disappears. — *ἕως τρίτου οὐρανοῦ*. This expression has led to much discussion with no definite conclusions. The simplest and most probable interpretation is to understand it as meaning “a high degree of celestial exaltation,” Alf. In verses 3, 4, the idea is repeated with an important addition. — *καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον κτέ.*, *And I know such a man, whether in the body or apart from the body I know not, God knows, that he was caught up into paradise and heard unspeakable words, which it is not permitted (οὐκ ἔξόν, sc. ἐστίν) to a man to utter.* — *εἰς τὸν παράδεισον*, another, but more definite, expression for *ἕως τρίτου οὐρανοῦ*, *up even to the third (or a third) heaven, into paradise (or into the paradise)*. With words of the nature of proper names the article is often omitted in Greek, or if expressed is often not rendered into English. Some think the word *paradise* denotes a place different from *the third heaven*: but the entire statement is in such form that I must regard the two expressions as equivalent; or, at least, the latter (*paradise*) as situated within *the third heaven*. So Augustine, Estius, Calvin, Bengel, Alf., Wing, et al.

Vv. 5, 6. *ὑπὲρ τοῦ τοιούτου κτέ.*, *Respecting such a person* (in this exalted state) *I will glory, but respecting myself* (in my present, infirm, earthly, condition) *I will not glory except in my infirmities* (ch. II. 30). All is an evident rebuke, which his adversaries would well understand, to all who glory while in this present imperfect state. — *ἐὰν γὰρ θελήσω* (aor. subjunc.) *κτέ.* (I act thus voluntarily, even from choice), *For if I wish to glory (respecting myself), I shall not be foolish (without reflection), for I shall speak the truth* (there will be reason in what I say). — *φείδομαι δέ, μή τις κτέ.*, *but I forbear* (I refrain from glorying respecting myself) *lest some man regarding me (looking into me) may estimate (me) beyond what he sees me (to be) or hears from me* (i. e. beyond the judgment which we form by the ordinary modes of estimating character, and thus may estimate me too highly; lest some one may make a grave mistake in this matter. The actual danger of such a mistake is seen in the occurrence at Lystra, Acts 14. 8 ff. Perhaps the opposite danger of under-rating him was greater in Corinth; but he did not wish to say anything which should lead them to any other than a fair estimate from their own personal observation.

Vv. 7, 8. *καὶ τῇ ὑπερβολῇ κτέ.*, *And (in these circumstances) that I might not be exalted overmuch* (that I might not become vain and boastful) *by reason of the exceeding greatness of the revelations, there was given to me a thorn in the flesh*. What was this thorn, or pointed stick, and who gave it? Paul does not answer these questions, and we need not go beyond what is written. That it was given for discipline is distinctly stated; and that it was some physical malady, perhaps something that occasioned

sharp pain, seems also clear from τῇ σαρκί, but what the malady actually was, no one now knows, though the Corinthians might know. The conjectures are various. Meyer enumerates a long list of them. The following are the principal: — 1. Spiritual assaults of Satan, who occasioned blasphemous thoughts; stings of conscience over his earlier life; enticements to unchastity. — 2. Conflicts with his adversaries who were in the service of Satan; or the conflicts and straits occasioned by the duties of the apostolic office. — 3. Severe bodily suffering (with hypochondriac melancholy), pain in the head, hæmorrhoids, falling sickness, epileptic attacks of cramp. For discussions of this subject, see on this passage Farrar, Lightfoot, Schaff (Popular Commentary on Galatians, p. 331 ff.). — ἄγγελος σατανᾶ (first declens. gen.), κτέ., *a messenger of Satan* (note this use of ἄγγελος) *that he (the messenger) might buffet me (strike me with the fist.* See Lex. Th. κολαφίζω), *that I might not be exalted overmuch.* — ὑπὲρ τούτου τρίς κτέ., *Respecting this, thrice I besought the Lord that it might depart from me,* Alf., Meyer, Kling, et al., understand τούτου as referring to ἄγγελος, and render, *respecting this, thrice I besought the Lord that he might depart from me.* The difference is not important. — τὸν κύριον, *the Lord.* This is understood by many to mean *the Lord Jesus*; an instance of prayer offered directly to Christ. Verse 9 is thought to require this interpretation. So Alf., Meyer, Kling, et al. Cf. Rom. 10. 12, 13. Yet many (as Calvin, Neander, et al.) understand τὸν κύριον here as meaning *God the Father*; and this view is not inconsistent with verse 9.

Vv. 9, 10. καὶ εἶρηκέν μοι κτέ., *And he said to me* (the pf. εἶρηκεν implies that what he said still holds good), *My grace is sufficient for thee: for (explanatory) my power is made perfect (is carried out completely) in weakness* (the sphere in which the divine power works). This implies that the agonizing and thrice repeated petition of the apostle Paul was not directly granted; but in its place something far better, — the assurance of divine grace and of its sufficiency. In what manner this assurance was given we are not informed. We only know the fact. In the vain and foolish attempt to ascertain precisely what the σκόλοψ τῇ σαρκί actually was, many persons lose sight of the valuable lesson which we may all draw from this passage. — ἡδιστα οὖν κτέ., *Most gladly therefore* (the changed feeling resulting from this divine response) *will I rather glory in my infirmities* (rather than continue to pray that the affliction might be removed from me), *in order that the power of Christ may fix a tent* (Lex. ἐπισκηνόω) *over me* (Lex. ἐπὶ w. acc.), *may encamp over me.* “The choice of the word ἐπισκηνόω leads us to conclude that he had thought of the case as analogous to the Shechinah.” Meyer. — διὸ εὐδοκῶ κτέ., *Wherefore* (a triumphant conclusion) *I take pleasure (am well content, Alf.) in infirmities, in insults, in necessities (necessitous circumstances), in persecutions*

and straits, for the sake of Christ; for when I am weak, then am I powerful (then the power of Christ encamps over me, and I have an inward assurance of strength).

V. 11. Paul now stands still and considers how much, from ch. 11 onward, he has said in his own commendation. This glance backward (over the first part of ch. 12) impels him to say *γέγονα ἄφρων*, but he then proceeds to justify himself and to attribute the blame to the readers (Meyer). — *Γέγονα ἄφρων*· ὑμεῖς κτέ., *I am become foolish* (i. e. in all this glorying; — to be understood as ironical. Cf. ch. 11. 16; 12. 6). Note the force of *γέγονα*, *I am become*, — a finished fact; but on whom does the responsibility rest? The answer follows; — *ye compelled me, for I ought to have been commended by you* (συνίστασθαι, pres. in respect to the leading verb ἔφειλον, impf. of ὀφείλω). Note the emphat. ὑμεῖς . . . ἐγώ. — οὐδὲν γὰρ ὑστέρησα κτέ., *for in nothing did I fall behind the overmuch (the pretentious, arrogant) apostles* (cf. 11. 5, note), *if I am even nothing (or although I am nothing)*.

Vv. 12, 13. τὰ μὲν σημεῖα . . . κατηργάσθῃ (κατεργάζομαι) κτέ. (confirming the preceding statement), *The signs indeed (μὲν, solitarium, Lex. Th.) of an apostle (τοῦ, generic, 'ejus qui Apostolus sit,' Beng. (were wrought among you in all endurance (steadfastness) by signs and wonders and mighty works. Note here the three Greek words denoting miracles. — τί γὰρ ἔστιν ὃ ἡσώθητε (ἡσώω, usual form ἡσάω or ἡττάω) κτέ., For what is there in which ye were made inferior to the rest of the churches (lit. were made less in comparison with, or beyond etc.); except that I myself did not burden you (οὐ κατενάρκησα, κατα-ναρκάω, did not weigh heavily so as to benumb you, cf. ch. 11. 8)? — ὑπὲρ w. acc. after a word implying comparison, beyond, in comparison with. — χαρίσασθέ μοι κτέ., Forgive me this injustice (injury, wrong), — the severest irony.*

V. 14. ἰδοὺ τρίτον τοῦτο κτέ., *Behold this third (time) I am ready to come to you.* Connect τρίτον τοῦτο (nom. or acc. abs. Cf. 13. 1) w. ἐλθεῖν. — καὶ οὐ καταναρκήσω, *and I will not burden you.* On his two previous visits, he had not done so; and he assures them he will not do it when he comes the third time. — οὐ γὰρ ζητῶ κτέ., *for (a confirmation and reason) I seek not your possessions (the things belonging to you) but you (your spiritual interests, that you may become thoroughly devoted to Christ). — οὐ γὰρ ὀφείλει κτέ., For (reason for the foregoing, founded on a general principle) it is not a duty of the children (or lit. the children ought not) to lay up treasure for the parents, but the parents for the children.* The Corinthians sustain to him the relation of children; — a frequent figure of speech in the N. Test. He sustains to them the relation of father (cf. 1 Cor. 4. 15); and hence seeks to accumulate for them the treasures of the Messianic kingdom.

V. 15. ἐγὼ δὲ ἡδιστα κτέ. In pursuance of this idea, he further says,

— *And I most gladly will spend* (whatever treasures I have accumulated) *and will be completely spent* (myself personally) *for the sake of your souls.* Note the intens. *ἐκ* in compos. — *εἰ περισσοτέρως κτέ.*, Paul's devotion to them, his willingness to spend and be completely spent for their souls, leads to the question, — *If I love you more abundantly, am I loved the less?* — a pointed question which needed no answer. — *ἥσσον*, *less*, or *the less*, as a result of my devotion to you.

Vv. 16-18. *Ἔστω δὲ κτέ.*, *But let it be* (let it be settled as a fact), *I* (emphat.) *did not burden you: but* (some one may think) *being crafty (cunning) I caught you* (a metaphor taken from hunting, cf. 11. 20), *by artifice (deceit)*, i. e. in order to gain some personal ends in some way; — a natural suggestion for a worldly man to make; one who had no true conception of Christian character, such as that of Paul. — *μή τινα ὧν ἀπέσταλκα* (*ἀπο-στέλλω*) *κτέ.*, *As it respects any one of those whom I have sent to you, did I through him take advantage of you* (over-reach you, so as to get money or any personal advantage from you)? — the neg. *μή* anticipating a neg. answer. — *τινά* without governing word: the thought resumed in *δι' αὐτοῦ*. — *ὧν* attracted to the case of the omitted antecedent, = *τούτων οὗς*. — *παρεκάλεσα Τίτον κτέ.*, *I exhorted Titus* (to visit you) *and I sent with him the brother.* *Did Titus take advantage of you in anything?* — the neg. *μή* again suggesting a neg. answer. — *οὐ . . . περιπατήσαμεν* (*περιπατέω*); *Did we not walk in the same Spirit? in the same steps?* — the neg. *οὐ*, repeated for emphasis, suggesting an affirmative answer. The visit of Titus here referred to probably the one from which he returned with the report of their penitence. Cf. 7. 6 ff. The brother here referred to without name was doubtless known to the Corinthians, though not known to us; perhaps one of the two mentioned in ch. 8. 18, 22, but that is entirely uncertain. He evidently accompanied Titus in a subordinate capacity.

V. 19. *Πάλαι δοκεῖτε ὅτι κτέ.*, *Ye have long been thinking that we are defending ourselves* (*excusing, justifying ourselves*) *to you*, i. e. that our own reputation with you was the leading thought in our minds. — *πάλαι* w. the pres. a classic idiom, rendered as above. Good., Had. — *κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν κτέ.* (a most solemn and emphatic correction of that erroneous thought probably existing in their minds) *In the presence of God in Christ we speak* (cf. ch. 2. 17); *but all things, beloved, for your edifying* (i. e. we are not trying to defend ourselves before you and establish our own reputation; but we solemnly affirm that we speak all things for your sake, to establish you in the Christian faith). — *τά δὲ πάντα*, sc. *λαλοῦμεν*. So Meyer, Kling, Alf. (doubtful). Some however understand *γίνεται* or *ἐστίν*, — a less probable construction.

V. 20. *φοβοῦμαι γὰρ μήπως κτέ.*, *For* (the reason for what he has just said; — *all things for your edifying*) *I fear lest in some way* (possibly)

I may on my arrival (lit. having come) find you not such as I wish, and I may be found in relation to you such as you do not wish. — εὕρω, aor. subjunc. act.; εὔρεθῶ, aor. subjunc. pass. of εὕρισκω. — οἷον, *such a person as*, obj. of εὕρεῖν understood w. οὐ θέλετε. “He here completely and finally throws off the apologist and puts on the Apostle.” Alf. — μήπως ἔρις κτέ., *lest in some way (there may be) strife, jealousy, angry passions, factions* (see Lex. Th. ἐριθεία, *intriguing for office*), *backbitings* (κατα-λαλιά, *a speaking against, defamation*), *whisperings* (*secret slandering*), *swellings* (φυσίωσις, *a puffing up of soul, Vulg. inflatio*), *disturbances* (*disorders*).

V. 21. μὴ πάλιν κτέ. Connect w. φοβοῦμαι, *lest, when I have come again, my God will humble me before you, or lest again when I have come etc.*, — connecting πάλιν with the entire phrase ἐλθόντος . . . ταπεινώσει . . . πρὸς ὑμᾶς. So Alf., Meyer, Kling, et al. — ταπεινώσει, *will humble, put to the blush* (Th.). Note the fut. -σει, indicating it is thought a degree of probability, and forming a climax in the apostle’s expression of anxiety. Yet this point is not certain, as the change from -ση aor. subjunc. to -σει fut. indic. was most easily made by a transcriber; since for a long period no difference in sound has been made by the Greeks between the two diphthongs ει and η. — πρὸς ὑμᾶς, *before you, in my relation to you, with respect to you.* — καὶ πενθήσω (either fut. indic. or aor. subjunc. in form) πολλοὺς κτέ., *and that I shall bewail (mourn for) many of those who have sinned before and have not repented of* (ἐπί, more lit. *for, on account of*) *the uncleanness and fornication, and licentiousness which* (ἧ, *attracted to the case of the anteced.*) *they committed.* — τῶν προημαρτηκότων (προ-αμαρτάνω), pf. particip., *of those who have sinned before and continued to sin up to the present time.* — καὶ μὴ μετανοησάντων (μετα-νοέω), aor. particip., *and have not repented* (as a finished act); μετα-νοέω only here in Paul’s epistles. Elsewhere in the N. T. w. ἐκ or ἀπό. Hence Meyer joins ἐπὶ κτέ. with πενθήσω, *that I shall bewail many of etc. for the uncleanness etc. which they committed.* This const. certainly seems probable. Alf. objects that the aor. ἐπραξαν forbids this const.; but his objection is not valid, as the aor. is often used where in English and most modern languages the perfect would be used.

CHAP. XIII. Vv. 1–10. The thought begun in ch. 12. 19, continued. He forewarns them of the severity which he would exercise in proof of his apostolic authority; but exhorts them to test themselves, and so not to subject him to this proof. Vv. 11–13. Concluding promise, greeting and blessing.

V. 1. Τρίτον τοῦτο (nom. or acc. abs.) ἔρχομαι κτέ., *This third time I am coming to you.* Cf. ch. 12. 14. When the second visit was made is matter of doubt, as no account of it is given in Acts. The opinion of Dr.

Wing, translator of Kling's commentary, is probably correct:—"We know that Paul resided at Ephesus during the whole time between his first visit to Corinth and his journey through Macedonia, during which journey he wrote our present Second Epistle . . . As Ephesus and Corinth were the usual points of transit between Asia and Europe, Paul might easily have made a brief visit of the kind supposed; but as it was attended with no special results, it was not mentioned in the Acts. The shipwrecks and disasters at sea mentioned in 2 Cor. 11. 23-28, indicate that Paul must have made several voyages, during his missionary life, which are not recorded." — ἐπὶ στόματος κτέ., *Upon the testimony (the verbal testimony, lit. the mouth) of two witnesses and of three (καὶ introduces τριῶν with emphasis, certainly of three), every word shall be established.* Quoted fr. Deut. 19. 15. This is usually understood of Paul's successive visits and his own testimonies and warnings; yet Meyer, Alf., Kling, understand him to mean by this quotation that he will, at his next visit, resort to the strictest legal proceedings. The older and prevailing opinion, that the two and three witnesses mean the two and three visits of Paul, seems the correct one. So Chrys., Calvin, Estius, et al.; and more recently, Neander, Olshausen, Ewald, Stanley, et al.

V. 2. προεῖρηκα καὶ προλέγω κτέ., *I have said beforehand (during the second visit) and I (now) say beforehand, as when I was present the second time, even now being absent.* This is the usual const. Some, however, understand προ- in the secondary sense, *openly, plainly.* — τοῖς προημαρτηκόσιν (προ-αμαρτάνω) κτέ., *to those who have sinned before or heretofore (cf. 12. 21), and to all the rest (all the members of the church who require warning, though they do not come under the head τοῖς προημαρτηκόσιν), that if I come (shall have come, ἐάν w. the aor. subjunc., often as a fut. pf.) again, I shall not spare.* — εἰς τὸ πάλιν (looking forward), *into the (coming) again.* Why Paul at his second visit had been indulgent is as little known to us, as why Luke in Acts makes no mention of that visit.

Vv. 3, 4. ἐπεὶ δοκιμὴν ζητεῖτε κτέ. Connect with οὐ φείσομαι, — (*I shall not spare*) *since ye seek a proof of Christ speaking in me,* — may mean either, *a proof of the fact that Christ speaks in me; or, a proof from Christ (given by him) that he speaks in me.* The following clause favors the latter. — ὃς εἰς ὑμᾶς κτέ., *who toward you (entering into you) is not weak, but is powerful in you (dwelling in you).* — καὶ γὰρ ἐσταυρώθη (σταυρώω) κτέ., *for (confirmation of ὃς . . . οὐκ ἀσθενεῖ κτέ.) he was even crucified from weakness (ἐξ, resulting from), but he lives by (as a result of) the power of God.* — ζῇ (ζῶ), pres. indic. Note the irregular contraction. καὶ γὰρ ἡμεῖς ἀσθενούμεεν ἐν αὐτῷ κτέ., *for we also are weak in him (we, being in him, are weak in the same manner as he was weak), but we shall live with him (in the same manner as he) by the power of God (when we*

have entered) *among you*. It will then appear that God's power is working in and through us.

V. 5. *ἐαυτοὺς* (emphat. posit.) *πειράζετε κτέ.*, *Try yourselves whether ye are in the faith*. Instead of seeking a proof respecting me ; a proof from Christ that he speaks in me, *try yourselves*, on this vital point *whether ye are* (ἐστέ, indic. *are actually*) *in the faith*. — *ἐαυτοὺς δοκιμάζετε* *prove yourselves*. Not only try yourselves, but as a result make the fact plain, *prove the fact*. See Lex. Th. *δοκιμάζω*, 2. — *ἢ οὐκ ἐπιγινώσκετε κτέ.*, or (if you have any hesitation, any doubt about proving yourselves) *do you not know (definitely) your own selves that Christ Jesus is in you, unless indeed* (τι, to some extent) *ye are not approved* (Th.), *unapproved* (Wing), *not abiding the proof* (Alf.). Either of these is a far better rendering than the word “*reprobate*.” Christ Jesus is in you, unless ye are mere pretenders, hypocrites.

Vv. 6, 7. *ἐλπίζω δὲ ὅτι κτέ.*, *But I hope that ye will know (and decide, whatever may be the result in trying yourselves) that we are not without approval* (not mere pretenders, hypocrites, and that we are entitled to the apostolic authority which we claim for ourselves). — *εὐχόμεθα δὲ πρὸς τὸν θεὸν κτέ.*, *Yet we pray to God that ye may not do any evil, not in order that we may appear approved*. With οὐχ sc. *εὐχόμεθα*, we do not offer this prayer in order that we etc. — *φανώμεν* (φαίνω) *may appear plainly, manifestly*. — *ἀλλ' ἵνα ὑμεῖς κτέ.*, *but (we offer this prayer for your sake) in order that ye may do* (pres. tense, *may do habitually*) *that which is good, honorable ; and that we may be as if, in the judgment of men, without approval*, i. e. we are willing even to sacrifice our own reputation among men for your spiritual welfare.

Vv. 8, 9. *οὐ γὰρ δυνάμεθά τι κτέ.*, *For (confirming and explaining verse 7) we are not able to do anything* (cf. Lex. Th. *δύναμαι*, c.) *against the truth* (in the N. Test. sense, *the truth of the gospel*), *but for (in behalf of) the truth* (sc. *δυνάμεθά τι*, *we are able to labor*). *We are not able*, i. e. in consistency with our calling and work as an apostle ; and this is a reason why we are willing even to make personal sacrifices to build you up and establish you in the faith. — *χαίρομεν γὰρ κτέ.*, *For (with these principles and motives) we rejoice when we* (emphat.) *are weak, and ye* (emphat.) *are strong : this we also pray for, — your perfecting, your complete and perfect (setting in) order*. See Lex. Th. *καταρτίζω*, *κατάρτισις*, and *καταρτισμός*.

V. 10. *διὰ τοῦτο . . . γράφω κτέ.*, *On this account (because we pray for your perfecting) I write these things being absent, in order that when present I may not use severity (may not treat you with severity)*. — *χρήσωμαι* (aor. subjunc.) w. an adv. See Lex. Th. *χράσμαι*, 2. — *κατὰ τὴν ἐξουσίαν κτέ.*, *according to the authority which the Lord gave to me for building up (for edification) and not for casting down (for demolition)*. If

he had used severity, his authority might seem to be exercised contrary to the purpose of him who gave it, i. e. *for casting down*.

Vv. 11-13. **Λοιπόν, ἀδελφοί, χαίρετε κτέ.**, *Finally* (lit. *as to what is left*), *brethren, farewell* (lit. *rejoice*), *be perfected* (pres. tense, indicating something progressive, cf. **κατάρτισιν**, verse 9), *be comforted and encouraged* (both ideas in the one word **παρακαλεῖσθε**), *keep in mind the same thing* (cf. Phil. 2. 2. What this one and the same thing was, and is, to the Christian, cannot be a matter of doubt. Connect it w. **ἀγάπης**, and **εἰρηνεύετε** w. **εἰρήνης**), *be at peace* (*live in peace*), *and the God of love and peace will be with you* (**μεθ' ὑμῶν**, *in the midst of you*). *Salute one another* (note that all the preceding imperatives are in the pres. tense, indicating something to be continued: but here we have the aor. **ἀσπάσασθε**, spoken of a single act) *with a holy kiss* (the manner *in which* they were to salute one another; at that day, a frequent form of salutation among intimate friends). *All the saints* (in the neighborhood where the letter was written, in Macedonia) *salute you*. — **Ἡ χάρις κτέ.** (sc. **εἴη**, optat. of wishing), *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit* (*be*) *with you all*. The most complete and solemn form of closing prayer in all the epistles of Paul; and hence very generally adopted in closing public worship. It would appear that Paul wrote this letter with his own hand (without an amanuensis), or at least with the aid of Timothy (cf. ch. 1. 1); and this sentence is "the seal of holy apostolic love after so much severe censure, *one thing for all*," Meyer.

Note that the closing sentence is in the form of a wish or prayer; not of a "benediction," in the ordinary sense of the word, — "the act of blessing," Webster.

In what manner this epistle was received by the Corinthians we have no direct information; but we may infer, from Acts 20. 2, 3, that it had the desired effect, enabling Paul to remain in Corinth three months, apparently in peace and Christian fellowship.

GALATIANS.

THIS Epistle was written from Ephesus to the churches of Galatia, about 57-8 A. D.

Judaizers had appeared from Jerusalem among the Galatians. They stoutly denied Paul's apostleship.

They affirmed, apparently by authority of the Jerusalem church, that the Gentiles must conform to Judaism before they could become Christians, and that the whole law of Moses must be kept.

They made strenuous efforts to hold the nascent Christianity within the bond of Judaism.

Paul stood in the way of this propagandism, and hence the bitter personal attack on him.

The Epistle, *first*, vindicates Paul's Apostolic authority; *second*, exhibits Christianity, not as a cult of Judaism, but as a revelation far beyond it, and wholly superseding it; *third*, expounds Christian liberty as opposed to the bondage of Jewish legalism.

The whole Epistle is "the Magna Charta of Christian liberty."

Its authenticity is beyond dispute.

NOTES

ON THE

EPISTLE TO THE GALATIANS.



CHAP. I.: vv. 1-5. Apostolic salutation. 6-10. Surprise that they have so soon turned away to a false gospel. An anathema against all who pervert the gospel. Paul seeks to please, not men, but God. 11, 12. The gospel which he preaches not imparted to him from men, but from Christ. 13, 14. His former zeal as a Jew. 15-24. After his conversion, his journeys and residence until his formal recognition by the apostles at Jerusalem; from all of which it appears that he had not been taught by them.

V. 1. ἀπόστολος : not simply, *a person sent, a messenger*, as commonly in classic Greek; but in the usual N. Test. sense, *an apostle*. — οὐκ...ἀνθρώπου : *not from men* (as the source, *causa remotior*) nor through a man (*causa medians*). Note that ἄνθρωπος (the generic word, *a human being*) is used here. — θεοῦ : we might expect here ἀπὸ θεοῦ to correspond with what precedes; but the writer prefers to unite more closely Ἰησοῦ Χριστοῦ with θεοῦ πατρὸς, and so makes them both depend on the one preposition, διὰ.

V. 2. καὶ οἱ...ἀδ. : *and all the brethren with me* (σὺν ἐμοί, *in company with me*: πάντες, *emphat.*). This address adds weight to the important contents of the letter. — ταῖς ἐκκλησίαις, κτέ., *a circular letter*.

V. 3. χάρις, κτέ., *sc. εἴη, optat. of wishing*. — ἀπό, κτέ. Note again both genitives dependent on one prep.; thus uniting them more closely.

V. 4. περὶ τῶν ἁμ. ἡμῶν : *concerning our sins, for our sins*, i. e. *to atone for*: περὶ is often nearly synonymous w. ὑπέρ. — ὅπως ἐξέλθῃται (2 aor. subjunc. mid. fr. ἐξ, αἰρέω) ἡμᾶς ἐκ, κτέ. : *the purpose, end in view: in order that (how that) he might take us for himself out from, etc.* — ἐκ τοῦ αἰῶνος...πονηροῦ : *out from the world, the existing evil (world)*: αἰών, *a world* viewed with respect to continuance of time; κόσμος, *a world* in space: the former word, *temporal*; the latter, *local*. — κατὰ τὸ θέλημα, κτέ. : *according to the will, etc.*, strengthens the thought in ὅπως, κτέ.

— τοῦ θεοῦ καὶ πατρὸς ἡμῶν : whether ἡμῶν limits both genitives is not certain. It is grammatically and logically correct read either way, with both nouns, or with the latter only. Al., Ell., Mey. join it with the latter only, of God and our Father.

V. 5. ἡ δόξα, sc. εἴη. Cf. v. 3. Far. supplies ἐστίν, incorrectly, I think. Whether ἡ is here the generic article (*to whom be glory*), or is to be rendered *to whom be the glory* (that which belongs to God from his character, Ell., Alf., that which belongs to Him for this θέλημα, Mey.) is not certain. Perh. the latter is preferable.

V. 6. οὕτως ταχέως, so quickly (after their conversion as the *terminus a quo*, Alf., Mey. ; after the entrance of the false teachers, Ell. The former view seems preferable). — μετατίθεσθε : pres., not perf., *are removing, are passing over*. — ἀπό w. gen., *from, away from*. — τοῦ καλέσαντος, *him who called*, i. e. God the Father. — Χριστοῦ : not w. τοῦ καλέσαντος, but w. ἐν χάριτι, *in the grace of Christ* (the element, the medium), Alf., Co., Far. : *by the grace*, etc., Ell., Mey. Not *into*, etc. It seems better to retain the exact primitive signification of the prep. where the connection admits of it : hence, I prefer to render it, *in the grace of*, etc. : χάριτι without the article, made definite by the following gen. W. p. 125 : 2. b. Also footnote 2 ; Butt. p. 88. — εἰς ἕτ. εὐαγγ. : *into another gospel, into a different gospel*.

V. 7. ὁ οὐκ ἔστιν ἄλλο : *which is not another* : i. e. another of the same kind. ἕτερος means *another of a different kind* ; ἄλλος, *another of the same kind* ; ὁ relates most naturally to ἕτερον εὐαγγέλιον (another gospel of a different kind). — εἰ μὴ : *except that, save that, only that*. Note the peculiar use of εἰ μὴ in N. T. Greek. — τινὲς εἰσιν οἱ ταρασσόντες, κτέ. : *there are some who trouble you (disturb, agitate you)*, etc. ; a reference to the Judaizing teachers.

V. 8. καὶ ἐάν, *even if*. — παρ' ὁ : *contrary to that which* ; a frequent use of παρὰ w. acc. in classic as well as N. T. Greek. Cf. παρὰ τὰς σπονδὰς. Xen. — ἀνάθεμα ἔστω : *let him be accursed* (lit. *let him be a curse*) : cf. κατάρα and ἐπικατάρατος, iii. 13. For the earlier and later meaning of ἀνάθεμα, see L. & Sc. The meaning *excommunication*, afterwards given to ἀνάθεμα, is foreign to the N. T. use. In Luke xxi. 5, ἀνάθεμα is used (Tisch. ed.) in the earliest sense ; yet some edd. read there ἀνάθημα.

V. 9. ὡς προειρήκαμεν : *as we have said before*. Does this simply repeat with emphasis v. 8 (so Chrys., Luth., Erasm., Beng., Neand., Win., and many others), or does it refer to the actual visit (the second) of the apost. among the Gal. ? The latter is more probable. So Olsh., de Wet., Ewald, Wieseler, Mey., Alf., Ell., and others. — καὶ ἄρτι πάλιν λέγω : *now also* (in distinction from the time when he, with his associates, had said it among them) *again I say*. Ell. remarks, “ ἄρτι is not used in Attic Greek

for purely present time." Yet see L. & Sc. for the contrary. It is rare in Att. Greek, but frequent in N. Test. — **εἰ τις...εὐαγγελίζεται** : note here the "simple particular supposition" (Good.), the supposition of an actual fact : *if any one preaches a gospel to you*. Cf. above, **ἐὰν ἡμεῖς, κτέ.**, w. sub-junc. : "a general supposition" (Good.) : "*if (ever) we, or an angel,*" etc. : not the supposition of an actual fact. — **ὑμᾶς** : direct obj. of **εὐαγγ.** ; in v. 8, w. dat. **ὑμῖν** : no apparent difference in the idea. "The change is accidental." Mey.

V. 10. **ἄρτι**, as above, in the definite sense *now, just now, in what I am now saying*. — **γάρ** : the connection of the thought is, "I venture to make this strong statement respecting the Judaizing teachers, *for* I am not seeking to please men" (**ἀνθρώπους**, *human beings*). — **πείθω** : the pres. and still oftener the imperf. may denote attempted action. — **τὸν θεόν**, sc. **πείθω** : an unusual combination : *am I now trying to persuade, am I now trying to win over, men, or God?* The thought is made clearer by the clause following. — **ἐ...ἤρεσκον** (**ἀρέσκω**)...**ἂν ἤμην** (Att. **ἦν**) : supposition with contrary reality, referring to present time : *if I were still (at the present time) pleasing, etc., I should not be (now), etc.* It suggests, "But I am not pleasing, or trying to please, men ; and I am a servant of Christ."

V. 11. Introduction to the apologetic portion of the epistle. — **Γνωρίζω** : *I make known to you*. — **δέ** : continuative. — **τὸ εὐαγγέλιον** may be viewed grammatically as the direct object of **γνωρίζω**, or as the subject of **οὐκ ἔστιν**, and placed before **ὅτι** to give it greater prominence (*prolepsis*, or *anticipation*). The latter is usu. preferred. — **κατὰ ἄνθρωπον**, *according to a man, after the manner of a man ; is not like anything human*.

V. 12. **οὐδὲ γὰρ ἐγώ, κτέ.** : *For neither did I* (any more than the other apostles) *receive it from a man*. **οὔτε ἐδιδάχθην** (**διδάσκω**), *nor was I taught it*, i. e. "I did not learn it by any ordinary process of instruction." — **ἀλλὰ δι' ἁπ.** : *but (I received it) through a revelation*. — **Ἰησοῦ Χριστοῦ** may be viewed as objective or as subjective gen. The latter is usually preferred : *through a revelation from Jesus Christ*. Yet cf. v. 16, which would favor the former. When and how this revelation was made, the apostle does not inform us ; and I do not value human conjectures on such points.

V. 13. Paul here begins a historical statement to prove the foregoing. — **ἠκούσατε** : "*ye heard* : not as Eng. version, *ye have heard*" (Alf.). Why not? May they not have continued to hear something about the early life of Paul up to the date of this epistle? If so, it would be natural for us to use the perfect tense here. That the aorist is used where we more naturally use a perfect tense is denied by some grammarians ; but I agree fully with those who take the opposite view both in classical and N. Test. Greek. See Butt., Küh., Krüg., Had., Good., et al. See especially Alex. Butt. N. Test. Gram. § 137. — **τὴν ἀναστροφὴν ποτε** : *my manner of life once* (i. e.

formerly). The position of *ποτέ* is such as to connect it in meaning with *ἀναστροφήν*, not w. *ἠκούσατε*. Cf. Alex. Butt., p. 91. Note also this later use of *ἀναστροφή*. See L. & Sc. — *ἐν τῷ Ἰουδαϊσμῷ*: in *Judaism*, as a system contrasted with Christianity. — *ὅτι*: declarative, *that*: connect w. *ἠκούσατε*. — *καθ' ὑπερβολὴν ἐδίωκον*: *beyond measure I persecuted* (imperf., *I continued persecuting*). — *τὴν ἐκκλησίαν*: note the word here in the collective sense. — *ἐπόρθουν* (*πορθέω*: impf.): *was destroying*: or (with Chrys., Theod., Theoph., Butt., et al.), used *de conatu*; *was seeking to destroy*.

V. 14. Dependent in const. on *ὅτι*. — *ὑπέρ* w. acc. *beyond*. — *συνηλικιώτας*: in classic Greek *ἡλικιώτας*, *equals in age*: not, I think, so comprehensive in meaning as “*contemporaries*” (Ell.). — *ἐν τῷ γένει μου* explains still further *συνηλικ.*, *in my own race, in my own nation*: *γένει* may be preferred to *ἔθνει*, as *ἔθνος* is so regularly used by Paul, esp. in the plur., of a foreign nation. — *περισ...ὑπάρχων*: lit. *being more exceedingly a zealot* (i. e. more than the “many equals in age”): explains *προέκοπτον*. — *τῶν πατ...παрад.*: objective gen. w. *ζηλωτής*: *in regard to my paternal traditions*, i. e. *the traditions of my fathers*; esp. those which were held by the Pharisees.

V. 15. *εὐδόκησεν*: subj. *ὁ ἀφ. καὶ καλ.*: *ὁ θεός* after *εὐδόκ.* is rejected by the most critical editors: an explanatory addition (*erklärender Zusatz*). Mey. — *ὁ ἀφορίσας με*: *who set me apart, separated me*, i. e. from the rest of men. — *ἐκ κοιλίας μητρός μου*: *from my mother's womb*, i. e. *from my very birth* (denoting the point of time). Cf. *ἐκ γενετῆς*, John ix. : 1. Also *ἐκ γαστρὸς* in classic Greek. — *καλέσας (με)*: article not repeated; closely connected w. *ἀφορ.* — *διὰ τῆς χάρ. αὐτοῦ*: *through (causa medians) his grace*: note here *αὐτοῦ*, and observe how seldom the reflexive (*αὐτοῦ* or *ἑαυτοῦ*) is found in critical editions of the N. Test. Cf. *αὐτοῦ*, v. 16.

V. 16. *ἀποκαλύψαι* (*ἀποκαλύπτω*: cf. *ἀποκάλυψις*, *apocalypse*): w. *εὐδόκησεν*. — *ἐν ἐμοί*: *in me, within me*, i. e. *in my soul*; not *through me*, or *to me*, or *in my case*, “Wherever the primary meaning gives a sense which cannot be objected to dogmatically or exegetically, we are bound to abide by it.” Ell. A principle of language, the importance of which cannot be overestimated. Cf. note on *ἐν*, v. 6. — *ἵνα εὐαγγελίζωμαι*: note in N. Test. Greek regularly *ἵνα* w. subjunc. st. optat. after a past tense. Note also the pres. (st. aor.), action still going on. — *ἐν τοῖς ἔθνεσιν*: *among the Gentiles*. Paul regularly began his work in all foreign cities by preaching to the Jews, and then to the Gentiles, his chief work being among the latter. — *εὐθέως, κτέ.*, begins the principal sentence. The depend. sent. begins *ὅτε δέ*. — *οὐ προσανεθέμην* (*πρός, ἀνά, τίθημι*): *I made no communication*; cf. ii. 2 and 6. — *σαρκὶ καὶ αἵματι*: *to flesh and blood*, i. e. to any human being, to weak and erring men; a Hebraism.

V. 17. οὐδ' ἀνήλθον (ἀνέρχομαι) : *nor did I go up*. Many editors read here ἀπῆλθον. — πρὸς...ἀποστόλους : *to those who were apostles before me* (in respect to time, not rank) ; i. e. for the purpose of receiving instruction from them. — εἰς Ἀραβίαν : *into Arabia*. Why he went there and how long he remained are points on which we have no information. That he was not idle during this period is more than probable. — πάλιν. It is supposed that the Galatians knew of his proceeding directly to Damascus after his conversion ; so he says, on returning from Arabia, he went *again*, etc.

V. 18. ἔπειτα μετὰ τρία ἔτη : *afterwards, after three years* (probably from the time of his conversion as the *terminus a quo*). — ἱστορήσαι (infin. of purpose) : *to make the acquaintance of, to visit* ; but not to obtain instruction from. — ἐπέμεινα (ἐπιμένω) πρὸς αὐτόν : *I remained with him*. Note this use of πρὸς w. acc. Cf. Matt. xiii. 56 ; xxvi. 18 ; John i. 1 ; 1 Cor. xvi. 7. — ἡμέρας δεκαπέντε. His stay was cut short. See Acts ix. 29, 30.

V. 19. εἰ μὴ : *except*. Note this rendering : εἰ μὴ occurs in the N. T. about ninety times, and is rendered *if not* only five times ; εἰ followed by οὐ occurs much oftener in the N. T. (thirty-one times) than in classic Greek, and is regularly rendered *if not*. — τὸν ἀδελφὸν τοῦ Κυρίου : *the brother of the Lord*. The question whether ἀδελφός is here used in its strict sense, *a natural brother*, or more loosely in the sense of ἀνεψιός, *cousin*, has given rise to interminable dispute. I cannot but think Meyer is right in taking the word in its ordinary and strict sense. Does, then, the verse imply τὸν ἀπόστολον εἶδον after εἰ μὴ ? If so, we must understand ἀπόστολον in the wider sense, as in Acts xiv. 4, and 14 : and probably in several other passages ; since he was not one of "the twelve." See Lightfoot on "The Name and Office of an Apostle" (Ep. to the Gal., p. 92). See also Bib. Dic., article "Brother."

V. 20. ἃ : *as to those things which*. — ἰδοῦ : interjec. The verb would be ἰδοῦ. — ὅτι : declarative, *that*. The const. is elliptical, and the ellipsis is variously supplied by γράφω (Mey.), λέγω (De W.), etc. It is not probable that any definite word was in the apostle's mind, as the preceding clause is in itself a strong affirmation. In translating, we may omit ὅτι : *behold, before God, I lie not*. This strong asseveration shows the importance which the apostle attaches to his statements.

V. 21. ἔπειτα : *afterwards*, i. e. after the fifteen days in Jerusalem with Peter. — εἰς τὰ κλίμα : *into the regions of*, etc. : i. e. far from any intercourse with the other apostles. Cf. Acts ix. 30. Note here the use of κλίμα. : root of Eng. word *climate*, also *climate*.

V. 22. ἤμην (εἰμί), Att. ἦν. — τῷ προσώπῳ : *in respect to*, etc. : or as we say, *personally*. He was certainly not unknown to them by reputation. This verse emphasizes still further the thought that he had not been a pupil of

the other apostles. — **τῆς Ἰουδαίας** : of *Judea* ; i. e. those churches which were outside of Jerusalem. The church within the city must have known him *by face* not only through his fifteen days' visit (cf. Acts ix. 26–30) but also as the former persecutor. — **ταῖς ἐν Χριστῷ** : added to ἐκκλησίαις not only to remove any possible ambiguity in the meaning of ἐκκλησίαις (*assemblies*), but also to emphasize the thought, *in Christ*.

V. 23. **ἀκούοντες ἦσαν** : a const. frequent in N. T., rare in Att. : masculine in reference to the persons implied in ἐκκλησίαις. — **ὅτι** : may be viewed as introducing the following words in a dependent form, *but they were hearing only that he who was our persecutor in times past is now preaching*, etc. (Ell., Meyer, Alf.) ; or, as introducing them in an independent form (*oratio recta*), *but they were hearing only*, “*the one persecuting us once is now preaching*,” etc. So the most. — **τὴν πίστιν** : *the faith*, not as a body of doctrine, but as the principle of Christian life. — **ἐπόρθει** : cf. note on ἐπόρθουν, v. 13.

V. 24. **ἐν ἐμοί** : *in me*, i. e. viewing in me the grace of God, and hence the occasion for glorifying Him. Cf. note on ἐν ἐμοί, v. 16.

CHAP. II. Paul proceeds to show still further his independence of the other apostles. On visiting Jerusalem again, after an absence of fourteen years, he presents to the apostles there — particularly to James, Cephas, and John — a statement of the doctrines which he preached, and then receives from them the right hand of fellowship, vv. 1–10. Afterwards, when Peter visited Antioch, and showed a lack of consistency and courage in adhering to Christian principles, Paul openly rebuked him, thus again proving his independent apostleship, vv. 11–21.

V. 1. **ἔπειτα** : *afterwards*, i. e. after his stay in Syria and Cilicia. Cf. i. 21. — **διὰ...ἐτῶν** : *passing through a period of*, etc. A long time, during which he had preached without instruction from the other apostles. Briefly rendered, *Then, after fourteen years*. — **πάλιν ἀνέβην εἰς Ἱερ.** : Meyer thinks this the second journey to Jerusalem after his conversion ; Ell., Alf., et. al. consider it the third (A.D. 50), related in Acts xv. The point can hardly be settled beyond controversy. — **μετὰ Βαρνάβαν** (gen. 1 declens.)...**καὶ Τίτον** : *with Barnabas, taking Titus also along with (us)*. Paul appears here as the prominent person.

V. 2. **κατὰ ἀποκάλυψιν** : *in accordance with a revelation*, i. e. a divine revelation. In what manner this revelation was made to him, he does not inform us ; and it is vain to speculate. — **ἀνεθέμην** (ἀνατίθημι) : *I communicated*. Cf. προσανεθέμην, i. 16. — **αὐτοῖς** : *to them*, i. e. to the Christians

in Jerusalem. — τὸ εὐαγγέλιον : the leading doctrine of which was, *Justification by faith*. — κηρύσσω : pres. denoting that which was habitual, — that which was continued at the time of writing the letter. — κατ' ἰδίαν δέ, κτέ. : *but privately*, etc. Meyer, Ell., Light. suppose this to denote another, fuller and more confidential, communication. Alf. et al. think it restates and defines the preceding clause, and that only one statement of his doctrines was made at this time in Jerusalem. It is difficult, and not necessary for the general argument, to decide between these two views. — μή πως...ἔδραμον (aor. of τρέχω) : Meyer regards μή here as introducing an indirect question (see L. & Sc., μή). The two clauses would then be rendered : *but privately to those of high reputation (to ascertain) whether I am not perchance running, or did run, in vain* (i. e. in their judgment. Paul had himself no doubt of the correctness of his doctrines, having received them directly by revelation from Jesus Christ). Alf., Ell., et al. take μή here as a final conj. like ἵνα μή, and render : *lest by any means I might be running, or have run, in vain*. τρέχω is in form either indic. or subjunc. ; but ἔδραμον can be only indic., and this is certainly an objection to viewing μή as a final conj. : *in order that not = lest*. No grammatical objection can be urged against the const. of Meyer, and the thought is equally clear and pertinent. (τρέχω, a figure borrowed from the Grecian stadium, with which the readers of this epistle were doubtless familiar.)

V. 3. ἀλλ' οὐδὲ Τίτος, κτέ. This was a test case ; and as Paul's view prevailed, it was a decisive proof that he had not in their judgment run in vain ; that is, had not preached a false gospel.

Vv. 3, 4, 5. A statement of the result of the more public address before the church ; vv. 6 ff. : the result of the more private conference with those of high reputation ; i. e. if we adopt Meyer's & Ell.'s interpretation of v. 2. — οὐδὲ...ἠναγκάσθη implies a pressure brought to bear upon Paul, and successfully resisted.

V. 4. δέ connects this closely with what precedes : *and that on account of the false brethren stealthily brought in*. Bear in mind the negative statement of the preceding verse, — *was not compelled*, etc. — οἵτινες : *men who* ; not precisely equivalent here to οἱ. — παρεισῆλθον (παρά, eis, ἔρχομαι) : *crept in*. — ἵνα, w. fut. indic. (a const. not occurring in classic Greek), denoting definite expectation of success. — κατα. : *intens*.

V. 5. τῇ ὑποταγῇ, dat. of manner w. εἴξαμεν : *to whom not even for an hour did we yield in the (required) subjection*. — ἵνα...διαμείνῃ (aor. subjunc., διά, through, intens., μένω, to remain). Note in the N. Test. regularly ἵνα w. the subjunct. st. optat. after an historic tense.

V. 6. ἀπὸ δὲ τῶν δοκ. : const. changed (anacoluthon), and the thought resumed in ἐμοὶ γάρ, κτέ. : *but from those who were of high reputation* (lit.

seeming to be something), *whatsoever they were, it matters not to me* — God accepts not a man's person — *to me certainly* (γάρ) *those of high reputation communicated nothing* (προσανέθ. : cf. i. 16). I think we are not by any means to understand Paul as speaking disparagingly of the other apostles, but only as affirming his own entire independence and equality. For the rendering of γάρ, as intensive and explicative, see Lex.

V. 7. ἀλλὰ τοῦναντίον (= τὸ ἐναντίον) : closely connected in thought with the preceding, as introduced by γάρ. — δι τι πεπίστευμαι : *that I have been intrusted*; the perf. denoting that he was still in possession (Win. § 40, 4). — τὸ εὐαγγ. : acc. of remote obj. w. a pass. verb (Win. § 32, 5). — Πέτρος, sc. πεπίστευται τὸ εὐαγγέλιον. Peter was the first to preach the gospel to the uncircumcision; but his chief work was as apostle of the circumcision. Baur, naturally enough for him, finds here a reference to two different gospels. Such an idea contradicts this whole passage, especially v. 9, and is disproved by all that we can learn of Peter from his Epistles and from the Acts.

V. 8. Parenthetical, confirming the preceding statement. — ὁ γὰρ ἐνέργησας, *for He that wrought*, sc. ὁ θεός. — Πέτρῳ, ἐμοί : are they dependent on ἐν (*in Peter, in me*); or are they dat. comm. (*for Peter, for me*)? The latter is preferred. Mey., Alf., Ell., et al.

V. 9. καὶ γινόντες (γινώσκω) : connect w. ἰδόντες, v. 7. — Ἰάκωβος (cf. i. 19) : naturally mentioned first in the order, because he was pastor of the church in Jerusalem. — οἱ δοκοῦντες στῦλοι εἶναι : *who were accounted as pillars* (lit. *those seeming to be pillars*); στῦλοι, a familiar metaphor, by which the church is viewed as the temple of God. Where the other apostles were at this time, and how they were laboring, we have no definite information, interesting as the question is. — κοινωνίας, w. δεξιάς : *right hands of fellowship*; the extending of the right hand being a common sign of confidence and of a pledge. — ἵνα ἡμεῖς, κτέ. : *that we, into the midst of the Gentiles; and they, into the midst of the circumcision*. The thought is not less clear, and is even more forcible, with the ellipsis. Shall we supply grammatically πορευθῶμεν and πορευθῶσι (Bengel, Wieseler), or ἀπόστολοι γενώμεθα and γένωνται (Beza, Ell. undecided between the two), or εὐαγγελισώμεθα and εὐαγγελίσωνται (Win., Usteri, De Wette, Meyer in his last edit.) : εἰς w. a verb of rest occurs much oftener in the N. T. than in classic Greek. For εἰς w. εὐαγγελισασθαι, cf. 2 Cor. x. 16.

V. 10. μόνον, κτέ. The brevity of the expression is again forcible. It is not necessary to supply mentally any verb. — τῶν πτωχῶν : *the poor (in Judea)*, placed before ἵνα for emphasis. — μνημονεύωμεν, plur.; ἐσπούδασα, sing. (σπουδάξω). Soon after this interview in Jerusalem occurred probably the separation of Paul and Barnabas (Acts xv. 39). — αὐτὸ τοῦτο,

an intensive epexegetis of δ : lit. *which, this very thing*. Does ἐσπούδασα (aor.) denote momentary action, or "simple past action, with none of the limitations as to completion, continuance, repetition, etc." (Good.)? I think the latter.

V. 11. ff. An additional proof, and a very striking one, of Paul's independence. — $\delta\tau\iota$ δέ, κτέ. Probably this occurred soon after the conference in Jerus. (Acts xv. 30, ff.). So Alf., Mey., Ltft. Others place this occurrence later (Acts xviii. 23). So Neand., Lange, Wieseler. — αὐτῷ w. ἀντέστην (ἀνθίστημι: w. dat.): *I withstood him, resisted him*. — $\delta\tau\iota$ κατεγγνωσμένος (καταγγινώσκω) ἦν: lit. *because he had been condemned*. The question arises, By whom condemned? By himself, his own conscience? (So Alf.) By the church in Antioch? (So Meyer, Ell.) The latter seems more probable; but perhaps both may be implied. The rendering, *was to be blamed*, as in the Eng. version, would be expressed by καταγνωστός ἦν.

V. 12. τινάς: note how often in N. T. Greek the subj. of the infin. follows it. — ἀπὸ Ἰακώβου: *from James* (the pastor in Jerusalem): connect w. ἐλθεῖν. Why they came to Antioch, and why Peter was there, we are not informed. Nothing is said of this, or of the disagreement between Peter and Paul, in the Acts. — μετὰ τῶν ἐθνῶν συνήσθιεν (συνεσθίω): *participating with the Gentiles, he used to eat with (them)*. Note the ordinary distinction between μετὰ w. gen. (*participating with*), and σύν w. dat. (*in company with*). — ἑαυτόν, w. both verbs, ὑπέστελλεν (ὑποστέλλω) and ἀφώριζεν (ἀφορίζω): both verbs impf., *began to withdraw and separate himself*. — τοὺς ἐκ περιτομῆς: *those of the circumcision* (lit. *those out from*, etc.), i.e. the Jewish Christians. Recalling what is said in Acts x., also in Acts xv. 6 ff., the course of Peter on this occasion at Antioch is truly surprising. He does not appear yet to have become infallible, but to have shown rather more than ordinary weakness.

V. 13 shows the influence of Peter's unchristian example. — συνυπεκρίθησαν (σύν, ὑπό, κρίνω) αὐτῷ: *dissembled with him*. — οἱ λοιποὶ Ἰουδαῖοι: *the rest of the Jews*, i. e. the Jewish Christians living in Antioch. — ὥστε, w. nom. and finite verb, denotes a result or consequence viewed as a fact; w. the infin., or acc. and infin., it presents an action subjectively, as simply thought of: it may, or may not, be a fact. — συναπήχθη (σύν, ἀπό, ἄγω): *was carried away with (them)*. — αὐτῶν (before the governing word, emphatic; refers to Peter and the rest of the Jews) τῇ ὑποκρίσει (dat. of means): *by their dissimulation* (so Meyer, Ell., Alf.): *with their dissimulation* (Ltft. et al.). I prefer the former.

V. 14. $\delta\tau\iota$ οὐκ ὀρθοδοδοῦσιν (depends on a verb of past tense. In classic Greek the optat. would be more usual: yet the const. here would be admissible. In N. T. Greek, "the optat. as the mood of indirect assertion

is completely excluded." Butt.) : lit. *that they do not walk straight* (Alf.) : in an Eng. idiom, *that they were not walking uprightly* (Ell.) : ὀρθοποδεῖν (ὀρθός, ποῦς), not found elsewhere in the written language (Meyer). — πρὸς, κτέ., *according to* (so the most) : perhaps, *with a view to* would present the relation more accurately. Not, I think, *towards*, as a few render it. — ἔμπροσθεν πάντων : *before all*, i.e. before the whole church. What follows to the end of the chapter is probably a condensed report of Paul's address. — εἰ...ζῆς (ζάω, irreg. contract.) : simple supposition (εἰ w. pres. indic.) : *if thou, being a Jew, art in the habit of living as a Gentile*, etc. — πῶς... ἀναγκάζεις : *how dost thou compel*, etc., or, used *de conatu* (an attempted action), *how dost thou try to compel*, etc. (not indeed directly and openly, but indirectly by example) ? — ἰουδαῖζειν : *to Judaize*, i. e. to observe the customs of the Jews.

V. 15. ἡμεῖς, κτέ. It is usual to supply here ἐσμέν : *We are by birth*, etc. The punctuation of Tisch., however, suggests ὄντες : *We being Jews by birth, ...and knowing...we also* (καὶ ἡμεῖς) *believed*, etc. — ἁμαρτωλοί, sinners, as viewed from the Jewish standpoint; perhaps used with a slight degree of irony.

V. 16. οὐ δικαιоῦται : *emphat. position*. — ἐξ (*out of, as a result of, by*) ἔργων νόμου : *by (the) works of (the) law* : "deeds by which the requisitions of the law are fulfilled." Ell. In the Epistle of James, ἔργα is used in a very different sense, — of those works which grow out of Christian faith. — ἐὰν μὴ : bear in mind οὐ δικαιоῦται : *a man is not justified by the works of the law (he is not justified), except through*, etc. Cf. i. 19, note. — Χριστοῦ Ἰησοῦ, *the object of faith*. — ἐξ and διὰ denote the same idea (causality), in two forms (source and means); as Paul in general was fond of a change of prepositions (Meyer); cf. Rom. iii. 30. — καὶ ἡμεῖς. Meyer begins a new sentence here, supplying ἐσμέν just above, and putting a period before καί. — ὅτι...σάρξ : *because by the deeds of the law shall all flesh fail to be justified*; οὐ goes with the verb (Meyer, Alf., Ell., et al.). The fut. tense indicates that it never will, and never can, take place; πᾶσα σὰρξ, nearly the same idea as ἄνθρωπος above, but denoting more fully the idea of moral weakness and sinfulness.

V. 17. ἐν Χριστῷ : *in Christ*. It is not necessary to depart from the exact meaning of ἐν here : *in Christ*, as the element in which we move; or, more strictly still, the person in whom we live. — εὐρέθημεν (εὐρίσκω) : *have been found* (Meyer, *befunden worden sind*, or *erfunden wurden*; *inventimus*, Vulg., Beza, Calvin, et al.; *were found*, Alf.; *are found*, Ell.). — καὶ αὐτοί : w. the subj. of εὐρέθημεν : *we ourselves also* (Peter and Paul). — ἁμαρτωλοί (as above) : pred. w. εὐρέθ. — ἄρα (an emphatic and anxious interrog. particle, L. & Sc.), the reading of Meyer, Tisch., Ell., Lft., Alf.; ἄρα (illative), the reading of Lachm., Butt., Hofm., Wieseler : *is Christ a*

minister of sin? If, in seeking to be justified in Christ, in Him alone, we have been found sinners, if this is the result, and the only result, of believing in Christ, we naturally put the question, *Is Christ a minister of sin?* Does faith in Him lead to this, and this only, that we find ourselves sinners? The argument is a *reductio ad absurdum* (Ell.).

V. 18. A confirmation of *μη γένοιτο* : *by no means!* Set aside such a supposition, and rely for justification on faith in Christ alone : *for if I am (now) building up again those things which I (then) pulled down* (namely, Judaism), *I prove myself* (to have been at that time and in that act) *a transgressor.*

V. 19. (But such a supposition is not to be entertained.) *For I, etc.* — *διὰ νόμου...ἀπέθανον* : *through the law* (i. e. the Mosaic law) *died* (became a dead man : such was the result of the law to me), *died (in my relations) to the law* (νόμῳ, dat. of reference). — *θεῷ* : *(in my relations) to God.* — *ζήσω* : if this is regarded as the fut. after *ἵνα* (a rare const.), it may denote the continuance of the relation ; if it is used as a subjunc. aor. (a frequent const. after *ἵνα*), then it denotes simply the fact of the relation (without reference to the idea of momentary or continued action).

V. 20 dwells on the idea of v. 19 : *Χριστῷ συνεσταύρωμαι*, corresponding to, and explaining, *ἐγὼ...ἀπέθανον*, and the rest of the verse, *ἵνα...ζήσω*. — *ζῶ...ἐγώ, ζῇ...Χριστός* : each word made emphatic by its position, *And I no longer live ; but CHRIST liveth in me.* It is difficult to represent the rhetorical force properly in English. The two most emphatic words are *ἐγώ* and *Χριστός*. The comma after *ζῶ δέ* (suggesting the inaccurate rendering, *Nevertheless, I live, yet not I*) is now left out in all critical editions. — *δ* (neut. fr. *δς*) : acc. of cognate meaning w. *ζῶ* ; lit., *what I now live*, etc., equivalent to, *the life that I now live*, etc. — *ἐν πίστει ζῶ* : *(this) I live in faith*, etc ; *δ* suggests the anteced. *τοῦτο*, cogn. acc. w. *ζῶ* in this clause. — *τοῦ υἱοῦ* : object. gen. w. *πίστει* ; *τῇ* making plainer the connection between the two. — *ἐν σαρκί, ἐν πίστει* : note the arrangement, making the contrast more striking.

V. 21. *οὐκ ἄθετῶ* (asyndeton, making the repetition of the foregoing thoughts more striking) : *I do not set aside, make void, nullify*, etc. (as I should do, if I adopted Judaism). — *εἰ γὰρ...ἄρα ἀπέθανεν* : *For if righteousness is by the law* (as the present conduct of Peter might imply), *then Christ died in vain* (*gratuitously, without cause*) ; a tragical, but legitimate, conclusion. Observe that up to v. 18, Paul uses the plur., including Peter. From that point onward he uses the sing., thus speaking of himself only. We may well suppose that Peter would have no reply to make to this clear and striking presentation of Christian doctrine.

CHAP. III. The two preceding chapters are apologetic. Paul now enters on an argument more strictly polemic. Vv. 1-5. Expression of surprise at the conduct of the Galatians, and an appeal to their own Christian experience. 6-9. Abraham justified by faith. They are his sons, and are blessed with him, who have his faith. 10-12. None are justified through the law. 13, 14. Christ by His death has freed us from the curse of the law. The blessing of Abraham imparted to the Gentiles in Christ. They receive the promised Spirit through faith. 15-18. The covenant made with Abraham and his seed, which is Christ, cannot be set aside by the law, which was given so long afterwards. 19. Why the law was given. 20-22. Was not opposed to the promises. 23-28. Intended to lead us to Christ. That being accomplished, its office has ceased. All who are in Christ united in one. 29. They are Abraham's seed and heirs, according to promise.

V. 1. **ἀνόητοι**, *without reflection, foolish* (as is shown in turning from faith in Christ to Judaism). — **οἷς** relates to **ὑμᾶς**: *you, to whom visibly; you, before whose eyes*. — **προεγράφη** (**προγράφω**). The meaning has been much disputed: usually taken in the sense (a) *antea depictus est* (*formerly set forth*), or (b) *palam depictus est* (*openly, evidently set forth*). The latter is preferred by the great majority of modern scholars. The meaning, *was described formerly* (Meyer, followed by Alford) seems less natural; and not required by the use of **προεγράφη**, as Meyer argues. — **ἐσταυρωμένος** (**σταυρῶ**): closely connected w. **προεγράφη** (without the intervening **ἐν ἡμῖν**, on which Meyer lays much stress): *was portrayed, was evidently set forth (as) crucified*; **ἐσταυρωμένος** placed with emphasis at the end.

V. 2. The folly of their error shown to them by several pointed questions in this and the following verses. — **μαθεῖν** (**μανθάνω**): *to learn* (not as a pupil; but in the general sense, *to ascertain*). — **ἀφ' ὑμῶν**: note here **ἀπό** w. gen. of a person (found in later classic writers, as well as in N. T. Greek): *from a person* was commonly **παρά** w. gen. in classic Greek; **ἀπό** denoted simply *departure from* (something): **παρά** w. gen. *communication from* (an agent). This distinction seems not to be wholly lost sight of in N. T. (Cf. Win., Butt.): **ἐκ** or **ἐξ**, *out of, out from, as a result of, by means of*. — **ἐξ ἔργων νόμου**: cf. ii. 16. — **τὸ πνεῦμα**: *the Spirit*, i. e. the Holy Spirit (in His various manifestations). — **ἡ ἐξ ἀκοῆς πίστεως**: *or by the hearing of faith?* **ἀκοή** may mean *the act of hearing, or the thing heard, the rumor, the message, the preaching*. The latter is the prevalent meaning in the N. T. With this view, we may render **ἐξ ἀκ. πλ.**: *by the message of faith, by the preaching of*

faith (faith as an active principle in the heart). So Alf., Ell., Mey., De Wet.

V. 3. οὕτως here points to what follows ; a usage more frequent in the N. T. than in classic Greek. — πνεύματι, σαρκί : Christianity and Judaism are pointedly contrasted in these two words. — νῦν...ἐπιτελείσθε (ἐπί intens., τελέω, *to end*. The verb is either pass. or mid., pres. or Attic fut. in form). Alf., Ell., Con., Mey. take it as pres. pass. : *are ye now being made perfect in the flesh?* This, however, is a very rare meaning of ἐπιτελέω (comm. *to do, perform, accomplish, to bring to an end.*) *To make perfect* is ordinarily expressed by τελειώ. I prefer, therefore, with the majority of modern scholars, to render it, *are ye now making an end in the flesh?* (Having made a beginning in Christianity, are ye now making an end in Judaism?) So Ewald, Hofm., De Wette, Wieseler, et al. A few regard ἐπιτελείσθε as Att. fut. ; and the emphatic νῦν does not, as Meyer affirms, forbid this ; since the fut. does not forbid the idea of entrance on an action and continuance. Thus, it may be rendered, *having begun with the Spirit, will ye now end with the flesh?* The distinction bet. τελέω or ἐπιτελέω, and τελειώ, in the N. T. is important.

V. 4. τοσαῦτα ἐπάθετε (πάσχω) εἰκῇ ; *Did ye suffer* (or in an Eng. idiom, *have ye suffered*) *so many things in vain?* The Galatians would readily understand the allusion, though we are not informed what the sufferings were. Very likely it may have been “the spoiling (ἀρπαγὴν) of their goods.” See Heb. x. 34. It is quite unnecessary to take ἔπαθον here in any other than its ordinary meaning. Three different words are rendered *in vain*, — μάτην : *recklessly, without plan, at random*, Lat. *frustra* ; δωρεάν : *gratuitously, to no purpose*, Lat. *gratis* ; and εἰκῇ (closely akin in meaning to μάτην), *rashly, heedlessly*, Lat. *temere*. — εἴγε καὶ εἰκῇ : *if at least even in vain!* or as a writer might now express the idea, *Oh! can it be that it was all in vain!* Simply a strong expression of the apostle’s emotion. The interpretation, *if at least it be only in vain* (and proceed to nothing worse. Meyer, De Wet., et al.) seems to me less natural and forcible ; although the word εἰκῇ, *heedlessly, rashly, without purpose*, would admit of this turn.

V. 5. οὖν resumes the thought in v. 2. It is to be noted, however, that ἐλάβετε, v. 2, is aor., *did ye receive*, etc., while ὁ ἐπιχορηγῶν...ἐνεργῶν are pres., *He that supplieth...and worketh* (now, habitually). The reference appears to be to the remarkable outpouring of the Holy Spirit and the miraculous powers which attended the first proclamation of the gospel. — δυνάμεις may mean *miraculous powers* (1 Cor. xii. 28), *He that worketh miraculous powers in you* (i. e. *within you*) ; or, *miracles* (1 Cor. xii. 10), *He that worketh miracles among you (in the midst of you)*. The former seems more natural in the connection, and is in keeping with the thought in 1 Cor.

xii. 6. — **ἔ**...**πίστεως** ; We may complete the sentence grammatically with **τοῦτο ποιεῖ** ; or w. **ἐπιχορηγεῖ...ἐνεργεῖ...ἐν ὑμῖν** ; *does He supply...by (the) works of (the) law, etc. ? ἀκοῆς*, as above, v. 2.

V. 6. The answer to the preceding question is readily suggested and closely connected with this verse : (*By the hearing of faith*) *even as Abraham*, etc. — **ἐπίστευσεν** (same root w. **πίστεως** : our rendering, therefore, w. two different words, “faith,” “believed,” departs from the Greek. Note the ν-movable before a consonant, also the form of final σ, in Tisch.). — **τῷ θεῷ** : *believed God, had faith in God*, i. e. in respect to the promised seed. Cf. Gen. xv. 6. — **ἐλογίσθη** (*λογίζομαι*) : *it* (i. e. his faith, τὸ πιστεῦσαι) *was accounted*.

V. 7. **γινώσκετε** (Att. γινώσκ.) either indic. or imperat.; more forcible as imperat., *Know, therefore*. So Ell., Mey., Con., et al.; as indic., Alf., Lft., et al. — **οὗτοι**, after οἱ ἐκ πίστεως, *emphat. : those who are of faith, these (and these only)*.

V. 8. **προῖδούσα** (*προοράω*) **δὲ ἡ γραφή** : *and the Scripture* (spoken regularly of the Old. Test.) *foreseeing* (a personification). — **ὅτι...δικαιοῖ** (pres. indic. or subjunc. in form ; here indic.) : (*the fact*) *that God justifieth*, etc. The statement of a general truth. — **προεηγγέλισατο** : *προεναγγελλίζομαι*. — **ὅτι**, before the *orat. rect.*, not rendered. — **πάντα τὰ ἔθνη** (*emphat. posit.*) : in the LXX. (Gen. xii. 3) *πάσαι αἱ φυλαὶ* (תְּחָתִּי לְכָל בְּנֵי הָאָדָם); but τὰ ἔθνη directs the mind to *the Gentiles* more distinctly ; the thought which Paul has in mind. Note here, as often in N. T., the neut. plur. w. plur. verb.

V. 9. **ὥστε** w. indic., *wherefore*, a direct conclusion from vv. 7, 8. — **σὺν τῷ πιστῷ Ἀβ.** : *together with the faithful* (the believing, trusting) *Abraham*.

V. 10. Proof of the correctness of the conclusion in v. 9, by the *argument e contrario* (*argument from the contrary*). — **ὑπὸ κατάραν** : *fallen under*, or perh. simply of rest, *under a curse*. Note that ὑπὸ w. dat., comm. in classic Greek, is not used in the N. T. ; and perh. the idea (rest under) may be conveyed by ὑπὸ w. acc. Cf. Butt. § 147, 29. — **εἰσὶν** : subj. *πάντες* understood, anteced. of *σοι* : *all who*. The argument is, that all who are of the works of the law (i. e. who depend on them for justification) must necessarily fail, and hence are under a curse. — **γέγραπται γάρ** : confirmation of the foregoing ; a free citation from Deut. xxvii. 26. — **ὅτι**, before *orat. rect.*, not translated. — **τοῦ ποιῆσαι αὐτά** : *to do them*. Vulg., *ut faciat ea* ; denoting purpose after ἐμμένει. Note the frequency of τοῦ w. the infin., expressing purpose, in the writings of Paul and of Luke ; a const. rare in Attic.

V. 11. **ὅτι δὲ...ὅτι** : *And that...because* ; the first *ὅτι* declarative, the second causal. — **ἐν νόμῳ** : *in (the) law*, i. e. “in the sphere and do-

main of the law." Ell. Note the frequent omission of the article w. νόμος, meaning the Mosaic law. Win. § 19; Butt. § 124, 8, c. — παρὰ τῷ θεῷ: *with God* (i. e. in His presence). — δῆλον, sc. ἐστίν. — ὁ δίκαιος ἐκ πίστεως ζήσεται. Cited from Hab. ii. 4, as a familiar sentence, without the usual formula, γέγραπται γάρ. Cited also, slightly varied, in Rom. i. 17, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται; in Heb. x. 38, ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται. In the LXX. it stands, ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται. A lit. rendering of the Hebrew, *but the just man shall live by his steadfastness* (or *his fidelity*): יִצְרָק בְּאַמְנֻנְתּוֹ יִחְיֶה יְהוֹיָכִן. We may translate the words here in Galat., *the just shall live by faith*, joining ἐκ πίστεως w. ζήσεται (so Ell., Con., Ewald, Hofm., De Wette, Wieseler, et al.); or, joining ἐκ πίστεως w. ὁ δίκαιος, *he, who is righteous by faith, shall live* (so Chrys., Beng., Baumg., Griesb., Winer, Alf., Meyer, et al.). It is difficult to decide between the two, as both are logically and grammatically correct. May not ἐκ πίστεως, by its position, be connected in thought with both, — the preceding and the following word? *He who is righteous as a result of faith shall live thereby*. It is usual in this passage to render δίκαιος, *just*; and yet δικαιοσύνη, occurring over ninety times in the N. T., is always rendered *righteousness*. Would it not be more consistent to render δίκαιος, *righteous*, in this place?

V. 12. οὐκ ἔστιν ἐκ πίστεως: *is not (a result) of faith*; does not proceed from it; ἀλλά, κτέ., *but* (its real character is indicated by the words) *he that hath done them* (αὐτά, the things contained in the law) *shall live in them* (αὐτοῖς, same as αὐτά), in their sphere, not in the sphere of faith.

V. 13. Note the asyndeton, by which the statement is made more striking. — ἡμᾶς (can apply only to the Jews, Paul himself included) ἐξηγόρασεν (ἐξ, ἀγοράζω, fr. ἀγορά) ἐκ τῆς, κτέ. (Note the ἐκ before the noun, and in compos. w. the verb: an idiom more frequent in later Greek); lit. *bought us out from the curse of the law* (i. e. of the violated law). — γενόμεν.: participle denoting means or manner, *by becoming*, etc. — ὑπὲρ ἡμῶν: *for us, in our behalf*. Though ὑπὲρ in the N. T. may sometimes have the meaning, *instead of*, yet it is far more in keeping with the principles of language to give it the ordinary meaning where the connection does not plainly require a departure from such meaning. Hence, we take ὑπὲρ here in the sense, *for, in behalf of*. The thought, *instead of*, is expressed by ἀντὶ. — ὅτι γέγραπται: *because it has been written*; a confirmation of γενόμενος...κατὰ. The words following are a free citation from Deut. xxi. 23. (In the LXX., κατατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου.) The passage in Deut. alludes to the ignominy or curse of exposure on a stake or cross after execution, in the case of notorious criminals; and the point of comparison is the ignominy or curse implied in such exposure: ἐπὶ ξύλου (= σταυροῦ),

on a stake, on a cross; ξύλον in N. T. = Heb. גז, meaning either a piece of timber, or a tree.

V. 14. **ἵνα, κτέ.** (connect w. Χριστὸς...κατάρα, the intervening *ὅτι...ξύλου* being parenthetical): in order that the blessing of Abraham (i. e. the blessing promised to Abraham. Cf. v. 8). — **ἐν Χρ. Ἰησ.**: in Christ Jesus. No blessing is promised out of Him. — **ἵνα...πίστεως**: in order that we (both Jews and Gentiles); a second and more complete statement of purpose. — **τὴν ἐπαγγελίαν τοῦ πνεύ.**: the promise of the Spirit, i. e. the realization of the promise. — **διὰ τῆς πίστεως** (emphat. position): through faith (not through the works of the law). Cf. vv. 2-5.

V. 15. **Ἀδελφοί**: an affectionate address. How different from v. 1, when another thought was in the mind of the apostle! — **κατὰ ἄνθρωπον**: I speak (in what I am about to say) after the manner of a man (*ἄνθ.*, a human being), I use an illustration from human affairs. — **ὁμως**, w. this accent, adversative, yet, nevertheless. (Not to be confounded w. *ὁμοίως*, in like manner; or w. *ὁμοῦ*, together.) Connect closely in thought w. *οὐδέλ.* — **διαθήκην**: probably not meant here in the specific sense, *testament*, or *will*; but in the general sense, *covenant*, *contract*: obj. of ἀθετεῖ ἢ ἐπιδιατάσσεται (*ἐπὶ, διά, τάσσω*): though a covenant, when confirmed, be (only) a man's (covenant), yet no one sets (it) aside or adds to (it); ἐπιδιατάσσεται, arranges additional specifications. The concessive idea, though, often lies in a participle (here in *κεκυρωμένην*, fr. *κυρῶ*). If a human covenant is binding, how much more a covenant from God, such as He made with Abraham!

V. 16. **δέ**: continuative. — **ἐρρέθησαν**: pres. wanting; usu. referred to pres. *φημί*. — **αἱ ἐπαγγελίαι**: the promises, not less sacred and binding certainly than an ordinary business contract; plur. as repeated in different forms and on different occasions. — **τῷ σπέρμ. αὐτοῦ**: emphat. — **οὐ λέγει**: He (the one who gave the promises) does not say. — **ὥς ἐπὶ πολ., ὥς ἐφ' ἑνός**: as of many, as of one; ἐπὶ w. gen., on, upon, in a variety of relations: here in the sense, concerning, of, a rare use. — **ὅς ἐστιν Χριστός**: the relat. *ὅς* agrees here, not w. the anteced. *σπέρμα* (neut.), but w. the pred. *Χριστός*, as the emphatic word. This occurs occasionally in classic as well as N. T. Greek: and to thy seed, which is Christ. If we understand this as meaning the personal Christ Jesus, which seems most natural, we must bear in mind that all believers are viewed as one (and included) in Christ Jesus. Cf. v. 28.

V. 17. *And this* (pointing to what follows) *I say*; introducing emphatically the specific conclusion from vv. 15, 16. — **διαθήκην**, obj. of ἀκυροῖ. — **προκεκ.**: before confirmed (i. e. before the giving of the law). — **ὁ...νόμος**: the intervening words having the position and force of an attributive adj.:

the law, coming four hundred and thirty years later (than the promise); μετὰ...ἔτη (ἔτος): lit. *after*, etc.; γεγονώς (γίγνομαι), *having taken place, having come*. — οὐκ ἄκυροί (indic. ἀκυροῦν, -ροῦ): *doth not annul, invalidate*. — εἰς τὸ w. infin., *so as to*, etc.; a construction especially frequent in the style of Paul. — καταργῆσαι (aor. act. infin., fr. καταργέω), *to render (ἀργός, idle, inoperative; to make void)*. — τὴν ἐπαγγελίαν: note here the sing.: *the promise* (the specific promise, fulfilled in Christ). For a discussion of the chronological questions suggested by this verse, see Bib. Dic., art. Chronology, B.

V. 18. Confirms the preceding statement. — ἐκ, ἐξ, διὰ: cf. ii. 16, notes. — ἡ κληρονομία (sc. ἐστίν): *the inheritance* (in the highest Christian sense). In the O. T., spoken of the division of the land of Canaan; in the N. T., of the inheritance in the Messianic kingdom. — οὐκέτι, sc. ἐστίν. — κεχάρισται (χαρίζω, χάρις): pf. mid., sc. τὴν κληρονομίαν; perf., st. aor., because the results of the action still continued.

V. 19. τί οὖν ὁ νόμος; lit., *What then the law?* Ell., *What then is (the object of) the law?* Alf., Con., Ltft. *What then (is) the law?* Wieseler et al. take τί in the sense διὰ τί; *wherefore? why?* Cf. Win., p. 142. So also in Attic. Cf. Good., Had. The questions, *Why then the law?* and *What then (the object of) the law?* amount to the same thing. The general force of this brief and striking question in this connection cannot be doubted. It is quite in keeping with the style of Paul. The question is answered in the next sentence, the exact meaning of which has been much disputed. It may help us to understand it, if we reflect on the probable moral condition of the Israelites as they left Egypt, after generations of slavery, debauched as they must have been, and with ideas of right and wrong far less distinct than those of their ancestors, Abraham, Isaac, and Jacob. It was by no means strange that they needed new and clear and authoritative instruction on questions of duty. This verse states, therefore, why the law was given, how it was given, and how long, as a system, it was to continue. — τῶν παραβ. .προσετέθη (πρὸς, τίθημι): *it was added because of the transgressions*. This does not contradict v. 15, since the law is not viewed as a covenant (διαθήκη), but as a statement of obligations in addition to the covenant, given after the covenant. — Χάριν, w. gen. (in Attic and N. T. Greek), means primarily, *in favor of, for the sake of*, Lat. *gratiā*; but seems to have lost this force in actual use subsequently, so as to mean simply, *because of, on account of*. *Because of the transgressions* indicates, therefore, this idea, *to give a knowledge of transgressions, to make perfectly clear and distinct what were actually transgressions of the divine requirements*. So Aug., Calv., Beza, Win., Ell., et al. Cf. Rom. iii. 20. In keeping with this idea, and perhaps implied, is the interpretation, *to restrain transgressions*. So Chrys., Hieron., Erasm., Olsh., Neand., De

Wette, Ewald, et al. Luther, Bengel, et al. combine both thoughts, *to give a clear conception what were actually transgressions, and also to restrain them*. The two thoughts naturally go together, and this view does not seem to be pressing the meaning of τῶν παραβάσεων χάρις too far. The interpretation, *to create transgressions, to multiply them* (Meyer, Ltft.), seems to us less natural, and not required, as Meyer argues, by the meaning of χάρις. — ἄχρις οὗ ἔλθῃ τὸ σπέρμα : *until the seed come, etc.* — ᾧ ἐπηγγέλται (ἐπαγγέλλω) : the verb is impers. : *to whom the promise has been made.* — διαταγείς (διατάσσω) : 2 aor. pass. particip., agrees w. νόμος understood as subj. of προσετέθη. — ἐν χειρὶ μεσίτου : *in the hand of an intermediate person, i. e. Moses.* Cf. Deut. v. 5 ; Exod. xx. 19, ff. Modern Biblical scholars are generally agreed that the reference here is to Moses. The whole verse reads, *What then the law? or, Why then the law? It was added because of the transgressions (to continue in force as a system), until the seed come, to whom the promise has been made, having been delivered by means of angels, in the hand of a mediator (or an intermediate person).*

V. 20. (The various interpretations of this short verse are said to exceed four hundred. Somebody must have had a vast amount of learning, besides leisure and patience, to count them.) ὁ δὲ μεσίτης : *Now the mediator* : δέ, continuative ; ὁ, generic, *the mediator*, not referring to a particular person, but to the character or office : in an Eng. idiom, *a mediator*. — ἐνὸς οὐκ ἔστιν : *is not of one* (of one person or party, but necessarily implies more than one). In the giving of the law on Sinai, Moses (the intermediate person) stands between two parties ; on the one hand, Jehovah declaring His will through angels ; on the other, the multitudes of Israel receiving the law. This sublime scene, so impressive to the mind of a Jew, is alluded to in the words, *Now a mediator is not of one.* — ὁ δὲ θεὸς εἷς ἐστίν : *but God is one.* In the giving of the promise, no outward pomp and circumstance are thought of ; but Jehovah, and He alone, fills the mind. He comes directly, without a mediator, to Abraham, and gives the promise, — a scene of no less moral grandeur ; a promise given directly, in person ; surely, not less binding and permanent. Such seems to us to be the thought in the last half of this verse. This view of the meaning will be found, presented, much more at length, in the excellent notes of Ellicott and Lightfoot.

V. 21. οὖν, *then, therefore* : “if what we have just said is true, shall we conclude that,” etc.? — κατὰ, w. the gen., as usual, *against, in opposition to* : *Is then the law against the promises?* — ἐπαγγελιῶν : cf. ἐπαγγελίαι, v. 16, note. — μὴ γένοιτο (optat. of wishing, without ἄν ; neg. μὴ : an emphatic form of negation, used especially by Paul in Gal. and Rom.) : *by no means!* — εἰ...ἐδόθη...ἦν ἄν, κτέ., supposition contrary to fact : conclusion

suggested by this form of supposition, *but righteousness is not in fact* (ὄντως) *a result of the law, and hence the need of another system.* — νόμος ὁ δυνάμενος, κρέ.: *a law which was able*, etc. In all this connection “law” means the Mosaic law.

V. 22. ἀλλὰ συνέκλεισαν (συγκλείω) ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν : *but the Scripture* (regularly spoken of the Old. Test.; here, “the Scripture” means by meton. the author of the Scripture) *shut up all* (τὰ πάντα, *all things*, more comprehensive and emphatic than τοὺς πάντας) *under sin.* — ἵνα...δοθῇ (I aor. pass. subjunc. fr. δίδωμι) : *in order that...might be given*; ἵνα w. subjunc. after a past tense of the indic., the ordinary const. in N. T. — ἡ ἐπαγγελία : *the promise*, by meton. for that which is promised. — ἐκ πίστεως Ἰησ. Χρ....τοῖς πιστεύουσιν : *as a result of faith in Jesus Christ...to those who exercise faith.* The last clause is not a mere tautology, but an emphatic addition.

V. 23. πρὸ τοῦ : w. the infin. and its subj. τὴν πίστιν : *But before faith came.* — ὑπὸ νόμον...συγκλειόμενοι : *we* (the Jewish Christians) *were guarded, shut up under the law.* — εἰς τὴν...ἀποκαλυφθῆναι (ἀποκαλύπτω) : *for the faith about to be revealed* : εἰς w. acc., *directing the attention into, looking into*, denoting a purpose, an expectation, an end in view. Con., Meyer, et al. join this clause w. συγκλειόμενοι, *shut up into the faith*, etc.; a const. less natural, we think. Alf., Ell., et al. adopt the const. above given, *shut up under the law.*

V. 24. ὥστε w. indic., *wherefore.* — παιδαγωγός (fr. παῖς, *a child*, and ἄγω, *to lead*) ἡμῶν γέγονεν : *has become our schoolmaster* (Con.); *hath been our schoolmaster* (Ell.); *has become our tutor* (Alf.); *ist unser Pädagoge geworden* (Mey.). Neither rendering, “schoolmaster,” “tutor,” “pedagogue,” is quite satisfactory. Neither one conveys just the same idea as the Greek παιδαγωγός, *a servant entrusted with the entire training and education of a boy from tender years to manhood.* As no character with these duties exists now among us, we consequently have no word to denote it exactly. — εἰς Χρ. : *(leading us) into Christ.* The frequent expressions, εἰς Χριστόν, *into Christ*, and ἐν Χριστῷ, *in Christ*, may generally be so rendered as to show the exact force of the prepositions. — ἵνα ἐκ πίστεως δικαιωθῶμεν (δικαιῶ) : *that we may be justified by faith.* This clause favors the intimate connection in thought of ἐκ πίστεως w. ὁ δίκαιος, in v. 11.

V. 25. ἐλθοῦσης (ἔρχομαι) δὲ τῆς πίστεως : gen. abs. : *but faith having come*, or in an Eng. idiom, *but now that faith has come* (Ell., *is come*). “Paul now proceeds to unroll the beautiful picture of the salvation which has already come.” Meyer. — οὐκέτι : *das ist das Aufathmen der Freiheit* (the full breath of freedom). Meyer.

V. 26. The emphatic word is *viol* : *For ye are all sons of God* (no longer

παῖδες ὑπὸ παιδαγωγόν, *children under a pedagogue*). Note the change to the 2d pers., ἐστέ: *ye are all* (both Jews and Gentiles). Above, with the Jews alone in mind, he uses the 1st pers., vv. 23, 24. — ἐν Χρ. Ἰησοῦ is joined most naturally w. πίστεως (not w. υἱὸς θεοῦ): the omission of τῆς after πίστεως is no argument against this in N. T. Greek.

V. 27. ὅσοι γὰρ...ἐνεδύσασθε (ἐνδύω): *For, as many of you as were baptized into Christ (did) put on Christ*: "sc. 'at your baptism'" (Ell.). "As many as were baptized into Christ did, in that very act, put on, clothe yourselves with, Christ" (Alf.).

V. 28. οὐκ ἔνι (= ἔνεστι): *there is not, there cannot be*. So we regard ἔνι, with Alf., Ltft., Meyer, et al. Cf. Xen. Anab. V. iii. 11; not as the prep. ἐν (for ἐν) with recessive accent. "There is no room for, no place for" (Ltft.). — ἄρσεν καὶ θήλυ: "While the alterable political and social distinctions are contrasted by οὐδέ, the unalterable human one of sex is expressed by καὶ" (Ell.). — ἅπαντες: *emphat.*; so also πάντες, v. 26, and ὅσοι, v. 27. — εἷς, masc., *one, one person* (not ἓν, *one thing*): the εἷς καινὸς ἄνθρωπος, Eph. ii. 15. The world has not yet realized the full truth of this verse. Very far from it!

V. 29. εἰ...Χριστοῦ, sc. ἐστέ. — ἄρα...ἐστέ: *then are ye Abraham's seed* (because Christ was the true seed of Abraham, v. 16). — κατὰ ἐπαγγελ. κληρονόμοι: *heirs according to promise*, — a triumphant conclusion. κληρονόμοι, *heirs*; not heirs of Abraham, though Abraham's seed, but in a much higher sense, — "heirs of God and joint-heirs with Jesus Christ," as Paul expresses the idea, emphatically and triumphantly, in Rom. viii. 17.

CHAP. IV. A continuation of the polemical portion of the epistle; proving that the Christian, through the grace of God in Christ, is independent of the Mosaic system. Vv. 1-7. Under the law, we were in the position of a minor (νήπιος): now, however, in that of sons. 8-11. To the former state of tutelage, the Galatians seem now inclined to return. 12-20. A reference to Paul's former relations with them, and an affectionate personal appeal. 21-31. The law and the system of grace two covenants, typified by Hagar and Sarah. Under the latter, we are children of the free woman.

V. 1. Δέγω δέ: cf. iii. 17, V. 16; an expression calling especial attention to the statement following. — ἐφ' ὅσον Χρ.: ἐπὶ w. acc., extent over something; lit., *over how much time* = *as long as*. — ὁ w. κληρον.: generic article: cf. ὁ μεστῆς, iii. 20: *the heir*, i. e. *any heir*. — νήπιος: in the legal sense, *a minor*. — οὐδὲν...δούλου: *differs in no respect from a bond-servant*,

because he is not yet *sui juris* (cannot hold property in his own name). — **κύριος πάντων ὧν** (concess.): *though he is Lord* (proprietor) *of all* (by birth and in his own right, though not yet in actual possession).

V. 2. **ἐπιτρόπους**: *overseers*: not *guardians* in the legal sense, so as to imply the death or absence of the father. — **ἄχρι τῆς προθεσμίας** (sc. *ἡμέρας*, or *ώρας*) **τοῦ πατρός**: *up to the time appointed of the father* (when the son shall become free from this supervision, and come in full possession and control of the inherited rights). — *προθεσμία*, see L. & Sc.; *οἰκονόμος* means strictly *a manager of the household*: *ἐπίτροπος*, an *overseer* or *superintendent*, in a wider sense; *παιδαγωγός*, *one who has charge of the entire training of a boy*.

V. 3. **οὕτως καὶ ἡμεῖς**: application of the illustration: *so we also*; “we,” i. e. as the context indicates, Jews and Gentiles; subj. of *ἡμεθα* (Att. *ἡμεν*, fr. *εἰμι*) *δεδουλωμένοι*, *were in bondage* (lit., *were having been enslaved*). — **ὑπὸ τὰ στοιχεῖα τοῦ κόσμου**: *under the rudiments* (Ell.), *the elements* (Con., Ltft.), *the elementary lessons* (Alf.) *of the world*; meaning, as seems to us, the elementary principles belonging to the unconverted, unchristianized world, — especially religion in outward and sensible forms (Neand.). It is not important whether we connect *ὑπὸ τὰ στ.* w. *ἡμεθα* alone (*were under*, etc., *being kept in bondage*) or w. *ἡμεθα δεδουλ.*, taken together, as above.

V. 4. **τὸ πλήρωμα τοῦ χρόνου**: *the fulness of time*; *the moment through which the measure of time was made full* (Mey.). — **ἐξαπέστειλεν** (*ἐξ*, *ἀπό*, *στέλλω*): *sent forth*; lit., *sent out away from* (himself). — **τὸν υἱὸν αὐτοῦ**: in Att. *τὸν αὐτοῦ υἱόν*: note how seldom the reflex. pron. is used in the N. T. — **γενόμενον ἐκ γυν.**: *born of a woman* (as any human being, indicating not only the humiliation to which he was subjected, but also the fact that he became really a man). — **γενόμενον** (in the same sense as before) **ὑπὸ νόμον**: *born under (the) law* (indicating that he was really in all respects an Israelite).

V. 5. **ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ** (aor. subjunc. fr. *ἐξ*, *ἀγοράζω*): lit., *that he might purchase those under (the) law* (i. e. the Israelites) *out from* (under the law). — **ἵνα... ἀπολάβωμεν** (*ἀπό*, *λαμβάνω*): denotes the object of the purchase: *in order that we* (not the Jews only, but Jews and Gentiles) *might receive* (*ἀπο.*, as coming from Him who sent His son) *the adoption of sons*.

V. 6. **ὅτι**: causal: *in view of the fact that, because*; or, *as a proof that* (Ell.): the former is usu. preferred. — **ἐξαπέστειλεν**: the same word used, v. 4, of the sending of the Son. — **τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ**: *the Spirit of his Son*. The connection suggests the propriety of designating the Holy Spirit in these words. Christ in the believer and the Holy Spirit in the

believer are both familiar conceptions in the N. T., and are here united in one expression. — *κράζον*, w. *τὸ πνεῦ*. — *Ἀββᾶ* (an Aramaic word, allied to the Heb. אבא) *ὁ πατήρ* : *Abba Father*. Erasm., Beza, et al. view the Greek word as a translation of the Aramaic. The expression has, however, much more force and significance, if we suppose the early disciples to have used the word, which they had heard so often from the lips of our Lord, in remembrance of Him, — uniting it with the Greek synonym in reverent and affectionate prayer to the Father. So Ell., Alf., Meyer, et al. The Greek scholar will note here *ὁ πατήρ*, nom. st. voc., and so often in N. T.

V. 7. *ὥστε* w. indic. : *wherefore, so then*. — *εἰ* (*thou art*) and *εἰ* (*if*) : note the diff. in form. — *οὐκέτι...δούλος* : *no longer a bond-servant* (as formerly, when under the rudiments of the world). — *εἰ δὲ υἱός, καὶ κληρονόμος*, sc. *εἰ* : note the change fr. the pl. *ἐστέ* to the more definite and pointed sing., *thou art* ; and *if a son* (as a consequence) *an heir also* (an heir of “the eternal inheritance”). — *διὰ θεοῦ* : *through God* (who sent the Spirit of His Son into your hearts ; not through the law).

V. 8. *τότε μὲν* : *at that time* (when ye were *δούλοι*). This applies specially to those who had been converted from heathenism : v. 5, to the Jewish converts ; vv. 3, 6, 7, to both classes of converts. — *οὐκ εἰδότες* (*οἶδα*) *θεόν* : *not knowing God*, or *because ye did not know God* ; neg. *οὐ* w. the particip. The careful scholar will notice how much oftener the neg. *μή* is used with the participle in the N. T. than in classic Greek. A most valuable article on the “Encroachments of *μή* on *οὐ* in Later Greek” will be found in the “American Journal of Philology,” Vol. I., No. 1. — *ἔδουλεύσατε* : *ye served, were in bondage* ; aor. stating the fact, and that alone, without reference to the idea of continuance or completion. — *τοῖς...θεοῖς* : *those by nature not being gods* (but demons, as Meyer thinks the apostle suggests) : note here *μή* w. particip. denying subjectively, from the apostle’s point of view.

V. 9. *νῦν δέ* : *but now* (since God sent the Spirit of His Son into your hearts). — *γνόντες* (*γινώσκω*) *θεόν* : *having known God* (*γνόντες*, aor. particip. ; *εἰδότες*, perf. in form, pres. in meaning ; pres. with respect to the aor. *ἔδουλεύσατε*, hence it may be rendered as above). — *μᾶλλον δέ* : *corrective, nay rather, or rather*. — *γνωσθέντες* (aor. pass.) : *being known, being recognized* (recognized as sons). — *πῶς* : *how?* an expression of surprise. Cf. ii. 14. — *ἀσθενή*, *weak*, having no power to save ; *πτωχά*, *poor, beggarly*, having no power to impart durable riches ; *στοιχεῖα* : cf. v. 3. — *πάλιν ἄνωθεν* : very similar to the Eng. *over again, again anew* (Con., Ell.). — *δουλεύσαι* (aor. infin.) : cf. *ἔδουλεύσατε*, v. 8, note.

V. 10. A proof of the statement, *ἐπιστρέφετε πάλιν, κτέ.* — *παρατηρήσθε* : *ye keep, observe*, denoting ceremonial observance after the manner of

the Jews. — **ἡμέρας ἐνιαυτοῦς** : a general expression (which we should not attempt to define too particularly) with reference to the Jewish observance of times and seasons. Not many years had passed since Paul first preached among the Galatians, — probably not more than four or five ; and hence, the meaning of **ἐνιαυτοῦς** cannot be taken very exactly. Alford makes here the surprising remark : “ Notice how utterly such a verse is at variance with any and every theory of a *Christian Sabbath*, — cutting at the root, as it does, of ALL obligatory observance of times as such.” It is at variance with the *Jewish conception* of the Sabbath, — and so were the teachings of our Lord, — but not at all with the Christian conception of the day. Paul is here rebuking only the formal and ceremonial observances of days and seasons among the Jews.

V. 11. **ὑμᾶς** : acc. of specif., *in respect to you*. — **κεκοπίακα** (κοπιᾶζω) : *have toiled*. — **εἰς ὑμᾶς** : this expression implies what was the actual fact that the apostle had entered into the midst of the Galatians, and toiled. In an Eng. idiom, we may render freely, *lest haply I have bestowed labor upon you in vain*. We should always in translating distinguish between an English rendering and the exact conception in the original language, whatever language that may be.

V. 12. After this expression of solicitude, an affectionate appeal. — **Γίνεσθε ὡς ἐγώ** : *become as I am*, i. e. free from Judaism. — **ὅτι καὶ γὼ** (= καὶ ἐγώ, sc. ἐγενόμην) **ὡς ὑμεῖς** : *because I also (became) as you*, i. e. “ In forsaking Judaism, I became as a Gentile (cf. ii. 14), independent of the Mosaic law. Such seems to be the most natural explanation. So Meyer, De Wette, Neander, Winer, Ell., et al. — **ἀδελφοί, δέομαι ὑμῶν** : earnest and affectionate ! — **οὐδέν με ἠδικήσατε** : *ye injured me in nothing* (but quite the contrary, as he goes on to say) : a reference to their reception of him when he first went among them, and preached the gospel to them. The word “ me ” after “ injured ” cannot be emphatic, as it is enclitic in the Greek.

V. 13. **οἴδατε** : notice constantly in the N. T. the forms **οἶδας, οἶδαμεν, οἴδατε, οἴδασι**, st. Att. **οἶσθα, ἴσμεν, ἴστε, ἴσασι** : *ye know*, a reference to a fact well known to the Galatians. — **δι’ ἀσθένειαν τῆς σαρκός** : *on account of, because of (not through, attended with, which would require διά w. gen.) weakness of the flesh*. What this bodily infirmity was, which detained Paul among the Galatians, apparently contrary to his own plans, he does not inform us, and it is useless to speculate. We know only that, being thus providentially detained, he availed himself of the opportunity to preach to them the gospel, and that he was treated with extraordinary kindness on their part. A reference to these scenes showed the gratitude of Paul, and would touch the hearts of the Galatians. — **τὸ πρότερον** : *the earlier, the former, time* ; or, in an Eng. idiom, *the first time*, implying two visits in Galatia (Acts xvi. 6, and xviii. 23) : in his second and also in his third

missionary journey. In the sense *formerly*, τὸ πρότ. would be quite useless in the sentence.

V. 14. Bear in mind οἴδατε ὅτι. — τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου : *your temptation, your trial, in my flesh ; the trial which you had in my flesh* ; indicating some form of bodily disease, which may have been offensive, requiring patience on the part of those who attended him. Whether this was the "thorn in the flesh," whatever that may have been, or something else, we are not informed ; and it is not important for us to know. — οὐκ ἐξουθ. (ἐξ, οὐθενέω, οὐθέν = οὐδέν) οὐδὲ ἐξεπτύσατε (ἐκ, πτύω, *to spit*, Lat. *spuo*) : *you did not despise nor loathe*. — ἀλλά, κτέ., *but* (on the contrary), etc. We find here the strongest possible expression to denote devotion and confidence.

V. 15. ποῦ...ὑμῶν ; a sorrowful question. *Where then (is) the happiness of which you spoke ?* (Con.) ; *Where then was your congratulation ?* (Alf.) ; *your felicitation of yourselves, your happiness in my teaching* (Ltft.). Ell., Meyer, et al. read here τίς οὖν, κτέ. *Of what nature then was the boasting of your blessedness ?* (Ell.). The force is nearly the same ; yet the reading ποῦ seems better attested (found in A. B. C. F. G. Sin.), and more forcible : *Where then*, etc. — μακαρισμός : cf. μακαρίζω, *to congratulate* ; μάκαρ and μακάριος, *happy, blessed*. — μαρτυρῶ γάρ, κτέ. ("you really had this congratulation, this blessedness") : *for I bear you witness*, etc. — εἰ δυνατόν (ᾗν)...ἐδώκατέ μοι : Note here the omission of ἄν, and ἐδώκατε st. ἔδοτε. Without ἄν, the idea is expressed more positively. Lit. *if (it had been) possible, having dug out your eyes you would have given (them) to me*. This may possibly favor the supposition that Paul was suffering from acute ophthalmia.

V. 16. ὥστε w. indic. : *So then*, etc., uttered with deep sorrow. — ἐχθρὸς ὑμῶν γέγονα ; *have I become* (as you view me) *your (personal) enemy ?* De Wette et al. understand this : *have I become hated by you ?* This meaning of ἐχθρὸς is far less common, and is not required by the connection. The frequent classic word πολέμιος, *an enemy in war*, does not occur in the N. T. — ἀληθεύων (particip. denoting here time and also cause) : *while speaking*, etc., *by speaking to you the truth*.

V. 17. ζηλοῦσιν (ζηλῶ, *to zealously affect, to seek zealously*) ὑμᾶς οὐ καλῶς : *they* (the Judaizing teachers) *zealously seek you not honorably*. — ἐκκλείσαι (ἐκ, κλείω, *to shut*) ὑμᾶς : *to shut you out, to exclude you*, i. e. from the influence of other teachers, particularly of Paul ; and therein was the dishonorable feature of their zeal. — ἵνα ζηλοῦτε : *that you may zealously seek them*. So we prefer to view this ; and not as Meyer, *(there) where you zealously seek them*, i. e. in Jewish circles : taking ἵνα in the sense of *ubi*, adv. of place. ἵνα...ζηλοῦτε (indic.) is certainly not Att. ; but it may

also be said that *ἔνα* in the sense *where, ubi*, is not known in N. T. Greek, unless it be so understood here and in one other place (1 Cor. iv. 6). We prefer, therefore, as the meaning seems so much more natural, to view this "as an impropriety of later Greek" (Win.), allied to the modern Greek *νά* or *διὰ νά* w. the indic. So Winer, Ell., Alf., Con., and the most.

V. 18. The exact force depends on the meaning assigned to *ζηλοῦσθαι*. Giving it the same force as in v. 17, i. e. preserving the paronomasia, we may translate: *Now (δέ continuative) it is good to be zealously sought (by any and every man) in anything good always, and not only when, etc.* So Con. renders *ζηλοῦσθαι*. "But it is good to be courted in honesty at all times, and not only when," etc. So Ell. The same in substance Alf. Another view is, to take *ζηλοῦσθαι* in the usual sense, *to be filled with zeal, to be zealously affected*. So Meyer. *Gut aber ist das geeifert-werden in Gutem immerdar, und nicht blos, u. s. w.* Luther renders it, *Eifern ist gut, wenn es immerdar geschieht um das Gute*. So in general the English versions, *to be fervent* (Tynd., Con., Cran.). To this view we are strongly inclined: *Now it is good to be filled with zeal in everything good always, and not alone when I am present with you*. They had been filled with zeal *ἐν καλῷ*, when he was with them; it would be *καλόν* to be thus filled with zeal ALWAYS. Other views, modifications of these two, need not be presented here. Some may prefer to render *καλόν* and *ἐν καλῷ* by the Eng. word *honorable*; a rendering of *καλός, ἡ, ὅν* to which we are often inclined. — *ἐν τῷ* w. infin., *while*; a const. very freq. in N. T. — *μέ* (enclit.), subj. of *παρεῖναι*.

V. 19. Note the asyndeton. — *τέκνα μου*: *my children*. Meyer, Ell., Alf., et al. read here *τεκνία μου*: *my little children* (only here in Paul, often in John); but Lach., Tisch. read *τέκνα*, after B. F. G. Sin. — *οὓς*: refers to *τέκνα*, takes the gender of the persons implied in *τέκνα*. Win. § 21, 2; direct obj. of *ᾧδίνω* (*whom I bear again with travailing pains*); pres. tense, denoting the continuance of the agony. — *μέχρις οὗ* (some editors read *ἄχρις οὗ*): *until what (time)*, or simply, *until*; more emphat. than *μέχρι* alone. — *Χριστός*: *Christ*, not the law, the Mosaic system, but *Christ* in His completeness. We may render, *My children! for whom I am again in agony like that of childbirth, until Christ* (in His completeness) *be (definitively) formed in you*. — *μορφωθῇ*: aor. pass. subjunc., fr. *μορφώω*, *to form, to give shape, or form, to*. The force of the aorist, representing an action as completed, is to be noted here.

V. 20. *ἤθελον δέ, κτέ.* It is usual to suppose an ellipsis of *ἄν* here w. *ἤθελον*, *I could wish*, etc. "There is a contrast in the *δέ* between his present anxiety in absence from them and his former *παρεῖναι*, v. 18" (Alf.). "The *δέ* catches up the passing thought of *παρεῖναι* (v. 18) before it escapes" (Lft.). *I could indeed wish to be present with you now* (Ell.). *Yea, I could wish*, etc. (Alf.). This is perhaps the best explanation of this

clause. Meyer agrees substantially with this view. — **καὶ ἀλλάξαι, κτέ. :** *and to change my voice (or my tone)* (to something more pleasant to hear). This seems to be spoken in view of the general tone of the epistle. So Ell., Ltft. (apparently), et al. Meyer finds here an allusion to Paul's second visit among them, when he may have spoken with severity, and have led them to doubt his friendship for them (cf. v. 16). Such a reference in this verse seems to us less natural. — **ὅτι ἀποροῦμαι ἐν ὑμῖν :** *because I am perplexed about you ; ἐν ὑμῖν, "in you, — ἐν, as usual, marking as it were the sphere in which the action takes place"* (Ell.). It may be rendered freely, *about you.*

V. 21. Note again the asyndeton. Thus the thought is introduced abruptly and boldly. — **λέγετέ μου :** "*urget quasi præsens*" (Beng.). — **οἱ θέλ.,** 2d pers., determined by **λέγετε :** *ye who wish, etc.* — **ὑπὸ νόμον :** *under the law, i. e. the Mosaic law ;* but **τὸν νόμον** must be taken in a wider sense, the Pentateuch ; according to the division of the O. T. into Pentateuch, Prophets, and Hagiographa. — **οὐκ ἀκούετε ;** *do ye not hear, etc., i. e. when it is read to you in the churches.* The neg. οὐ in a question regularly anticipating an affirmative answer. It is quite probable that the reading of portions of the O. T. constituted a part of the public services in the Christian churches. Probably no portion of the N. T. had reached the Galatians at the date of the writing of this epistle.

V. 22. **γάρ :** epexegetic, as often in classic Greek. Cf. L. & Sc. — **τῆς :** used here to denote an object well known. — **παιδίσκης,** which may mean, *a young girl, a maid,* is here contrasted w. **ἐλευθέρας,** and hence signifies *a bond-woman.*

V. 23. **γενέννηται** (γεννάω) : lit. *has been born, is born.* The pf., like the historic pres. (cf. **γίγνονται**, Anab. I. i. 1), places the event more vividly before the mind. It may be rendered as a past, *was born* (Con., Ell.). — **διὰ τῆς ἐπαγγ. :** *through the promise, by virtue of the promise.* — **ὁ μὲν... ὁ δέ :** as in Attic, *the one...the other.*

V. 24. **ἅτινα** (ὅστις) : *which things* (Alf., Con.), *all which things* (Ell.), *now all these things* (Ltft.). — **ἐστὶν ἀλληγορούμενα** (ἀλληγορέω, *to represent under another form ;* ἄλλος, *other, ἀγορεύω, to harangue*) : *an allegory, or more properly, an illustration.* We commonly use the word "allegory" of a more extended narrative. — **αὗται :** *these (women, Hagar and Sarah).* — **δύο διαθήκαι :** *two covenants.* Note the absence of the dual numb. in N. T. — **μία μὲν** (sc. διαθήκη), κτέ. : *(the) one from, etc.* Note here μὲν without a corresponding δέ. — **εἰς δουλίαν γεννώσα** (γεννάω) : *bearing children into bondage, i. e. to pass into bondage.* γεννώσα presents διαθήκη under the figure of a mother. — **ἥτις ἐστὶν Ἀγαρ :** *which is (or, and this is) Hagar (or Agar : note Ἀγαρ w. smooth breathing) ;* ἥτις, i. e. δια-

θήκη. The relat. pron., *ὅστις, ἥτις, ὅτι, οἷτινες, αἷτινες, ἅτινα*, occurs in the N. T. only in the nom., and oftener refers to a definite antecedent than in Att. "The Sinaitic covenant is the same thing that Hagar is in the history : it is allegorically identical with Hagar" (Meyer).

V. 25. *τὸ γάρ, κτέ.* : *For Sinai is a mountain in Arabia*, i.e. among the Arabians, the descendants of Hagar ; or in another order, *For Mount Sinai is*, etc. The first seems the most natural rendering. — *συστοιχεῖ δέ, κτέ.* : *and it* (i. e. Sinai) *corresponds* (lit. *stands in the same row*). Many prefer to take "Ἀγαρ as subj. of *συστοιχεῖ* : *and she corresponds to*, etc. This seems to us less natural grammatically, and does not change the thought, as Hagar and Sinai are one and the same thing in the illustration. — *τῇ νῦν Ἱερουσαλήμ, δουλεῦει γάρ, κτέ.* : *to the present Jerusalem, for she (the present Jerusalem) is in bondage*, etc.

Many editors read in this v. *τὸ γὰρ Ἀγαρ Σινᾶ ὄρος, κτέ.* : *For the (word) Hagar is* (i. e. *means*) *Mt. Sinai in Arabia* (where the descendants of Hagar live). The name Hagar, or Hadschar (in Arabic, *a rock*, or *stone*) is still given, it is said, to Mt. Sinai by some of the Arab tribes.

V. 26. *ἡ δὲ ἄνω Ἱερουσαλήμ* : *But the Jerusalem above*, i.e. the Heavenly Jerusalem, which, according to the expectation of the Jews, would descend to the earth, when the Messianic kingdom should be established, and would become its capital. *The Jerusalem above* represents, therefore, the idea of the kingdom of Christ, His spiritual kingdom in the hearts of believers. — *ἐλευθέρα ἐστίν* : *is free*, i. e. from the bondage just mentioned, vv. 24, 25. — *ἥτις* : *and this, and she* (emphat.) : *μήτηρ ἡμῶν, our mother* ; or, making *ἡμῶν* somewhat emphatic (so Con., Win.), *mother of us* (all Christians, both Jews and Gentiles).

V. 27. Confirmation from the O. T. that the free Jerusalem is our mother. — *εὐφράνθητι* (*εὐφραίνω* : I aor. pass. as deponent), *κτέ.* Isa. liv. 1, cited in the exact words of the LXX. : *Rejoice, barren one, that bearest not.* — *ῥῆξον* (*ῥήγνυμι*) *καὶ βόησον* (*βοάω*) : *break forth and shout*. After *ῥῆξον*, it is usual to supply *φωνήν* or *αὐδὴν*. Meyer prefers *εὐφροσύνην* (*rumpe jubulum, utter a jubilant cry*). — *στεῖρα* : spoken originally of Jerusalem : here, however, of the Heavenly Jerusa., *ἡ ἄνω Ἱερουσ.* — *πολλὰ...μᾶλλον, ἢ, κτέ.* : lit. *many...rather than* (or *many...more than*), etc.; implying that both have many children ; but the desolate has even more than "she who has the husband."

V. 28. Application of the allegory and the prophecy to those addressed. — *ὑμεῖς* : *you, brethren*, are among the numerous descendants of the spiritual Sarah, and belong to the Heavenly Jerusalem. — *κατά* : *after the manner of*, etc. — *ἐπαγγελίας* (emphatic) *τέκνα* : *children of promise*, in distinction from those who are *κατὰ σάρκα*.

V. 29. **τότε**: *then*, i. e. in the time of Ishmael and Isaac. — **ἔδωκεν**: *persecuted* (Gen. xxi. 9), *mocked*. It is thought tradition had added something to the narrative in Gen. — **τὸν κατὰ πνεῦμα** (sc. *γεννηθέντα*): *the one born according to the Spirit*: i. e. the divine Spirit that led to the giving of the promise. — **οὕτως καὶ νῦν**: *so now also*, those who are born after the flesh (namely, the Jews) persecute those who are born after the Spirit (namely, the Christians).

V. 30. A triumphant reference to the result in the case of Ishmael and Isaac. The citation (Gen. xxi. 10) is nearly verbatim from the LXX. The words are those of Sarah, addressed to Abraham; but they are confirmed immediately afterwards by the Lord. St. **μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας**, the LXX. reads **μετὰ τοῦ υἱοῦ μου Ἰσαάκ**. — **οὐ γὰρ μὴ κληρονομήσει**: made emphatic both by its position and by the neg. **οὐ...μή**: *shall certainly not have an inheritance with, etc., or be heir with, etc.*

V. 31. Conclusion, and application of the history and the allegory, closely connected also with what follows. — **παιδίσκης** (without the article): *of a bond-woman, of any bond-woman*; but **τῆς ἐλευθέρας** (with the article): *of the free woman*.

CHAP. V. Exhortation to persevere in the liberty with which Christ had made them free, and warning against the opposite course. Vv. 1–6. If they were circumcised, they were bound to keep the whole law, and were practically separated from Christ, from the system of grace. 7–12. Complaint, warning, expression of confidence, threatened judgment against the false teachers. 13–15. The right use of Christian liberty. 16–25. The Spirit, not the flesh, must guide them. 26. The apostle begins here some special exhortations.

V. 1. **Τῇ ἐλευθερίᾳ...ἡλευθέρωσεν**: lit. *For freedom did Christ make us free* (Meyer). *With liberty did, etc.* (Alf.). The former rendering seems preferable. **τῇ ἐλευθ.**: *dat. commodi*, not *instrumenti*. Ell. et al. read here, **τῇ ἐλευθερίᾳ ἣ ἡμῶς Χριστὸς ἡλευθέρωσεν στήκετε οὖν**: *Stand firm, then, in the freedom for which, etc.* (Ell.). The reading of Tisch. is that of Lach., Meyer, et al. — **στήκετε οὖν**: *stand fast (stand firmly), therefore*. A natural exhortation, added to the preceding sentence and to iv. 31. — **καὶ μὴ... ἐνέχσθε**: *and be not held again in a yoke of bondage*. They had been held in the yoke of heathenism, and were now on the point of being held in that of Judaism; a warning against this.

V. 2. **Ἰδε**, like *ἰδοῦ*, interjection (Butt.) (in Att., as a verb with irreg. accent, *ἰδέ*): *behold!* — **ἐγὼ Παῦλος**: a personal appeal, *I Paul*, the apos-

tle, the friend to whom you were once so devoted. — **ἐὰν περιτέμ. οὐδὲν ὠφελήσῃ** : “a supposed fut. case stated *distinctly* and *vividly*” (Good.) : *if ye be circumcised, Christ will profit you nothing* ; a most startling declaration !

V. 3. **μαρτύρομαι δέ** (and not only is this true) *but* (more than this) *I testify* (I declare as a witness who knows whereof he affirms). — **πάλιν** : *again* ; perh. referring to v. 2 (so Calvin, Ell., Alf.), or to his second visit among them (so Meyer, Olsh., Wieseler). It is not certain which view is preferable, and the point is not important. — **παντὶ ἀνθρώπῳ** : an emphatic expression. — **περιτεμνομένῳ** : pres. pass. particip., *in being circumcised*, or, *if he is circumcised* (partic. often denoting a condition). — **ὀφειλέτης ἐστίν** : *is a debtor, is under obligation*. — **ὅλον** (emphat.)...**ποιῆσαι** (aor. act. infin.) : *to do* (viewed as an accomplished fact) *the whole law, the law entire*.

V. 4. A confirmation of v. 2. Note the asyndeton, making the statement more abrupt and striking. — **κατηργήθητε** (καταργέω, aor. pass.) : *ye were made ἀργός, idle, useless, void*. — **ἀπὸ τοῦ Χριστοῦ**, *away from Christ* : “*ye have been done away with from Christ*,” “*your union with Christ has become void*” (Ell.). — **οἵτινες...δικαιοῦσθε** (pres. pass. of δικαιώω) : *whoever of you are seeking to be justified in law*, i. e. in a system of law ; **ἐν** w. the dat. denoting the element or the sphere in which anything is done. The present tense of the verb may often be viewed as conative ; so here. — **τῆς χάριτος ἐξέπεσате** (Att. ἐξεπέσετε ; ἐκπίπτω) : *lit. ye fell out from grace*, i. e. from the system of grace, of gratuitous justification, into that of law, at the moment when ye sought to be justified by law. Note the emphatic position of the verbs at the beginning and end of the verse.

V. 5. **ἡμεῖς γάρ** : *for we* ; in v. 4, 2d pers., *ye*. — **πνεύματι** : *by the Spirit*, i. e. by the Holy Spirit. So Meyer, Ell., Alf., et al. Article τῷ omitted, on the same principle that it may be omitted before a proper name. — **ἐκ πίστεως** (cf. ii. 16, note) : *as a result of faith, by faith*. — **ἐλπίδα δικαί. ἀπεκδεχόμεθα** (ἀπό, ἐκ, δέχομαι) : *are waiting for (with patience and expectation) the hope of righteousness* : ἐλπίδα by meton. for the object of hope, that which is embraced in the hope : δικαιοσύνης may be viewed as gen. subjective, *the hope belonging to, and springing from, righteousness* (so Beza, Beng., et al.) ; or as gen. object., *the hope reaching towards, and laying hold of, righteousness*. (So Alf., Ell., Meyer, et al.) Wieseler regards δικαιοσύνης as having the force of an explanatory apposition : *we are awaiting the thing hoped for, namely, righteousness*, or, *we are awaiting hoped-for righteousness*. The expression of Wieseler seems to us to present the thought most clearly ; and is not, as Meyer affirms, to be condemned for a grammatical reason. The article is omitted w. δικ., as often w. abstract nouns ; omitted w. ἐλπίδα, followed by a limiting subst., as in Hebrew. Win., § 19, 2.

V. 6. Confirmation of πνεύματι ἐκ πίστεως, κτέ., v. 5. — **πίστις δι' ἀγάπης ἐνεργουμένη** (ἐνεργέομαι : mid.) : *faith working through love* (sc. τὶ ἰσχύει, *does avail something*). In v. 5 faith, hope ; in v. 6 faith, love : “now abideth faith, hope, love, — these three.” Some, especially Roman Catholic scholars, have viewed ἐνεργουμένη as pass. ; *fides caritate formata, faith formed through love*. This is contrary to the prevailing N. T. usage of ἐνεργέομαι. The interpretation of this clause has figured in Protestant and Roman Catholic controversies. Viewed aright, the words constitute one of those links uniting the doctrine of Paul with that of James.

V. 7. Note again the asyndeton. The rhetorical effect of this is much more striking in Greek than in English. — **Ἐτρέχετε (τρέχω) καλῶς** : lit. *Ye were running well* ; at the beginning of your Christian course. The figure is borrowed from the foot-races, so well known at that time, and is elsewhere employed by Paul. Cf. ii. 2 ; Phil. iii. 14. The careful student will notice that the figures in the other N. T. writers are oftener drawn from the natural world about us. — **τίς ὑμᾶς ἐνέκοψεν** (ἐν, κόπτω, comp. ἐγκόπτω, lit. *to chop in, to hinder by a violent blow*) : *Who (by a violent blow) hindered you ?* — **ἀλλ' αἰεὶ (article omit. w. an abst.) μὴ πείθεσθαι** (pres.) : *from obeying, from continuing to obey, the truth ?* or, *so that ye did not continue to obey the truth ?* For μὴ w. infin. after verbs of denying, hindering, etc., see Win., § 65, 2, β ; Butt. p. 355.

V. 8. **ἡ πεισμονή** occurs only here in N. T., never in classic Greek, in later Greek a few times ; is evidently allied to πείθεσθαι ; it may mean : *the persuasion* in a pass. sense, *the being persuaded* (so Chrys. et al.), or in an act. sense, *the persuading* (so Alf., Ell., Meyer, et al.). *The persuading* (you to become circumcised) *is not from* (proceeding out from) *Him that calleth you*.

V. 9. **μικρὰ ζύμη, κτέ.** : *a little leaven, etc.*, without doubt a familiar proverb. The beginning of Judaism, circumcision, would lead to the adoption of the whole system and the abandonment of Christianity. — **ὅλον τὸ φύραμα** : *the mass entire, the whole mass*. — **ζυμοὶ** (ζυμῶ) : indic. The view that ζύμη means the false teachers themselves seems to us less natural.

V. 10. **ἐγὼ** : used with a certain degree of emphasis ; yet the expression, *I for my part* (Att. ἐγωγε), used by Alf. and Ell., seems to us too emphat. — **πέποιθα** (πείθω) : perf. in form, pres. in meaning, also intrans. : *I trust, I have confidence* ; const. w. dat., w. ἐπὶ and dat. or acc., w. ἐν and dat., w. ἐς and acc. It is not difficult here to give ἐς and ἐν their ordinary meaning (*directing my thoughts*) *into the midst of you, I have confidence in the Lord*. — **ὅτι φρονήσετε** : *that you will have in mind nothing else*. Else than what ? The thought in vv. 8 and 9 (Meyer). The general doctrine of the epistle. So Alf., Ell., and the most. — **ὁ δὲ ταρασσών** in the sing. corresponds to οὗτος ἐὰν ᾗ : *he that disturbs you...whoever he may be*. Note

here *ἐάν*, as often in N. T., st. Att. *ἄν*. — *βαστάσει* (*βαστάζω*), *shall carry* (as though it were something heavy), *shall bear* : *τὸ κρίμα* (often written *κρίμα*), *his judgment* (here evidently an unfavorable judgment), *his condemnation*.

V. 11. *ἐγὼ δέ*, *but I* : made specially emphatic by its position and separation from the verb. — *εἰ κηρύσσω, τί...διώκομαι* ; “simple supposition” (Had.) ; simple particular suppos. ; “implying nothing as to the fulfilment of the condition” (Good.) ; *ἔτι* : *yet, still, longer*. — *ἄρα* (in Att. always postpos.), *then, in that case, i. e. if I am still preaching circumcision*. — *κατήργηται* (*καταργέω*) : *has been made ἀργός, inactive, inoperative, void ; has ceased*. — *τὸ σκάνδαλον* (a word rare in classic Greek ; fifteen times in N. T., twenty-five times in the LXX.) *τοῦ σταυροῦ* : *the offence of the cross, i. e. the offence which the cross, considered as the symbol of Christianity, gave to the Jew*. If the preaching of Paul was in the same tenor with Judaism, then the Jew could take no offence at it.

V. 12. *ὀφελον* (Att. *ὄφελον*, fr. *ὀφείλω*) w. the infin. is freq. in classic Greek ; but not w. the fut. : *καὶ ἀποκόψονται* (fut. mid., not pass., fr. *ἀποκόπτω*) : *O that, or I would that, those who are unsettling you would even cut themselves off (from you)*. Another interpretation is adopted by many (Chrys., Alf., Meyer, and many others, both ancient and modern scholars), *I would that they would even castrate themselves* (not stopping with circumcision). This latter interpretation seems to us so unlike the earnest gravity of Paul, and so unlike everything else in the N. T., that we cannot adopt it ; nor do the Greek words by any means require it.

V. 13. *γάρ* suggests the reason for speaking as in v. 12. “The false teachers seek to bring you again into bondage. O that they would cut themselves off from you !” *for you were called*, etc. — *ἐπὶ* w. dat., the purpose, the object, *for freedom*. — *μόνον μὴ*. The brevity of the expression makes it rhetorically more forcible. The neg. *μὴ* suggests the prohibition or warning ; *only (use, or have) not your liberty*, etc. : *τήν*, as in Att., st. an unemphatic possessive pron. — *εἰς ἀφορμήν* (*ἀπό*, *forth, from*, *ὁρμή*, *a rushing onwards* ; hence, *ἀφορμή*, *a rushing forth from* (a given point) ; in war, *a base of operations* ; in gen. *a starting-point, an occasion, a pretext*) *τῇ σαρκί* : *for an occasion to the flesh* ; *εἰς*, properly (*looking*) *into, (directing attention) into* ; hence denoting an end in view, *for*. The danger of abusing the newly-acquired liberty, and of lapsing into sensual indulgence was seen especially in the case of the Corinthian church. — *ἀλλὰ...δουλεύετε* (set over against *ἐλευθερία*) *ἀλλήλοις* : *but...be servants* (present tense, denoting a permanent relation) *one to another*. — *διὰ τῆς ἀγάπης* : *through love* (always the moving, vital principle of Christian activity).

V. 14. Confirmation of *διὰ τῆς ἀγάπης*. — *ὁ γὰρ πᾶς νόμος* : *for the whole law*, i. e. the whole moral law ; not the entire Mosaic system, in which sense

ἔλον τὸν νόμον is used in v. 3. — πεπλήρωται : *has been (and is) fulfilled*. — ἐν ἐνὶ λόγῳ... ἐν τῷ : *in one word, in this* (τῷ as article, points out the entire quotation). The state of heart requisite to the keeping of this commandment cannot exist without corresponding love to God, so intimately connected, so absolutely inseparable, are the two, — our love to God, and our love to man. Note the use of ἀγαπήσεις : fut. in the statement of a law, a Hebrew idiom.

V. 15. εἰ... δάκνετε, κτέ. : simple supposition, implying nothing as to the actual existence of the thing supposed, and yet suggesting what might, under the influence of party spirit, exist then as well as now. — βλέπετε μὴ... ἀναλωθῆτε (aor. subjunc. pass. fr. ἀναλίσκω) : *beware lest ye be consumed*. The words δάκνετε, κατεσθίετε, ἀναλωθῆτε form a climax.

V. 16. Λέγω δέ : *Now I say* (Ell.) ; *ich meine aber* (Meyer) ; *What I mean is this* (Alf.) ; cf. iii. 17, iv. 1. Special attention is thus called to the thought in vv. 13–15. — πνεύματι : *by the Spirit*, i. e. the Holy Spirit (so Alf., Ell., Meyer, et al.). Cf. κατὰ πνεῦμα, Rom. viii. 4. Article omitted, as often w. a proper name. Many, however, understand the word here, and in Rom. viii. 4, of the moral nature of man, pervaded by the Holy Spirit (so Chrys., Calvin, Beza, Beng., Rück., De Wette, et al.). In both passages, the contrast with “the flesh” seems to favor the latter view. May not both views be united in one? Is it necessary to distinguish sharply between the moral nature of man, pervaded by the Spirit, and the Holy Spirit? — καὶ ἐπι... οὐ μὴ τελέσητε (aor. subjunc.) ; *and (so) ye certainly will not fulfil (the) lust of the flesh* (so Alf., Ell., Con., Meyer). Many view this as a prohibition, *and fulfil not*, etc., or, *and ye shall not fulfil*, etc. (so the most) ; yet the first is more in accordance with the N. T. use of οὐ μή (cf. Matt. v. 18, 20, 26, et passim), and seems preferable in meaning.

Vv. 17, 18. Reason for the foregoing ; namely, the antagonism of the flesh and the Spirit. They cannot both shape the man’s course. — ταῦτα γάρ : *for these things* (the flesh and the Spirit). — ἀντίκειται (ἀντί, κείμεαι) : lit. *lie over against, are diametrically opposed*. — ἵνα μὴ w. ποιῆτε (pres.) : *that (to the end that) ye may not do, continue doing*, etc. — ὃ ἐὰν (Att. ἄν)... ταῦτα : lit. *those things, whatsoever ye may wish*. Does this refer to the impulses of the Spirit striving against the flesh? So Luther, Calvin, De Wette, et al., or to the carnal will? So Chrys., Theod., Beza, Neand., et al., or to the alternate impulses of the Spirit and of the flesh. So Alf., Meyer, et al. The last view seems most logical. — εἰ δὲ... ἄγεσθε : *but if ye are led by the Spirit* ; if, between these two contending forces, ye are delivered from the governing power of the flesh, and are led by the Spirit ; then are ye not under the law, but are assured of freedom.

V. 19. φανερά (emphat.) : *open, plain, manifest*. — δέ : *but, now* : ex-

planatory. Win., 443. — ἀσέλγεια : *wanton violence, wantonness* : not limited to the idea of lewdness.

V. 20. ζήλος : here used in a bad sense, as the connection shows : *jealousy*. — θυμολί : *outbursts of passion, "deeds of wrath"* (Ell.) : ὀργή is the generic word for anger, whether concealed or manifested. — ἐριθείαι (as distinguished from ἐρις, *strife*), *cabals, or caballings*. — διχοστασίαι (δίχα, *apart*, and στάσις, *a standing*) ; *divisions, dissensions*. — αἵρέσεις : *factions*.

V. 21. φθόνοι : *envyings*. Note that Tisch. omits here φόνοι, *murders*. — μέθαι : *drunkenness* (the plur. denoting repeated acts). — κῶμοι : *revelings, particularly night revels*. — ᾧ : acc. specif. : *in regard to which, of which*. — προ- : *beforehand*. — προεῖπον : a reference to his instructions when among them during his two visits. — βασιλ. θεοῦ : article omitted ; yet from its nature definite : *the kingdom of God*. — οὐ κληρονομήσουσιν : *shall not inherit, shall fail to have a share (a lot, κλῆρος) in*.

V. 22. Note the contrast, in this most remarkable enumeration, between what precedes and what follows. Is it not truthful always and everywhere? — ὁ καρπός : an expressive and pleasing metaphor : *the fruit*. Above we have τὰ ἔργα τῆς σαρκός : *the deeds, the works, of the flesh*. Yet the change may be in part due, as Meyer suggests, to Paul's fondness for variety of expression. — ἀγάπη, *Christian love*, stands first as *the fruit of the Spirit*. The word scarcely occurs in classic Greek, but in the N. T. over one hundred times ; whereas the old classic word ἡ φιλία occurs but once in the N. T. (Jas. iv. 4), ἡ φιλία τοῦ κόσμου, *the friendship of the world*. How naturally all the others, χαρά, εἰρήνη, κτέ., follow ἀγάπη ! — μακροθυμία : commonly rendered, *long-suffering* ; twice (Heb. vi. 12 ; Jas. v. 10), *patience* ; Vulg. *patientia* ; Luth. *Geduld* ; De Wette and Meyer, *Langmuth* ; De Sacy, *la patience*. The German, *Langmuth*, expresses the idea the most accurately : *courage and patience united and holding out*. — χρηστότης (the abstract of χρηστός) is rendered in the N. T. *goodness* (four times), *kindness* (four times), and *gentleness* (once, here), Ell. *benevolence*. It denotes an *active, demonstrative, kindness*. — ἀγαθωσύνη (abstract of ἀγαθός), *goodness, in the widest sense*. — πίστις is rendered in N. T. *faith* two hundred and forty times ; once *assurance* (Acts xvii. 31) ; once *belief* (2 Thess. ii. 13) ; once *fidelity* (Tit. ii. 10). Ell. renders it here, *trustfulness*. It seems to mean here *faith, in its widest sense, in relation to God and man* (so Alf.).

V. 23. πραΰτης : *meekness* : the opposite of ἀγριότης : Germ. *Sanftmuth* ; Fr. *la douceur* ; Lat. *modestia*. "Distinguished fr. ἐπιείκεια (*forbearance*), as having its seat in the inner spirit, while the latter seeks to embody itself in acts" (Ell.). — ἐγκράτεια : *temperance, in the full and proper sense ; self-control*. — κατὰ τῶν τοιούτων : *against such things, in opposition to*

such virtues. Many regard this as masc., *against such persons*, i. e. those who possess these virtues.

V. 24. οἱ δὲ τοῦ Χρ. Ἰησ.: *Now those who belong to, etc.* — ἐσταύρωσαν: *crucified*, or in an Eng. idiom, *have crucified*. "The Eng. aor. tends to refer the crucifixion too exclusively to the past" (Ell.).

V. 25. Asyndeton. εἰ ζῶμεν πνεύματι: *if (after having crucified the flesh) we live (continue to have life) by the Spirit.* — πνεύματι...στοιχῶμεν (subjunc. of exhortation: στοιχέω, fr. στοῖχος, a row, to walk in a row): *by the Spirit let us walk also (in a direct course): περιπατεῖτε*, v. 16, fr. περιπατέω, to walk about, to live. The two verbs differ only in the figure employed. Note the arrangement of v. 25 (*chiasm*, inverted order).

V. 26. After the general exhortation (vv. 16–25) follow some points more particular: first, negative (v. 26); then, positive (ch. vi. vv. 1, ff.). — μὴ γινώμεθα: subjunc. of exhortat., *let us not become*; pres. tense, contemplating the act, or the state, as beginning; not as already accomplished. — κενόδοξοι (κενός, empty; δόξα, glory): *desirous of empty glory*. By using the plur. 1st pers., the apostle includes himself in the exhortation. — ἄλλ. προκαλούμενοι: *provoking*, in the Latin sense, *provocantes*; *calling forward, challenging, one another* (ἐἰς φιλονεικίας καὶ ἔρεις (Chrys.), *to controversies and strifes*): indicates the manner in which the κενόδοξοι would exhibit itself. — φθονοῦντες: *envying*; is the correlative act of the weak to the προκαλούμενοι of the strong. The strong challenge: the weak can only retaliate with envy (Ell.).

CHAP. VI.: vv. 1–5. Special exhortations. 6–10. Exhortation to liberality, in view of the future reward. 11–16. Conclusion in the apostle's own handwriting, containing a statement of the leading points in the epistle. 17, 18. He deprecates further trouble in the church, and ends the epistle with a benediction.

V. 1. ἐὰν καὶ προλημφθῇ (Att. προληφθῇ: 1 aor. pass. subjunc.: προλαμβάνω) ἄνθ., κτέ.: *if a man shall even have been overtaken, etc.*, suggesting the idea that sin may have pursued him faster than he could flee from it. So Chrys., Luther, Calvin, Beza, Meyer, Ell., Alf., and the most. — ἐν τινι παραπτώματι: *in any transgression* (παρά, aside; πτώμα, fr. πίπτω, a fall), *in any fault*. παράπτωμα occurs twenty-three times in N. T.; is rendered *trespasses* (in the plur.) nine times; *offence*, or *offences*, seven times; *fall*, twice; *fault*, or *faults*, twice; *sins*, three times. It differs from ἁμαρτία the generic word, as denoting some particular act of sin. — τινί, *some, any*. — ὑμεῖς οἱ πνευματικοί: *ye who are spiritual* (ye who are led by the Holy Spirit); an instruction not always thought of and heeded. — καταρ-

τίετε : “*restore*.” So rendered only here in N. T. It means, *to set in perfect order, to make complete*. — **ἐν πνεύματι πραΰτητος** : *in the spirit of meekness*, i. e. *in the Holy Spirit*, one of the fruits of which is meekness. So Chrys., Theoph., Meyer, Alf., Ell. Many understand this of the Christian’s own spirit. So Luther, Calvin, De Wette, Wieseler et al. May it not mean both? the Christian’s own spirit as wrought upon and pervaded by the Holy Spirit. — **σκοπῶν πειρασθῆς** (*πειράζω*) : note the change to the sing., making the exhortation more pointed and personal : *considering* (viewing carefully) *thyself, lest thou also* (as well as the one who has already been overtaken in a fault) *be tempted*; or, we may render it, *that thou mayest not also be tempted*. (So Meyer.) This verse contains one of the most important practical directions for all times and places.

V. 2. **ἀλλήλων** (emphat. posit.) **τὰ βάρη** : *one another’s burdens* (not simply one’s own) : *heavy weights* (*βάρος*, fr. *βαρύς*, *heavy*) ; suggested by v. 1, but much more comprehensive, including all the heavy burdens which we can help one another bear. — **βαστάετε**, *bear* ; not simply endure, be patient with (*ὑπομένω*), but *carry*. — **καὶ οὕτως** : *and thus, in this manner*. — **ἀναπληρώσετε** (fut.) : *ye will fulfil*. So Ell., Meyer. (*ἀναπληρώσατε*, imperat., *fulfil*, Alf.). **τὸν νόμον τοῦ Χρ.** : in contrast with the Mosaic law, *the law of Christ*, all that Christ had enjoined. Cf. v. 13, ff. ; the prominent thought being *ἀγάπη*, *Christian affection and esteem*.

V. 3. **εἰ γὰρ...εἶναι τι** : *For if one seems to be something, thinks he is something* (claims to have some such superiority as to raise him above the duty of carrying the burdens of others). — **μηδὲν ὧν** : (The neg. *μή* w. the particip. is so common in N. T. Greek that we cannot view the particip. w. *μή* as conditional or concessive, with the same confidence as in classic Greek) : *when he is nothing, or though he is nothing* (is in no respect superior to others). — **φρεναπατᾷ** (*φρήν*, *φρενός*, and *ἀπατάω*) **ἑαυτόν** : *deceives* (in his own mind, in his own judgment) *himself* (and this, surely, is not less unfortunate than to deceive others).

V. 4. **τὸ ἔργον ἑαυτοῦ** (st. Att. *τὸ ἑαυτοῦ ἔργον*) : *his own work* (collective in sense ; emphatic in position). — **δοκιμαζέτω** (pres. denoting what is to be habitual) **ἕκαστος** : *let each one test, scrutinize, prove* (so as to avoid self-deception). — **καὶ τότε** : *and then, when he has done this*. — **εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει** : *he will have his ground of glorying in respect to himself alone*. — **καὶ οὐκ εἰς τὸν ἕτερον** : *and not in respect to the other* (his neighbor, cf. Rom. xiii. 8), as the Pharisees were wont to do (*εἰς ἑαυτὸν*, *εἰς τὸν ἕτερον*, directing his thoughts *into himself, into the other*, i. e. into the inner man, not to the mere exterior). — **τὸ καύχημα**, *the ground of glorying*; *ἡ καύχῃς*, *the act of glorying*. These words (and the verb *καυχάομαι*) are frequent in the epistles of Paul (elsewhere in the N. T. but four times) ; and are rendered, *glorying, rejoicing, boasting*. The verse is a rebuke to

those who compare themselves with others, and find in themselves a fancied superiority; it may also include those who rejoice, on self-examination, in view of what Christ has done for them.

V. 5. ἕκαστος γάρ, κτέ., is closely connected with the preceding clause: *and not in respect to his neighbor; for each one* (with such self-examination) *will carry his own* (private, personal) *load*. Note the distinction bet. ἐαυτοῦ, *his own*; and ἰδίου, *private, personal*. — φορτίον, fr. φέρω, *a load*, the generic word; βάρος, v. 2, *a heavy load*. — βαστάσει: the simple statement of a fact, like ἔξει, with no reference to a definite time in the future.

V. 6. After the above declaration of individual responsibility in spiritual things follows the exhortation to share in temporal blessings. — ὁ κατηχούμενος (κατηχέω, Eng. word from it, *catechumen*) τὸν λόγον (acc. of remote obj. w. a pass. verb, which in the act. takes two accs.): *let him who is instructed* (pres. participle, denoting what is habitual) *in the word*. — κοινωνεῖτω... ἐν πᾶσιν ἀγαθοῖς: *be in the habit of sharing in all good things*, i. e. *in all temporal blessings*. — τῷ κατηχούντι: *with him who instructs*. (Note again the force of the pres.) So this entire verse is usually understood. It is an exhortation to support suitably in temporal good things the minister of the gospel. So Alf., Ell., Ltft., et al. Meyer, however, understands ἐν πᾶσιν ἀγαθοῖς of spiritual good things. The common view seems to us the right one.

V. 7. Immediately after this exhortation to liberality, follows the solemn warning of vv. 7, 8. Note the asyndeton. — μὴ πλανᾶσθε: *be not deceived*. Cf. 1 Cor. vi. 10; Jas. i. 16. — θεὸς οὐ μυκτηρίζεται (μυκτηρίζω, *to turn up the nose* (μυκτήρ), *sneer at, mock*): *God is not mocked*. Do not deceive yourselves by supposing that the duty enjoined in v. 6 can be neglected; that you can with impunity attempt to mock Him who requires it of you. Christians do not always reflect that they are trying to mock God when they withhold, of their worldly possessions, what He requires. — ὃ γὰρ ἐάν (Att. ἄν), κτέ.: *for whatsoever*, etc. Proof that *God is not mocked*. The results of Christian liberality, or the opposite, will in God's providence follow, with as much certainty as the kind of fruit from a given kind of seed.

V. 8. A more definite application of the foregoing. — ὅτι, *because* (it is a fact that): γάρ, v. 7, *for*, introduces a logical reason, a proof. — ὁ σπείρων, κτέ.: lit. *he that soweth unto his own flesh shall of the flesh reap* (gather for a harvest) *corruption*. It is not difficult to assign to εἰς and ἐκ in this verse their exact primary meaning. The casting of seed *into* (tanquam in agrum (Beng.)), and the harvesting a crop *out from*, are natural and familiar ideas. In v. 7 the character of the seed, in v. 8 that of the soil, is the prominent thought. — πνεῦμα here, as in ch. v.

V. 9. **τὸ δὲ καλὸν ποι.**: *but in doing that which is good.* If the metaphor had been retained it might have read, *but in sowing unto the Spirit.* — **μὴ ἐγκακῶμεν** (Lex. ἐγκακέω. Meyer reads here ἐκκακῶμεν): *let us not be κακοί, faint-hearted.* — **μὴ ἐκλυόμενοι**: *if we do not relax, grow weary* (in well-doing).

V. 10. **ἄρα οὖν** (often in the epistles of Paul; not in other N. T. writers; not Att.): *So then*; concluding exhortation of paragraph beginning with, v. 6. — **ὥς καιρὸν ἔχωμεν**: Most editors read here ἔχομεν. The ending -ωμεν, st. -ομεν, is common in Tisch., and occurs often where the idea of the subjunc. is less natural than that of the indic. So here, we translate: *as we have opportunity.* — **ἐργαζώμεθα τὸ ἀγαθόν**: *let us do good*: τὸ ἀγαθόν differs little from τὸ καλόν, v. 9. — **πρὸς**: *to, in our relations to.* — **τοὺς οἰκέλους τῆς πίστεως**: Alf., Ell., Meyer understand this, *those who belong to the faith, i. e. believers.* We can, however, see no good reason for losing sight of the word οἶκος in οἰκέλος, and hence prefer the usual rendering, *those who are of the household of faith.*

V. 11. **Ἰδετε** (imperat.; indic. εἶδον, see ὁράω), κτέ.: *See in what large letters I have written to you with my own hand*; not referring to the whole epistle, but to the concluding portion, beginning with this sentence. So Meyer, Lftt., et al. Cf. 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17. Others (Ell., Alf., et al.) refer this to the entire epistle. — **ἔγραψα**: “*I wrote, or, in idiomatic English, I have written*” (Ell.). In using the aor., the writer transports himself forward to the time when the letter would be read. A frequent Greek idiom. Whether **πηλικοῖς** denotes awkwardness in the form of the letters, or magnitude, is a point on which critics are not agreed. The latter seems to us more probable.

V. 12. **ὅσοι**: *as many as, all who.* — **εὐπροσωπῆσαι** (εὐπροσωπέω, fr. εὖ, πρόσωπον, a face): *to make a fair show*; aor. infin., denotes the simple fact, without regard to the idea of continuance or repetition. — **ἀναγκάζουσιν** (pres., expressing an attempted action): *are trying to compel you, are engaged in constraining you.* — **μόνον ἵνα μὴ διώκ.**: *only in order that they may not, etc.* Convictions of duty are not among their motives. — **τῷ σταυρῷ**: dat. of cause: *for the cross, because of the cross, etc., i. e., because they are Christians* (ob crucem, Beza).

V. 13. **γάρ.** They have no other object than that mentioned in v. 12: *for not even, etc.* — **οἱ περιτεμνόμενοι**: pres. participle: *those who are being, or those who are from time to time, circumcised.* Meyer, Lach., et al. read περιτετμημένοι (perf.): *those who have been circumcised.* — **ἵνα...καυχῶνται** (aor. mid. subjunc. καυχάομαι): *in order that in your flesh they may glory, may make their boast* (in telling how many converts to Judaism they have made).

V. 14. **ἐμοὶ δὲ μὴ γένοιτο** (optat. without *ἀν*, denoting a wish; neg. *μή*): lit. *but to me* (emphat.) *may it not happen to boast: but far be it from me to glory*, etc. Contrasted with the glorying of the Judaizing teachers. — **εἰ μὴ**: *except, save*; the usual meaning in the N. T. Greek. — **ἐν τῷ σταυρῷ**: *in the cross*, as the symbol of the sufferings and death of Christ, by which alone we are saved. — **δι' οὗ**: *through whom*. It is more natural that the relat. refer to the nearest antecedent, if the sense is equally good; hence, we do not make *οὗ* refer to *σταυρῷ*. — **ἑσταύρωται**: *has been crucified*; perf.; finished action, results continuing up to the time of writing. — **κόσμος** usually takes the article in N. T. Its omission here is similar to the frequent omission before *νόμος*, and also before a proper name. If all the world has been crucified to any man, and he to the world, there is nothing left of it to him: nothing remains in it for him to glory in. So it was with Paul.

V. 15. Confirmation of v. 14, containing a statement which clearly distinguishes Christianity from Judaism, and making it the one religion of a fallen world. — **καινή**: *new, new in kind, new in character*. — **κτίσις** has two principal meanings in N. T., *creature and creation*. Either makes good sense here. The former is usually preferred.

V. 16. **ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν** (fut.): *as many as shall* (hereafter) *walk* (straight forward) *by this directing line* (Meyer); i. e. by the great principle of Christianity, stated in v. 15. Some edit. read *στοιχοῦσιν* (pres.). For the meaning of *στοιχ.*, cf. V. 25, note. Some understand *κανόνι*, in the metaphorical sense, *rule, maxim, principle*; but the figure is better preserved by understanding it, as Meyer does, in the primary and literal sense, *a straight line, or rod*. — **εἰρήνη... ἔλεος**: sc. *εἰρ* or *εἰεν*; optat. of wishing. — **ἐπ' αὐτούς**: *ἐπὶ* w. accus., suggesting perh. the idea of motion to the position *on* or *over*: *may mercy and peace descend upon them* (from Heaven, the only source from which they can come). — **ἐπὶ... θεοῦ**: *upon the Israel of God*; the true Israel, not those who are merely lineal descendants of Jacob, but all those who have his faith, the Israel truly belonging to God; hence *τοῦ θεοῦ* (emphat. posit.). Cf. iii. 26, ff. Meyer views *καὶ* as explicative, *und zwar, and in fact, even*. Ltft. renders it *yea*. Alford renders it *and*, but explains the words, *upon the Israel of God*, as above. Ellicott renders it *and*, understanding the last clause to mean all believers among the lineal sons of Jacob. The view of Meyer, Ltft., Alf. seems to us preferable.

V. 17. **τοῦ λοιποῦ**: gen. of time, *henceforth*; only here in N. T. Frequent in classic Greek; *τὸ λοιπὸν*, acc., *continuance in the fut.*; the gen. is partitive, *at any time in the future*. — **κόπους... παρεχέτω** (pres. imper.): *let no one continue to give me trouble*; such as had been occasioned by the false teachers. — **ἐγώ**, emphat. *I*, in opposition to those teachers. — **τὰ στίγματα**: *the marks* which were branded or punctured on slaves to indicate the owner;

on soldiers to indicate the commander ; also, among Oriental nations, on worshippers to indicate the god. The mark was usually on the hands or on the forehead. That Paul here refers to the scars on his own body (a result of wounds received in preaching Christ), we cannot doubt. — **βαστάζω** : *I bear, I carry* ; as one who carries trophies (Chrys.).

V. 18. **Ἡ χάρις, κτέ.**, sc. *ἐλῆ* (opt. of wishing). — **μετὰ τοῦ πνεύματος ὑμῶν** : *with (in the midst of, so as to pervade) your spirit* ; σύν w. dat., *in company with, together with* ; παρὰ w. dat., *by the side of, at the house of*. Germ. *bei* ; French, *chez*. It is not necessary to suppose, as Chrys., Bez., et al. suggest, that Paul in using *πνεύματος* had in mind any contrast with *σάρξ* ; since he uses the same word in closing other epistles. — **ἀδελφοί** : (emphat. posit.). The affectionate close of this letter, in some parts so severe, reveals the Christian heart of Paul. Sternness, severity, confidence, love, — where are they combined in a more remarkable manner than in the epistle to the Galatians ?

EPHESIANS.

THIS Epistle was written from Rome, about 62 A.D. It was probably not written specifically to the Ephesian church, but was a circular letter from Paul intended to be read in various churches. It was sent from his Roman prison by the hands of Tychicus and Onesimus, evidently to be used by them in whatever churches they might be able to visit.

It is the Epistle of "The Unities."

It exhibits the unity of the church with God, the unity of Jew and Gentile in the church, and the unity of individual members with one another.

It declares the complete abrogation of Mosaism by Christianity, and the entire adequacy of Christ for the salvation of men. Practical exhortations concerning life and conduct are given for the furtherance of this happy union of believers.

Its authenticity is generally accepted.

Ephesians, Colossians, and Philemon were sent at the same time, and by the same messengers.

EPISTLE TO THE EPHESIANS.

GENERAL OUTLINE.

CHS. I.-III. A sublime outburst of emotion in view of the glory and blessedness of the salvation wrought by Christ. CHS. IV.-VI. Chiefly hortatory. First, an exhortation to Christian unity; and then, to avoid various immoral practices to which they had been accustomed before their conversion.

CHAP. I. Vv. 1, 2. Address. — Vv. 3-14. The blessings of the elect. THE FATHER has chosen them to be holy; has predetermined them to the adoption of sons; has bestowed grace on them in the beloved THE SON, in the riches of His grace, has purchased for them redemption through His blood; has bestowed on them wisdom, in making them acquainted with the mystery of His will; has obtained for them, under Himself the one head, according to the purpose of the Father, an inheritance. THE SPIRIT, after they have heard and believed the word of truth, has sealed them, and has become the earnest of their inheritance. — Vv. 15-23. Thanksgiving for their faith; and a prayer that they may have the spirit of wisdom and revelation, to understand more fully the glory of Christ, and of their inheritance in Him.

NOTE. — The above scarcely indicates the contents of vv. 1-14. There is perhaps no paragraph in the Epistles of Paul, in which every clause is so freighted with meaning.

V. 1. ἀπόστολος Χρ-᾽Ιησοῦ. Comparing this w. δοῦλος Χρ-᾽Ιησοῦ (Rom. 1. 1), the gen. seems rather to denote the idea of *possession* than of *source*. — διὰ θελήματος θεοῦ, *through the will of God* (θελήμ-, *that which has been willed*: made definite by the limiting gen. θεοῦ. Win. p. 125). The two clauses, *an apostle of Christ Jesus, through the will of God*, call the

attention of the readers of the Epistle to the fact that the words addressed to them have divine authority. — τοῖς ἁγίοις, *to the saints*; i. e. *to those who are consecrated to God*. The word *Christian* had not yet come into general use. It occurs but three times in the N. T. — ἐν Ἐφέσῳ is bracketed by W-H. as well as by Tisch. It is strongly defended, however, as the true original reading by Meyer, Ell., et al. If the words were omitted in the original MS., the simplest explanation is that the epistle was probably intended to be read to more than one church, and that a blank space was left here to be appropriately filled when the epistle was publicly read to any given church. — ἐν Χρ- Ἰησοῦ, w. πιστοῖς (not w. ἁγίοις), *faithful in Christ Jesus*: ἐν denotes the element, the life-sphere, *abiding in*. The article is omitted before πιστοῖς, and thus this clause is united more closely to the preceding. We can hardly imitate the Greek const. in an Eng. idiom.

V. 2. Cf. Rom. i. 7, note.

V. 3. Εὐλογητός (verb. adj. fr. εὐλογέω), *blessed*; in the sense, *worthy to be praised, worthy to be blessed*: μακάριος, *blessed*; in the sense, *happy*. Sc. εἴη, optat. of wishing, *blessed be* etc. Note the emphat. position of εὐλογητός. — τοῦ κυρίου κτέ. Whether this gen. limits both πατήρ and θεός (*Blessed be the God and Father of etc.*), or only the word πατήρ (*Blessed be God and the Father of our Lord Jesus Christ*), is not certain, either grammatically or logically. That the former is not doctrinally incorrect may be seen from verse 17. Ell., Meyer, et al. prefer the latter construction. For a similar point, cf. Gal. i. 4, note on ἡμῶν. — ὁ εὐλογήσας ἡμᾶς, *who blessed us*. How He blessed us (made us praiseworthy) is explained by ἐν . . . ἐν . . . ἐν. *His blessings to us* are substantial benefits; *our blessing* in relation to *Him* consists in praise: ἡμᾶς, *us*, i. e. Paul and those whom he addressed; including also the idea of all believers. Note the repetition εὐλογητός . . . εὐλογήσας . . . εὐλογία (*blessing*, i. e. the possession of that which makes us worthy of commendation). — ἐν τοῖς ἑπ-, *in the heavenly (places)*: “the region and sphere where our true home is (Phil. 3. 20); where our hope is laid up (Col. i. 5); and whence the blessings of the Spirit truly come (Heb. 6. 4).” Ell. So also Alf., Meyer. Though the expression has been variously understood, this meaning seems most natural. — ἐν Χριστῷ (emphat. posit.), *in Christ*. All is summed up in Him. Cf. vv. 10, 11. This is the leading thought of the Epistle. The three clauses w. εὐλογήσας (ἐν . . . ἐν . . . ἐν) denote, in what respect, in what place, in what person.

V. 4. Confirmation and further explanation of εὐλογήσας κτέ. — καθώς, *even as*, denotes here both manner and cause. — ἐξελέξατο (ἐκ-λέγω) ἡμᾶς, *chose us out for Himself* (from the mass of mankind). Cf. ἐκλεκτός, *elect, chosen*: ἐκλογή, *election, choice*. — ἐν αὐτῷ, *in him*, i. e. in Christ, the

CHAPTER I. 5.

sphere in which the action of the verb was accomplished. *κόσ-*, before the foundation of the world. Article omitted in Greek. p. 137. The two clauses answer the questions, how, and when, (C) us out for Himself. — *εἶναι κτέ.*, the purpose: that we should (i. e. consecrated to Him: same word rendered *saints* in verse 1) and out blame (or without blemish); the two adjs. express the positive and negative characteristic. Cf. Eph. 5. 27. — *κατενώπιον αὐτοῦ*, before i. e. in the sight of God; *judice deo*; not simply to human view. — *ἀγάπῃ* may be joined with what precedes, either w. *ἐξελέξατο*, or w. *ἀγαπᾷ* and *καὶ ἀμώμους* (so W-H., Alf., Vulg., Coptic, Erasm., Luther, Calvin, Beza et al.); or w. what follows (so Tisch., Meyer, Ell., Braune; the *Peshito*, Chrys., Theod., August., Jerome, Bengel, De Wette, Olsh., Lach., and many others). Standing, as it does, midway between two most important statements, is it necessary to limit its force entirely, either to what precedes, or to what follows? May not the thought, *in love*, i. e. God's love, extend over both? If, however, we must choose between the two views above presented, the latter (connecting *ἐν ἀγάπῃ* w. *προορίσας*) seems to us the most natural and forcible.

V. 5. *ἐν ἀγάπῃ προορίσας ἡμᾶς*, having in love pre-determined us: *προορίσας* fr. *πρό*, before, and *ορίζω*, to determine; *ὄρος*, a boundary, Lat. *terminus*. This seems the most literal and exact rendering: "foreordain" (fr. Lat. *ordo, a row*) means primarily, *to set in a row, to set in order*: "predestine," akin to the word *destiny*, makes on the mind an impression which does not belong to *προορίσω*. Whether *προορίσας*, having pre-determined, denotes something antecedent to *ἐξελέξατο*, chose out for himself, is a question not answered here; as the aor. particip. may denote "a simple occurrence without regard to time," Good. Gram. § 204, Note 2; or "a simultaneous action," Win. p. 342. Cf. *γνωρίσας*, verse 9. Ell. views the action of *προορίσας* as antecedent to, Meyer as synchronous with, that of *ἐξελέξατο*. The Greek particip. certainly does not settle the point, and it is not important to us that it should be settled. It is better to fix our minds on the great, all-important fact stated in the entire sentence. — *εἰς υἱοθεσίαν*, an end in view, for adoption as sons. — *διὰ Ἰ-Χρ.*, through Jesus Christ, tells how this is accomplished. No other plan has been devised, or is needed. — *εἰς αὐτόν* (defines more exactly and emphasizes *εἰς υἱοθεσίαν*), for himself: *εἰς* denotes not merely the idea of approach, but that of entrance into, "inward union" (cf. Ell. *in loco*: also Ell.'s note on *εἰς Χριστόν*, Gal. 3. 27). The three clauses (*εἰς . . . διὰ . . . εἰς . . .*) are closely united in idea. — *κατὰ* (the rule, or measure) *τῇ ἐυδοκίᾳ κτέ.*, according to the good-pleasure of His will (that which has been willed by Him). It is not necessary to try to define more exactly, as many do, the meaning of *εὐδοκίαν* here, or to attach to it any other idea than that which belongs to it (and also to *εὐδοκέω*) in the N. Test.

NOTES ON EPHESIANS.

ἐπαινον κτέ. (the primary, the great end, finis primarius. Cf. *δοξολογία*), for the praise of (the) glory of His grace. *δόξης* made definite by the genitive. Win. p. 125. — ἡς (attracted from the acc., cognate with *ἐπαινον*), to the case of the anteced. *χαρίτος* κτέ., which He graciously bestowed on us. — ἐν τῷ ἡγαπημένῳ (ἀγαπάω), in the beloved: the person in which all this is accomplished. “ἐν is not here interchangeable with *ἐν*, or equivalent to *propter*, but retains its full primary meaning.” Ell. 7. ἐν ᾧ ἔχομεν, in whom (and only in whom) we have (not we shall have, nor we have had, but we have, are having). — τὴν ἀπολύτρωσιν, our redemption, R. V.; the redemption, the long promised and now known and realized redemption. Ell., Alf., Lange, B. U.; *die Loskaufung*, Meyer. — διὰ τοῦ αἵματος αὐτοῦ (defines more particularly ἐν ᾧ) through his blood. Paul says, through his perfect and beautiful life as an example, nor through his divine teaching, though he spake as never man spake; but through his blood, without which there could be no ἀφesis. Cf. Heb. 9. 22. — τὴν ἀφεσιν τῶν παρ-: in explanatory appos. w. τὴν ἀπολύτρωσιν: the forgiveness (the remission, the putting away) of our transgression: (Alf., Ell.); trespasses (R. V., B. U.). Cf. the use of παράπτωμα in Rom. 4. 25, 5. 15, ff. — κατὰ τὸ πλοῦτος κτέ., w. ἔχομεν, we have . . . according to the riches (the wealth) of his grace. (Note the later form τὸ πλοῦτος, st. Att. τὸν πλοῦτον.) If our redemption is proportionate to the riches of his grace, it will certainly be complete.

V. 8. ἡς, attracted fr. the acc. to the case of its antecedent *χαρίτος*; obj of ἐπερίσσευσεν (trans. here; fr. περισσεύω, to make περισσός, abundant, over and above); which he made to abound. Some view the verb as intrans., and ἡς as attracted fr. the dat.: but this const. is less probable. — εἰς ἡμᾶς, towards us; or more exactly, (entering) into us. His grace is not something simply towards us, or surrounding us, but that which enters within our hearts. Cf. Lange. — ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Do these words belong w. what precedes or w. what follows? The former connection seems more natural and is generally preferred. So R. V., B. U., Meyer, Ell., et al. Again, the question arises, are these words spoken of God, or of us? The latter seems to be the correct view. So Meyer, Ell., et al.: in all wisdom (that wisdom which pertains to our eternal welfare, — the only wisdom worthy of the name) and prudence, or intelligence (Ell.): φρόνησις, fr. φρονέω, is the act of using the mind, the application or exercise of σοφία (the generic word for wisdom). The thought of the verse, with the above explanation, is this: which (grace entering) into us made to abound in all wisdom and prudence.

9. γνωρίσας (γνωρίζω) ἡμῖν: having made known to us etc. This is a great exhibition of his grace — explanatory of v. 8. The particip. in verse 5 (προσγίγνωσκας), seems to denote an act synchronous with the above. — τὸ μυστήριον τοῦ θεοῦ αὐτοῦ, the mystery (that which

had been hidden from the world) *of his will, respecting his will* (obj. gen.). — *κατὰ τὴν εὐδοκίαν αὐτοῦ*: w. *γνωρίσας*. Cf. verse 5, where also it is connected w. the particip. preceding it. — *ἦν προέθετο ἐν αὐτῷ* (*ἐν αὐτῷ*, Meyer, Ell., Alf., et al.), *which he purposed (set forth) in himself*; or, *which he purposed in him* (in Christ). This latter interpretation, referring αὐτῷ to Christ, certainly seems forcible. So it was understood by Chrys. and many ancient scholars; also by Luther, Calv., Bengel, and others in modern times. The R. V. seems to favor this view.

V. 10. *εἰς κτέ.*, *looking into, with a view to, was Gott im Auge hat* (Meyer). — *οἰκονομίαν*, *a setting in order, dispensation, an orderly unfolding*. The clause may be rendered, *with a view to the orderly unfolding of the fulness of the times*. — *ἀνακεφαλαιώσασθαι*: infin. denoting purpose; explanatory (epexegetical) of the preceding clause: *to sum up (for himself)* etc. In this, the *οἰκονομία κτέ.* would consist. This grammatical explanation is simpler than to make the infin. depend on *προέθετο*. — *τὰ πάντα . . . τῆς γῆς*: *all things in Christ, the things in (or upon) the heavens, and the things upon the earth*. What does this statement mean? There is danger, on the one hand, of making it mean more than the words properly signify; on the other hand, of improperly restricting the meaning; so that the most various and forced constructions have been put upon it. "Any reference to the redemption or restoration of those spirits for whom our Lord himself said *τὸ πῦρ τὸ αἰώνιον* (Matt. 25. 41) was prepared, must be pronounced fundamentally impossible." Ell. The words, strictly interpreted, do not signify any such idea. They assert the ultimate dominion, the headship, of our Lord. Even wicked spirits acknowledge and dread his power and authority. Under this power, this headship, we who have believed occupy a very different place from them, as the apostle now goes on to show. — *ἐν αὐτῷ*, expressed for perspicuity and emphasis.

V. 11. *ἐν ᾧ καὶ ἐκληρώθημεν* (*κληρώω*, fr. *κληῆρος*, *a lot, a heritage, an inheritance*). This may be rendered, *in whom also we were made a heritage* (i. e. a heritage of God); or, *in whom we were even admitted to an inheritance, were made partakers of the Messianic inheritance*. The former, R. V., Ell., et al.; the latter, Meyer et al. The latter seems to me better suited to the connection. — *προορισθέντες* (pass. particip. fr. *προορίζω*. Cf. *προορίσας*, verse 5, note): *having been predetermined*. — *κατὰ πρόθεσιν* (cf. *προέθετο*, verse 9) *κτέ.*, *according to a purpose (or the purpose) of him who works* etc. — *κατὰ τὴν βουλὴν τοῦ θεοῦ αὐτοῦ*, *according to the counsel (the plan, design) of his will (that which has been willed)*.

V. 12. *εἰς τὸ εἶναι ἡμᾶς κτέ.* (the end in view, in connection with the combined idea *ἐκληρώθημεν προορισθέντες*): *to the end that we (should) be* etc. Observe that ἡμᾶς, which up to this point has denoted believers, both Jews and Gentiles, is here contrasted w. *ὑμεῖς*, verse 13, and thus denotes the Jewish Christians. — *εἰς ἔπαινον κτέ.*, *for the praise* etc., the end in

view. — τοὺς προηλπικότας (πρό, ἐλπίζω) κτέ., w. ἡμῶς: *those who have before hoped* etc. The prep. πρό seems to point to the predictions of the Messiah in the O. T., and to the hopes which the Jews had before the coming of Christ. — So Meyer.

V. 13. ἐν ᾧ καὶ ὑμεῖς, *in whom ye also* (ye, i. e. converts from the Gentiles). — τὸ εὐαγγέλιον κτέ., descriptive of τὸν λόγον τῆς ἀλ., *the word of truth, the gospel of your salvation*. The gospel was then, and is still, *the word of truth par excellence*. — ἐν ᾧ, repeated for emphasis and perspicuity. — καὶ πιστεύσαντες, a particular added to ἀκούσαντες: *in whom having believed (having exercised faith) also*. — ἐσφραγίσθητε (σφραγίζω), *ye were sealed*, and thus confirmed as heirs of the Messianic kingdom. — τῷ πνεύματι κτέ., *with the Holy Spirit of promise*. The gen. denotes the idea, *belonging to*; τῷ ἀγίῳ is added for solemn emphasis; thus, *with the Spirit belonging to the promise* (in fulfilment of the promise) *the Holy (Spirit)*.

V. 14. ὅς: relat. pron. agreeing w. the pred. ἀρραβών (Win. p. 166), *who is an earnest of our inheritance*. An earnest was a first instalment paid in advance as a pledge; a security for the payment of the whole sum. — εἰς ἀπολύτρωσιν κτέ., *for the redemption*, (directing the mind into) *the redemption, of the purchased possession* (Ell.); *the full redemption of His purchased possession* (Alf.). — εἰς ἔπαινον . . . αὐτοῦ: *for the praise of His glory*. The former clause expresses the end in view with respect to man; the latter, with respect to God. — αὐτοῦ refers to the Father, and is connected by Meyer with both clauses (τῆς περιποιήσεως and τῆς δόξης).

V. 15. Διὰ τοῦτο: *On this account*, referring to what precedes, particularly to vv. 13 and 14. — καὶ γώ (= καὶ ἐγώ), *I also*; i. e. Paul as well as those whom he is addressing. — ἀκούσας, *having heard*, etc. naturally refers to the tidings which he had received since he last saw them. — τὴν καθ' ὑμᾶς πίστιν: a form of expression not occurring elsewhere in Paul's epistles, but found in Acts 17. 28, 18. 15, 26. 3, and often in the later Greek writers: *the faith which is among you, your faith*. — ἐν τῷ . . . Ἰησοῦ, in close connection w. πίστιν. Note the omission of the article after πίστιν. — καὶ τὴν ἀγάπην τὴν εἰς κτέ.: *and your love which (ye have) towards* etc.: article repeated, thus making the two thoughts, love and the objects of love, more distinct. W-H. omit ἀγάπην τὴν, and Alf. includes them in brackets. The clause would then read, *having heard of the faith in the Lord Jesus (which is) among you, or in you, and which (ye show) towards all the saints*.

V. 16. οὐ . . . εὐχαριστῶν (agrees w. καὶ γώ, v. 15): *I do not cease* etc. Meyer speaks of this as a popular hyperbole. Perhaps so; yet the state of heart (which is more than any form of words) implied in εὐχαριστῶν may be unceasing. — ὑπὲρ ὑμῶν, *for you, concerning you*. Cf. Rom. 1. 8, note. — μνησάν ποιούμενος: *making mention* (of you), or *making* (to my-

self) a *remembrance* (of you). It does not necessarily imply any form of words, but simply the idea of remembrance. Cf. Phil. 1. 3, 1 Th. 3. 6, 2 Tim. 1. 3. — ἐπὶ w. the gen., *in the time of*, or simply, *in*. The whole expression corresponds to that which is now often used, *remembering you in my prayers*; and this state of mind and heart may be unceasing.

V. 17. ἵνα κτέ., closely connected w. προσευχῶν, *prayers, that* etc. — ὁ θεὸς κτέ., *the God of our Lord Jesus Christ*. Cf. verse 3. Christ himself also uses the expression θεὸς μου, John 20. 17. Cf. Matt. 27. 46. — τῆς δόξης, descriptive gen., or gen. as a periphrasis for an adj. Butt. p. 161. — δῶη, optat. = Att. δόη. Lach. has δῶη (iota subscript under η) = Att. δῶ. W-H. give both readings. The optat. after ἵνα is very rare in the N. T. If adopted here, it seems to be in keeping with the idea of a wish contained in προσευχῶν. See Winer, p. 290; Butt. pp. 215, 233. — πνεῦμα σοφίας κτέ., *a spirit of wisdom and revelation*, R. V.; or *the Spirit (the Holy Spirit) of wisdom and revelation*. Meyer, Ell., Braune. The latter, in connection with the thought of giving (δῶη), seems more natural: the Holy Spirit who imparts wisdom and reveals truth. (Article omitted, as with a proper name.) — ἐν ἐπιγνώσει αὐτοῦ, *in the (distinct, definite) knowledge of Him*, i. e. of the Father. So Ell., Alf., Meyer, et al. Yet Calvin, Beza, et al. refer αὐτοῦ to Christ. ἐν denotes here, as often, "the sphere or element in which the action takes place" (Ell.).

V. 18. πεφωτισμένους (φωτίζω) τοὺς ὀφθαλμοὺς κτέ. Is this clause the object of δῶη, or acc. abs., or does the particip. by a change of const. (occurring in classic Greek) refer to ὑμῶν, while τοὺς ὀφ- becomes acc. of specification? All three constructions have been advocated. The last is now generally preferred; thus, *may give to you* etc., *being enlightened in the eyes of your heart*; or freely rendered, as in R. V., *may give to you* etc., *having the eyes of your heart enlightened*. — εἰς τὸ εἶδέναι ὑμᾶς: *to the end that ye may know*; closely joined in thought with πεφωτισμένους κτέ. — τίς (fem. agreeing w. ἡ ἐλπίς, the direct interrog. pron. in an indirect question. Often so in classic Greek) ἐστὶν ἡ ἐλπίς κτέ., *what is the hope of his calling*; i. e. *what is involved, how much is implied in the divine invitation* (τῆς κλήσεως, gen. of cause). Note the three points in Christian experience here presented (verses 15, 18): *faith, love, hope*. — The next clause presents the object of hope; τίς ὁ πλοῦτος κτέ., *what the wealth of the glory of his inheritance*: αὐτοῦ, as above, refers more naturally to God the Father, and may be viewed as objective or subjective gen.; the inheritance belonging to him, or the inheritance which he gives. The latter idea is made prominent by the context. — ἐν τοῖς ἁγίοις (masc.) denotes the sphere, or the location, of the divine inheritance. There is no glorious inheritance for men beyond this.

V. 19. A continuation of the same construction. The apostle labors to give expression to his ecstatic emotions. After indicating that which

is hoped for, the power which is to accomplish this is naturally referred to. — *καὶ τί τὸ . . . μέγεθος κτέ.*, and what (is) the surpassing magnitude of his power toward us who have faith. — *κατὰ τὴν ἐνέργειαν κτέ.* indicates the measure of this power: according to the working of the strength of his might etc. Note the extraordinary accumulation of words denoting power and activity, — *δυνάμει . . . ἐνέργειαν . . . κράτους . . . ἰσχύος*. It seems less natural to connect this clause logically w. *πιστεύοντας*.

V. 20. *ἦν* (sc. *ἐνέργειαν*) *ἐνήργηκεν* (perf. fr. *ἐνεργέω*), which he has wrought. Ell. et al. read here *ἐνήργησεν*, which he wrought etc. — *ἐγείρας . . . καθίσας*: participles denoting manner or means: action simultaneous with that of the verb (Winer, p. 342), in raising him . . . in making him to sit. Meyer, Ell., et al. read *ἐκάθισεν*, and he made him to sit. — *ἐν δεξιᾷ αὐτοῦ*, the place of honor. The usual form of expression in the gospels is *ἐκ δεξιῶν*. — *ἐν τοῖς ἑπ-*: cf. verse 3, note.

V. 21. *ὑπεράνω πάσης ἀρχῆς κτέ.*, up above (or far above) every sovereignty, and authority, and power, and dominion: — a series of words nearly synonymous for the sake of emphasis. — *ἐν τῷ αἰῶνι τούτῳ . . . ἐν τῷ μέλλοντι* (sc. *αἰῶνι*): in this world (age, era) . . . in that to come. *ὁ αἰὼν οὗτος* in the N. T. is the period in this world's history up to the *παρουσία*; *ὁ αἰὼν μέλλον* is the period beginning with the *παρουσία* and extending onwards.

V. 22. The former verse presents the exaltation of Christ as the highest conceivable; this verse, his unlimited and absolute sovereignty. — *καὶ πάντα ὑπέταξεν* (*ὑποτάσσω*) *κτέ.*, and he put all things in subjection (lit. he arranged all things under) under his feet: — more expressive than if he had said *under him*. Note the repetition of the thought in *ὑπ-* *ὑπό*. The emphatic word is *πάντα* (as above *πάσης* and *παντός*), all things, i. e. all created things. — *καὶ αὐτὸν ἔδωκεν*, and gave him. Observe, it is not *ἔθηκεν*, or *ἔστησεν*, placed, or appointed; but *ἔδωκεν*, gave. Christ in his exalted position was a divine gift to the church. — *κεφαλὴν*, appos. w. *αὐτόν*, (as) head, or (to be) head. — *ὑπὲρ πάντα* (in the same emphatic and comprehensive sense as just above), over, or beyond, all things: *τῇ ἐκκλησίᾳ* (dat. comm.), to, or for, the church (in the collective sense).

V. 23. The figure, naturally suggested by *κεφαλὴν*, is carried out; and the relation of the church to the head presented. — *ἥτις*, ut quae (Meyer, Kühner), quae quidem (Ell.), so that it (is), or which indeed (is). — *τὸ σῶμα αὐτοῦ*. The same figure is found often elsewhere. Cf. 2. 16, 4. vv. 4, 12, 16, 5. vv. 23, 30. — *τὸ πλήρωμα* (fr. *πληρώω* denoting result. Good. § 129, 4; Had. 461), that which has been made full of him who fills all in all. The church, the body of Christ, is "that which is filled up by Christ" (Eadie, Ell.); "*das erfüllte Christi*, d. h. dasjenige, was von ihm erfüllt ist" (Meyer). The last expression, *τοῦ . . . πληρουμένου*, is understood, therefore, to refer to Christ, not to the Father. The particip. is best

viewed as mid. and *ἐν πᾶσιν* as the sphere in which the action takes place: lit. *of the one who in all things fills (for himself) all things*; or, more briefly, *of him who fills all in all*: τὰ πάντα like τὰ πάντα, verse 10. The sublimity of this conception, in fact of all the conceptions in this chapter, can be felt only by those who have been taught by the Holy Spirit.

CHAP. II. Vv. 1-10. You also, who were dead, he hath made alive with Christ, through grace. — Vv. 11-22. The Gentiles, not less than the Jews, sharers in this salvation through Christ.

V. 1. Καὶ ὑμᾶς, *And you, or, You also*, addressed particularly to the readers of the epistle; making to them an application of what has just been said. The structure of the sentence, through the rush of thoughts in the mind of the writer, is broken; and the verb governing ὑμᾶς is first expressed in verse 5. — ὄντας νεκρούς, *being dead*, or more freely rendered, *when ye were dead*; the particip. ὄντας being present with respect to the leading verb συνεζωοποίησεν. That the readers would understand this of spiritual death can scarcely be doubted, and is made still plainer by the datives of manner or means directly following: *by, or, through, your trespasses and sins*. παράπτωμα (*a fall aside*, fr. παρα-πίπτω) denotes properly some overt act; ἁμαρτία, the generic word, denotes a state of mind and heart as well as an act; an omission as well as a commission.

V. 2. ἐν αἷς, *in which*: ἐν denotes here, as often, the sphere in which the action takes place. Cf. ἐν πᾶσιν, I. 23. — ποτέ, *once*; with a verb of past tense, as here, *formerly*. — περιπατήσατε (περι-πατέω), *ye walked about, ye lived*. — κατὰ τὸν αἰῶνα κτέ., an expression difficult to render exactly. For the meaning of αἰών, cf. I. 21, note. It suggests the idea of the present moral condition of the world. Cf. Rom. 12. 2, 2 Cor. 4. 4. ὁ κόσμος means *the world*, primarily with reference to physical arrangement and order. According to the course (*the present era*) of this world means, therefore, *according to the present spirit, the present tendency, of this world*. — κατὰ τὸν ἄρχοντα κτέ., *according to the prince (or the ruler) of the power (or the authority) of the air*. The thought seems to be that the air which encompasses this physical world (κόσμος) during this present era (αἰών) is pervaded with evil; that the prince of evil has his authority (ἐξουσία), or his empire, in the air: κατὰ, *according to*, i. e. *in obedience to*, the laws and requirements of this ruler: τοῦ ἀέρος, *of the air, or in the air*. Note the dif. bet. ἄήρ, *the lower atmosphere*, and αἰθήρ, *the higher and purer air*. — τοῦ πνεύματος κτέ. It seems simplest in grammatical const. and in idea to make this depend, like ἐξουσίας, on ἄρχοντα: *according to the ruler of the authority in the air (the ruler) of the spirit that now works (is now active) in the sons of disobedience*. This const. is pre-

ferred by Winer, Meyer, Ell., et al. Note the expression, *sons of disobedience*, "a disobedience to which they belong as children to a parent." Ell. See Winer, § 34, 3, b, Note 2.

✱ V. 3. ἐν οἷς (cf. ἐν αἷς, verse 2), *among whom*, i. e. the sons of disobedience. — καὶ ἡμεῖς πάντες, *we also all* etc.; the Jews, not less than the Gentiles described in verses 1, 2. — ἀνεστράφημεν (ἀναστρέφω) κτέ., *were turned to and fro; lived*. — ἐν ταῖς ἐπιθυμίαις κτέ., a more definite description of the life among the sons of disobedience; and this is pictured still further in ποιοῦντες τὰ θελ. κτέ., *doing the things willed, the desires, of the flesh and of the thoughts (those things passing through the mind: διανοιῶν, fr. διάνοια, and that fr. διὰ and νοῦς)*. — καὶ ἤμεθα (Att. ἦμεν) . . ὀργῆς, *and were children by nature of anger*. Distinguishing bet. θυμός and ὀργή, the former is perhaps best rendered *wrath*, and the latter *anger*. The question has been much discussed whether this verse means, we were by birth, or at our birth, by descent, children of anger; whether, in other words, we find here the doctrine of "original sin." The majority of expositors and theologians decidedly favor the affirmative of this question. Meyer, however, argues at length against this interpretation; and understands φύσει, not of the nature with which we are born (as though we had here γενέσει); but rather, of the nature which we acquire *by growth* after our birth. On the meaning of φύσις, as denoting *growth*, see L. & Sc. Cf. also φύω, Luke 8. 6, 8, Heb. 12. 15. Whichever view is correct, it should be noted that φύσει is not emphatic in position; so that the thought was not prominent in the mind of the writer. If he had said φύσει ἤμεθα κτέ., then φύσει would have been emphatic; and the statement would, have been, *by nature we were* etc. As the sentence now stands, the emphatic words are ἤμεθα and ὀργῆς, *we were, we used to be* (before we were in Christ Jesus) *children by nature of anger*. Whose anger is here meant cannot be doubtful. — ὡς καὶ οἱ λοιποί, *as the rest (of men) also*, in distinction fr. ἡμεῖς above.

V. 4. The sentence begun in verse 1 is here resumed by the adversative conj. δέ, because this verse stands in opposition to the relative sentences in verses 2, 3. The const. is, ὁ δὲ θεὸς . . . ἡμᾶς . . . συνεζωοποίησεν τῷ Χρ. — πλούσιος ὢν ἐν ἐλέει, *being rich in mercy, da er reich ist an Erbarmen* (Meyer), *since he is rich in mercy*. — διὰ w. acc. on account of, because of. Vulg. *propter* etc. ἔλεος, *mercy*; ἀγάπη, *love*: "the relation of species to genus." Meyer. — ἦν w. ἡγάπησεν, acc. of cognate meaning.

V. 5. καὶ ὄντας ἡμᾶς, *even when we were*: particip. present with respect to the principal verb. — συνεζωοποίησεν (συ-ζωο-ποιέω) τῷ Χρ., *made us alive with Christ*. The verb may be spoken either of spiritual or of physical life. Some have limited the thought here to the former; some to the latter of these two ideas. Perhaps Alf. is right in understanding

both. "Our *spiritual life* is the primary subject of the Apostle's thought; but this includes in itself our share in the resurrection and exaltation (ver. 6) of Christ." (Alf.) If we view the verb as referring specially to the resurrection of Christ, then the certainty of our own resurrection is assured by that of Christ; but the certainty of our spiritual resurrection is also assured equally by that event. — **ΧΑΡΙΤΙ ἔστε σεσωμένοι** (σώζω), *by grace* (emphat. posit.) *have ye been, and are, saved* (pf.), *made partakers of salvation*; the fact, and the means by which it has been accomplished, are here unequivocally affirmed.

Vv. 6, 7. **καὶ συνήγειρεν** (σύν, ἐγείρω) **καὶ συνεκάθισεν** (σύν, καθίζω), *and raised us up with him and made us sit with him*. In like manner, as his resurrection was an assurance of our own resurrection, both physical and spiritual, so his glorious exaltation was the assurance of that which awaits us. — **ἐν τοῖς ἐπ- ἐν Χρ- Ἰησοῦ**. Cf. 1. 3, notes. — **ἵνα ἐνδείξηται κτέ.**, the object in view in all that is affirmed, vv. 5, 6, *that he might show in the ages that are coming the surpassing wealth of his grace*. — **ἐν χρησ- . . . ἡμῶς**: the manner in which this grace appears. — **ἐν Χρ- Ἰησοῦ** (emphat. posit.): the sphere in which this exhibition of grace has been made. Note the emphatic repetition of the loved name, verses 5, 6, 7, 10, **τῷ Χριστῷ . . . ἐν Χριστῷ Ἰησοῦ . . . ἐν Χριστῷ Ἰησοῦ . . . ἐν Χριστῷ Ἰησοῦ**.

Vv. 8, 9. Confirmation of the words just used, *the surpassing wealth of his grace*, by a recurrence to the parenthetical clause in verse 5, and a fuller expression. — **τῇ χάριτι** (emphat. posit.), dat. of cause; *causa efficiens* (Meyer). — **διὰ πίστεως**, *through faith, causa apprehendens* (Meyer). — **καὶ τοῦτο**, *and this*, the fact just stated. — **οὐκ ἐξ ὑμῶν**, sc. **ἐστίν**, (*is*) *not of* (lit. *out of*) *yourselves*. — **θεοῦ τὸ δῶρον**, sc. **ἐστίν**. Note the emphatic brevity of the Greek: *and this not of yourselves, the gift of God; not of works, that no man may glory*. I often heard in my childhood an elderly lady in New England (my own grandmother) repeat verses 8 and 9 as a text from which she had heard "the good Mr. Whitefield" preach. (She pronounced the word Whitefield.)

V. 10. Confirmation of **οὐκ ἐξ ἔργων**. — **αὐτοῦ** (emphat.) . . . **ποίημα** (*a thing made*, fr. **ποιέω**), *for we are his workmanship* (*handiwork*, Ell.); referring to the new spiritual creation of the believer in Christ. — **κτισθέντες** (**κτίω**) . . . **ἐπὶ κτέ.**, *having been created* (at the new birth) *for etc.* — **οἷς** (attracted to the case of the anteced. **ἔργοις**, direct obj. of **προητοίμασεν**, fr. **προ-ετοιμάω**) . . . **θεός**, *which God prepared beforehand*. What does this mean? The note of Ell. (citing from a sermon of Beveridge) gives a satisfactory answer: "God, *before* we were created in Christ, *made ready* for us; prearranged, prepared a sphere of moral action, or (to use the simile of Chrys.) a road, with the intent *that we should walk in it*, and not leave it: this sphere, this road, was **ἔργα ἀγαθά**." — **ἵνα**, purpose: *that*

we may walk in them (i. e. good works). Note how often Paul speaks of works, good works, not indeed as a ground of justification, but as the outgrowth of a vital Christian faith, or as the sphere in which the Christian walks. The ἔργα of the Christian, here mentioned, on which James also dwells with so much emphasis, are very different from the ἔργα νόμου, *works of law*, and the ἔργα in verse 9. The active life of Paul is one of the best illustrations of his meaning.

V. 11. Διό (Διὰ ὃ), *Wherefore*, i. e. "because we have become partakers of so great and undeserved benefits, verses 4-10" (Meyer). "Not in exclusive reference to verses 4-10, but rather to the declaratory portion of the foregoing paragraph, verses 1-7." (Ell.). — μνημονεύετε (pres. imperat.), *bear in mind, keep in mind habitually* as a motive to gratitude. — ὅτι ποτὲ ὑμεῖς κτέ. (sentence unfinished in this verse; const. resumed in verse 12, ὅτι ἦτε κτέ.), *that once you, Gentiles in the flesh: τὰ before ἔθνη, generic article, may be omitted in rendering; τὰ not repeated before ἐν σαρκί, the two clauses being closely united: σαρκί here in the primary, physical sense, the reference being to circumcision, "the corporeal mark" (Ell.); yet this almost necessarily suggests the derived, spiritual sense unregenerate* (so Theoph., Ambros., Grot., Peile, et al.): article often omitted w. σαρκί, Win. § 19, Butt. § 124; yet the English idiom requires us to express the article. — οἱ λεγ- (appos. w. τὰ ἐθ. ἐν σαρ), *those who are called uncircumcision: a contemptuous expression. — ὑπὸ . . . περιτομῆς, gen. of agent or doer, by that which is called circumcision: ἀκροβυστία and περιτομή, names denoting the two classes of persons. — ἐν σαρκί χειροποιήτου (adj. of two endings, qualifies περιτομῆς), in the flesh, made by hand, — only that and nothing more! no change of heart! all external!*

V. 12. ὅτι ἦτε: const., begun in verse 11, here resumed: τῷ καιρῷ ἐκείνῳ corresponds to ποτὲ above: *that you were at that time separate (χωρῖς) from Christ. — ἀπηλλοτριωμένοι (ἀπ-αλλοτριώω, fr. ἀλλότριος, of or belonging to another, Lat. alienus) τῆς πολιτείας κτέ., alienated from, estranged from, the commonwealth, or the citizenship, of Israel. πολιτεία occurs in N. T. only here and in Acts 22. 28, where it is rendered citizenship, R. V. — καὶ ξένοι κτέ., and strangers, foreigners, in respect to the covenants of the promise (objective gen., or "gen. of the point of view." Ell.) or strangers from etc. (gen. of departure from, gen. of privation): the covenants of the promise, that of the Messiah, made with Abraham and subsequently renewed with the other patriarchs; also with Moses. — ἔλπιδα (emphat. posit.) μὴ ἔχοντες κτέ., not having any hope (i. e. hope with respect to a future life) and without God in the world. Truly a most tragic picture!*

V. 13. νυνὶ δέ, in contrast w. τῷ καιρῷ ἐκείνῳ. — ἐν Χρ- 'Ιησοῦ, in contrast w. χωρὶς Χριστοῦ, *But now in Christ Jesus. — ὑμεῖς . . . ἐγενήθητε ἐγγύς, you, who once were far off, have been brought (lit. became) near.*

The writer is not content with having said in the beginning of the sentence ἐν Χριστῷ Ἰησοῦ, he now adds the emphatic and more definite expression ἐν τῷ αἵματι τοῦ Χριστοῦ, *in the blood of Christ*. He does not say, by the teaching of Christ, or by the beautiful life of Christ; but, *in the blood of Christ!* ἐν w. the dat. denotes here, as often, the element, or the sphere, in which an action takes place. In ch. i. 7, we have another form of expression, ἐν ᾧ . . . διὰ τοῦ αἵματος αὐτοῦ, *in whom . . . through his blood*.

V. 14. Confirmation and explanation of verse 13. — αὐτὸς γάρ, *For he himself* (Lat. *ipse*), *he alone*. — ἡ εἰρήνη ἡμῶν, *our peace*; peace in the widest sense; not only, as the connection indicates, peace between Jew and Gentile, but also, as the writer goes on presently to show (verses 15-18), peace between both parties and God. — ὁ ποιήσας, *who made*, or as the particip. often has a causal force, *since he made*. — τὰ ἀμφότερα ἓν, *both parties* (Jew and Gentile) *one, united* (*unum*). — καὶ . . . λύσας, *and broke down* (*loosed so that it fell down*) *the middle wall* (fr. μέσος and τοῦχος, *wall of a house*, Lat. *paries*) *of partition*: τοῦ φραγμοῦ, gen. of apposition; *the middle wall which served as a partition*, which separated the one from the other, the Jew from the Gentile.

V. 15. τὴν ἔχθραν may be viewed as in appos. w. τὸ μεσότοιχον τοῦ φρ., and the obj. of λύσας (so Meyer, Alf., Ell., Hodge, Riddle, et al.); or as the obj. of καταργήσας (so R. V., Bib. Union, et al.). Again, a comma may be placed after ἔχθραν and none after αὐτοῦ (so Tisch.), or a comma may stand after both words (so Alf., Ell., et al.), or the comma may be removed after ἔχθραν (so W-H.). With all these various pointings, the sentence is grammatical, and the general sense is not materially affected. With the pointing of Tisch., the verse reads, *the enmity* (appos. w. what goes before), *having in his flesh abolished the law of commandments* (*contained*) *in ordinances*; *that* etc. With the pointing of W-H., the sentence would read as in the R. V. — τὴν ἔχθρ., *the hatred*, i. e. primarily betw. Jew and Gentile; but this was also, as appears from the context, closely connected with alienation from God. Cf. note on εἰρήνη above. — ἐν τῇ σαρκὶ αὐτοῦ, *in his flesh*. For a fuller expression of the idea, cf. Col. I. 22. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, *in the body of his flesh through death*. — τὸν νόμον . . . δόγμασιν, *the law* (generic and collective) *of commandments* (the specifications in the law) *embodied in decrees*. "The gen. τῶν ἐντολῶν denotes *the contents* of the law, and ἐν δόγμασιν the *essential form* in which the ἐντολαί are given." Meyer. — καταργήσας, fr. κατ-αργέω, *to render* ἀργός, *idle, inoperative*. — ἵνα . . . κτίσῃ (aor. subjunc. fr. κτίζω) κτέ., *that he might create, build, the two in himself into one new man, making peace* (the particip. denoting means as well as time, *while making*, and *by making*): εἰρήνην, as above, verse 14, *peace* between Jew and Gentile, and between both and God.

V. 16. Sc. *ἵνα* before *καὶ ἀποκαταλλάξῃ* (*ἀπο-κατ-αλλάσσω*) *κτέ.*, and might fully reconcile them both (lit. *the both*) in one body (i. e. united in one body) to God through the Cross: *ἐν ἐνὶ σώματι* has been understood by some as referring to the body of Christ; by others, more naturally, I think, to both parties united in one body. So Erasm., Calvin, Olsh., De Wette, Winer, Meyer, Alf., Ell., et al. — *ἀποκτείνας* (the notion of time and the means), *after and by having slain*. — *τὴν ἔχθραν* points still more clearly here to the enmity between man and God. — *ἐν αὐτῷ*, in it, i. e. the Cross, as the sphere in which the result was reached. So *ἐν αὐτῷ* is now generally understood (not in the sense *ἐν αὐτῷ*, in himself).

Vv. 17, 18. *καὶ ἔλθών*, and having come. When? Verses 15, 16 forbid our referring this to his advent in the flesh. It must refer to something subsequent to his crucifixion. The usual and most natural view is that it refers to his coming by his Spirit and by those whom he commissioned to preach his gospel. — *εὐηγγελίσατο κτέ.*, preached the good tidings of peace to you who were afar off (meaning the Gentiles) and peace (an emphatic repetition) to those who were near (i. e. the Jews). For the meaning of *μακρὰν* and *ἐγγύς*, cf. verses 12, 13. — *ὅτι κτέ.* It is often difficult to decide with certainty whether *ὅτι* is better viewed as causal or as declarative. Perhaps it may convey both ideas at once. So Ell. views it here: "as it is a fact that" etc. Yet the causal sense seems more prominent here, *for, seeing that*. — *δι' αὐτοῦ κτέ.*, through him we have the access (or our access) both (emphatic in position and definite, lit. *the both*) in one Spirit to the Father. This verse defines very clearly the kind of peace just mentioned. *ἐν ἐνὶ πνεύματι* is usually understood to mean here the Holy Spirit, as the sphere in which all is accomplished. The verse then presents the three persons of the Godhead; *through him* (the Son. Christ Jesus), *in one Spirit* (the Holy Spirit), *our access, our introduction* (Ell.), *to the Father*.

V. 19. A conclusion, how joyous, fr. verses 14-18; and a fuller declaration of the thought in verse 13. — *ξένοι*, strangers, foreigners, those who belong to another government or country: *πάροικοι*, sojourners, perh. an Alexandrine word, meaning the same as the classic *μέτοικοι*, resident aliens, those who reside in a place without the rights of citizenship. Both together form the opposite of *συνπολιταί*. — *ἀλλὰ ἐστέ*. Note the emphatic repetition of the verb: *but ye are* etc. — *τῶν ἁγίων*. Some fanciful meanings have been given to this word here (as the Jews, the patriarchs, the angels); but it is better to understand it in the ordinary N. T. sense, *the saints*, i. e. Christians, the church of Christ. — *οἰκεῖοι τοῦ θεοῦ*, an emphatic addition to the clause *συνπολιταί τῶν ἁγ.*: fellow-citizens with the saints, and belonging to the household of God; *οἰκεῖοι* following *συνπολιταί*, and contrasted with *ξένοι* and *πάροικοι* is best viewed as a subst.

V. 20. The metaphor in οἰκεῖται τοῦ θεοῦ is continued and more fully presented in this verse.—ἐποικοδομηθέντες (ἐπ-οικοδομέω, fr. οἶκος and δέμω) ἐπὶ κτέ., *built upon the foundation of* etc. (i. e. when ye became Christians); *the foundation of*, i. e. the foundation laid by the apostles and prophets. So it is usually understood. The foundation *consisting of* etc. (gen. of appos.), or the foundation *belonging to* (possess. gen.), seems less natural. Cf. 1 Cor. 3. 10. Whether προφητῶν here refers to the prophets of the O. Test. or to those of the N. Test. is not very certain. Either reference makes good sense in the connection. The older commentators generally understood the reference to be to the O. T. prophets (so Chrys., Theod., Hieron., Erasm., Beza, Calvin, and many others). It is now more generally understood of the N. T. prophets. The order of the words, *apostles and prophets*, is thought very decidedly to favor this view (so Meyer, Ell., et al.). Yet this reason alone is not very weighty; as the writer might very naturally mention the nearest object first. The omission of the article before προφ- unites the two more closely in thought. Apostles and prophets were engaged in one work; laid one foundation.—δντος ἀκρογωνιαίου (ἄκρος, *at the point, highest*; γωνία, *corner, angle*) . . . Ἰησοῦ, *Christ Jesus himself* (himself alone) *being the chief corner stone, the highest point, "the head-corner stone"* (Ell., Alf.). "The doctrine of the Apostles, i. e. Christ *preached* is the θεμέλιος; Christ *personal*, the ἀκρογωνιαῖος; Christ *mystical*, the πλήρωμα; cf. ch. 1. 23" (Ell.). "This view elevates evangelical preaching, while it sends us back of councils and creeds to Christ for our doctrine" (Riddle).

Vv. 21, 22. ἐν ᾧ refers most naturally to the nearest anteced., *in whom*.—πᾶσα οἰκοδομή is rendered by the revisers, both English and American, *each several building, or every building*. So also Meyer. Yet Alf., Ell., Braune, et al. render, *all the building*. The first rendering seems preferable. In one vast temple are many οἰκοδομαί. Cf. Matt. 24. 1. τὰς οἰκοδομὰς τοῦ ἱεροῦ, *the buildings of the temple*.—συναρμολογουμένη (συν-αρμολογέω, fr. ἄρμος, *a fitting or joining*, and λόγος), *fitly joined together*.—αὔξει (αὔξω, usu. αὔξάνω) in the active sense here (cf. 1 Cor. 3. 6, 7, 2 Cor. 9. 10), *occasions growth*. The metaphor does not seem to be that *each several building grows, or increases* in itself; but rather that every building, by being carefully framed and joined to every other, causes the growth of the whole into a holy temple in the Lord. The metaphor *each several building, or every building*, may represent the various bodies of Christians (ἐκκλησίαι) in different places.—ἐν κυρίῳ, ἐν ᾧ, *in the Lord* (i. e. the Lord Jesus), *in whom* etc.—καὶ ὑμεῖς, *you also*, addressed to the readers of the epistle.—συνοικοδομεῖσθε (note the force of the pres.), *are being built together*; indicating a progressive work.—εἰς κατοικητήριον . . . πνεύματι, *into a habitation (a dwelling place) of God in the Spirit*. Note here, as in verse 18, the distinct recognition of

the three persons in the Godhead : ἐν ᾧ, *in whom*, i. e. Christ Jesus . . τοῦ θεοῦ, *of God*, the Father, ἐν πνεύματι, *in the (Holy) Spirit*. Note also that ἐν ᾧ is connected with the verb, *in whom you also are being built together* : ἐν πνεύματι, w. κατοικητήριον τοῦ θεοῦ, *a habitation of God in the Spirit*. God dwells in the church in and through his ever-present Holy Spirit.

CHAP. III. V. 1. Paul the prisoner of Christ for the Gentiles. — Vv. 2–12. An outburst of emotion in view of his mission to them. — V. 13. Prayer for strength. — Vv. 14–19. Prayer for those addressed. — Vv. 20, 21. A doxology.

V. 1. Τούτου χάριν, *On this account*, referring to 2. 22, in view of the fact there stated. — ὁ δέσμιος κτέ., *the prisoner of Christ*, i. e. for the sake of Christ, because of Christ. It will be recollected that this epistle was written after Paul became a prisoner; whether at Caesarea, as Meyer argues, or at Rome, as the majority think, is not certain. — ὑπὲρ ὑμῶν κτέ., *in behalf of you Gentiles*. This reference would naturally excite emotion on their part. — The sentence here begun is usually viewed as broken off; and resumed at some subsequent point; as most expositors think, with verse 14. Yet Meyer (5th edition), following the Syriac, Chrys., Theoph., Erasm., Beza, et al., supplies εἰμί after Παῦλος and makes thus a complete sentence, *On this account I Paul am the prisoner of Christ for you Gentiles*. This last expression, in an emphatic position, leads the writer to dwell on the thought that he was especially commissioned as apostle to the Gentiles. Whichever grammatical construction we adopt, the argument of the chapter remains the same.

V. 2. Confirmation of the words *for you Gentiles*. — εἴγε, *if at least; certainly (this is so) if* etc. — ἠκούσατε, aor., is here best rendered into English by a perf., *ye have heard of*. — τὴν οἰκον- . . . τοῦ θεοῦ, *the dispensation of the grace of God*. To express the thought in another form; *if at least ye have heard how the grace of God was dispensed*. — τῆς δοθείσης (δίδωμι) κτέ., *(the grace of God) that which was given me to you-ward*: εἰς ὑμᾶς (direction of the thoughts and purpose), *to enter into the midst of you and labor there*.

V. 3. ὅτι, *that*; introduces the explanation of ἠκούσατε τὴν οἰκον- κτέ. — κατὰ ἀποκάλυψιν, denotes manner; *according to*, or *by way of*, or simply *by revelation* (R. V.). — ἐγνωρίσθη (γνωρίζω) . . . μυστήριον, *the mystery (that which is stated in verse 6) was made known to me*. — καθὼς closely connected with the preceding clause (not with κατὰ ἀποκάλυψιν), *the mystery was made known to me, as I wrote before in brief, or as I have written above briefly*, referring (as is now generally thought) to 1. 9 ff., 2. 13 ff.; not to a former epistle now lost.

V. 4. *πρὸς δ*, directing attention to which, in view of which, or simply by which; *δ* refers to that which he had above written (*προέγραψα*). — *δύνασθε ἀναγινώσκοντες*, ye are able while, and by, reading: particip. denoting time and means. — *νοῆσαι κτέ.*, to perceive my understanding in the mystery of Christ. The gen. is understood by many as objective; the mystery relating to Christ, by which the Gentiles and Jews became united in him: by many, however, as gen. of apposition, or identity, the mystery of which Christ himself is the embodiment. (So Alf., Ell., Meyer.) Cf. Col. 1. 27. "In either case 'the mystery' here refers to the whole wonderful scheme or purpose of redemption in Christ, of which he is himself the centre." Riddle.

V. 5. *δ*, which, i.e. the mystery of Christ. — *ἐτέραις γενεαῖς* is best viewed as dat. of time; contrasted w. *νῦν*: in other generations (so Meyer, 5th edition, et al.). It is not necessary to give *γενεαῖς* any other than its ordinary meaning here. — *οὐκ ἐγνωρίσθη* (*γνωρίσω*), was not made known. — *τοῖς υἱοῖς τῶν ἀνθ.*, to the sons of men, a very general expression (only here and in Mark 3. 28); corresponding to the Heb. *בְּנֵי-אָדָם*. This mystery may have been known, at least imperfectly, to Abraham (cf. Gal. 3. 8) and a few others (Rom. 9. 24-29, 17. 9-12) who had gone before, but not to the sons of men in general. — *ὥς νῦν ἀποκαλύφθη* (*ἀποκαλύπτω*, to uncover, reveal), as now (under the Christian dispensation) it has been revealed. *γνωρίσω* means simply to make known, and is spoken of any fact: *ἀποκαλύπτω*, to make known that which was previously hidden, to uncover. — *τοῖς ἁγίοις* (belongs w. both nouns) *ἀπ- κτέ.*, to his (referring to Christ) holy apostles and prophets (the prophets under the new dispensation): *ἁγίοις*, used here, as it is often used in addressing the churches. There is no lack of delicacy in applying the word here to apostles, among whom Paul himself would be reckoned. To the holy apostles and prophets this mystery of Christ was revealed in a much clearer light than ever before; and this was done *ἐν πνεύματι*, in the Spirit, "the life-sphere, within which the revelation is accomplished" (Braune).

V. 6. Explanatory of *τὸ μυστήριον* in verse 3. — *τὰ ἔθνη*, subj. of *εἶναι*: *συνκληρονόμα κτέ.* adjs. agreeing w. *τὰ ἔθ*: that the Gentiles are heirs together, and in a body together, and partakers together; note the repetition of *συν* . . . *σύν* . . . *συν*, emphasizing the idea together, i.e. together with the Jews. — *τῆς ἐπαγγελίας*, of the promise. The well-known promise is here referred to, made centuries earlier: "in thee shall all families of the earth be blessed." Gen. 12. 3, 28. 14. Cf. 2. 12. — *ἐν Χρ-ῷ Ἰησ- διὰ τοῦ εὐαγ.*, in Christ Jesus through the gospel, belongs w. the whole statement *εἶναι τὰ ἔθνη κτέ.*, not simply w. *ἐπαγγελίας*. In how far the nature and the scope of this promise was understood by the patriarchs and prophets is a question which is very differently answered by different persons.

V. 7. **διάκονος** (perh. derived fr. a stem **διακ** = **διακ**, in **διώκω**), not essentially different in meaning from **ὑπηρέτης** (used in the epistles but once. 1 Cor. 4. 1): *a servant*. (The English word *minister* has now acquired a technical sense quite different from that of **διάκονος**.) **θεράπων** (but once in N. T., Heb. 3. 5), *a waiting-man, attendant, servant*: **δούλος**, *a bond-servant*. — **ἐγενήθην** (**γίνομαι** or **γίγνομαι**), Att. **ἐγενόμην**. The aor. of **γεννάω** is **ἐγεννήθην** (double **νν**). — **κατὰ τὴν δωρεάν κτέ.**, *according to the free gift* (= **δῶρον**). This office, *a servant, or minister, of the gospel*, was the free gift. — **τῆς χάρι- τοῦ θεοῦ**, *of the grace* (a descriptive or qualifying gen.) *of God*. — **τῆς δοθείσης** (1 aor. pass. particip. fr. **δίδωμι**) **μοι**, *which was given to me*. Meyer et al. read here **τὴν δοθεῖσάν μοι**, agreeing w. **δωρεάν**. — **κατὰ τὴν ἐνέργ- κτέ.** (closely connected w. the particip. **δοθείσης**), *according to the working, the efficiency, of his power*. It was this which converted *a Saul* into *a Paul*. Nothing short of this ever wrought such a change.

V. 8. **ἐμοί** repeats with emphasis the unemphatic **μοι** (enclit.) in verse 7. — **τῷ ἐλαχιστοτέρῳ** (a comparative ending, attached to the superlative **ἐλάχιστος**), *the one less than the least*. — **πάντων ἁγίων**, *of all saints*. An expression of humility, much stronger than that in 1 Cor. 15. 9; but resting, no doubt, on the same ground, the oft-recurring recollection that he had been a persecutor. — **τοῖς ἔθνεσιν εὐάγγ-**, explanatory of **ἡ χάρις αὐτή**, *to preach to the Gentiles* etc. — **τὸ ἀνεξιχνίαστον** (a priv., **ν** euphon., **ἐξιχνιάζω**, *to trace out*, fr. **ἐξ**, **ἵχνος**, *a track*) **πλοῦτος τοῦ Χρ-**, *the riches of Christ which have not been, and cannot be, traced out*. Those who seek to trace out these riches may surely find the best material, and enough, for their sermons.

V. 9. **καὶ φωτίσαι** (**φωτίζω**) **τίς** (fem. agreeing with) **ἡ οἰκονομία κτέ.**, *and to bring to light what is* etc. Many editors (Alf., Ell., Meyer, Braune, et al.) read **φωτίσαι πάντας τίς κτέ.**, *to enlighten all men (as to) what is* etc. or *to make all men see* etc. This infin., like **εὐαγγελίσασθαι**, depends on **ἐδόθη ἡ χάρις αὐτή**. — **ἡ οἰκονομία**: cf. 1. 10. — **τοῦ μυστηρίου**: the same as in verses 3, 4; and explained in verse 6. — **τοῦ ἀποκεκρυμμένου** (**ἀποκρύπτω**) . . . **ἐν τῷ θεῷ** . . . **κτίσαντι** (**κτίζω**), *which has been hidden . . . in God who created all things*; and hence had the power and the right to arrange all things, this **μυστήριον** included, as pleased him; **ἀπὸ τῶν αἰώνων**, *from the ages* (denoting time, the *terminus a quo*, dating from the creation of all things).

V. 10. **ἵνα κτέ.** Closely connected in thought w. **εὐαγγελίσασθαι** and **φωτίσαι**, *to preach . . . to bring to light . . . in order that* etc. (the divine purpose). — **γνωρισθῇ** (aor. pass. subjunc. fr. **γνωρίζω**) **νῦν**, *there might be made known now*. — **ταῖς ἀρχαῖς** . . . **ἐπουρανίοις**, *to the principalities and authorities in the heavenly places* (cf. 1. 3, note); namely, to the angels.

So Alf., Ell., Meyer, et al. This is one among the many suggestions of the interest which the inhabitants of the other world take in the affairs of this world. — διὰ w. the gen. *through, by means of*. — ἡ πολυποίκιλος (πολύ, *much*; ποικίλος, *variegated*) σοφία κτέ., *the manifold wisdom of God*. Among the manifold exhibitions of divine wisdom, the revelation of this mystery was prominent. We may note also what is here implied, that the angels advance in knowledge, obtaining ever and anon a clearer insight into the plans and the wisdom of God.

V. 11. κατὰ πρόθεσιν κτέ. Closely connected w. ἵνα γνωρισθῇ κτέ., *that there might be known . . . according to the purpose of the ages*. — ἣν ἐποίησεν ἐν τῷ Χρ-ῷ Ἰησ- κτέ., *which (purpose) he made, i.e. carried out, executed, in Christ Jesus our Lord*. (So Meyer, De Wette, Olsh., Ell., Braune, et al.) Or many understand ἐποίησεν thus: *which he formed, purposed* etc. (So Calvin, Beza, Rückert, Hofman, Alf., R. V., et al.) The verb may have either meaning, and both ideas are pertinent in the connection. Is it not just possible that the writer had both, as one complete idea, in his mind, — the forming of the eternal purpose and its execution?

V. 12. A reference to their own experience. — ἐν ᾧ ἔχομεν κτέ., *in whom we have, are having, etc.*; the declaration of an actual and continued fact. — τὴν (may be viewed as the generic article, or as an unemphatic possess. pron., or as denoting that which is well known) παρρησίαν καὶ προσ-, *boldness and access* (R. V.), or *our boldness and access* (Alf.), *our boldness and our admission* (Ell.), or *the (well known) boldness* etc. — ἐν πεποιθήσει, *in trusting, in confidence*. The access is not timid, embarrassed, restrained; such as is often felt in coming into the presence of a superior; but, *in confidence*. — διὰ κτέ. expresses the means through which this confidence is secured; — *through our faith* (or *the faith*, Alf.) *in him*, i.e. Christ (αὐτοῦ, object. gen.). The boldness (παρρησίαν) here spoken of is properly and primarily, *boldness, openness, frankness, in speaking; freespokenness* (L. & Sc.): the access is to the Father. Cf. 2. 18. Paul doubtless knew by his own experience how true this verse really is: and we may all, if we will, have the same experience.

V. 13. Διό, *Wherefore*, referring to the entire foregoing declaration, beginning with verse 2. — αἰτοῦμαι μὴ ἐνκακεῖν (ἐν, *κακός* often used in the sense *without courage, without heart*), *I entreat you not to lose heart* (Ell.), *I beseech you not to be dispirited* (Alf.). So it is understood by Meyer and the majority of commentators. The rendering, *I ask that I may not faint*, though equally grammatical, seems to me less suitable in the connection. — ἐν ταῖς θλίψ- . . . ὑμῶν, *in my afflictions for you*, as the apostle to the Gentiles. Bear in mind that this epistle was written after Paul became a prisoner. — ἥτις . . . ὑμῶν, *inasmuch as it is your*

glory (Ell., Braune), seeing that they are your glory (Alf.); *ἡτις* (*qui quidem, quippe qui*), though relating to the preceding thought, agrees w. the predicate *δόξα*. This clause is intended as an encouragement to the readers of the epistle not to lose heart.

V. 14. *τούτου χάριν* (cf. verse 1, note): *On this account*, "referring to the train of thought at the end of ch. 2, and to the ideas parallel to it in the digression" (Ell.); i.e. because ye are built together in Christ into a habitation of God in the Spirit. — *κάμπω τὰ γόνατά μου*, *I bend my knees*: *a signo rem denotat* (Calvin), *by the sign he denotes the thing*: *κάμπω*, pres. denoting what is habitual. It does not imply, as some have understood it, that he was on his knees at the time of writing or dictating the words. The expression naturally indicates "the earnestness and fervency of his prayer" (Ell.): *πρὸς τὸν πατέρα*, the person addressed; the direction of the supplication.

V. 15. *ἐξ οὗ*, *from whom*, as the source. — *πάσα πατριά*. Note the paronomasia, *πατέρα . . . πατριά*, *to the πατέρα, from whom every πατριά . . . is named*: not easily rendered by a corresponding paronomasia. The thought is, *to the Father, from whom every family* (or *race*, possibly we may say *fatherhood*) *in heaven and on earth is named*, i.e. derives the name *πατριά*. — *πάσα . . . οὐρανοῖς*, *every family in heaven*. Cf. 1. 21, Col. 1. 16. We find in these passages the conception of families, principalities, dominions, powers, among the heavenly inhabitants. The rendering, *the whole family in heaven and on earth*, is not accurate. Cf. 2. 21, *πάσα οἰκοδομή*. The word *family* here is to be understood, not of a single household, but in the wider sense of *race*, *γενεά* or *γένος*, Lat. *gens*.

Note that the words *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* after *πατέρα* are omitted; so that *ἐξ οὗ* refers directly to *πατέρα* and can refer to nothing else.

V. 16. *ἵνα δῶ ὑμῖν*, *that he may give to you* etc., the purpose and the contents of the prayer. — *κατὰ κτέ.*, *according to, in proportion to* (indicating the measure of the gift, cf. 1. 5), *the riches, the wealth, of his glory*. — *δυνάμει κραταιωθῆναι* (*κραταιόω*), *with power to be strengthened, to be powerfully strengthened*. — *διὰ τοῦ πνεύματος αὐτοῦ*, the means by which this is to be accomplished. — *εἰς τὸν ἔσω ἄνθρωπον*, *in the inner man*: lit. *into the inner man* (Alf.); "direction and destination of the prayed-for gift of infused strength. The inner man is the recipient, the subject 'into whom' the *δύναμις* is infused" (Ell.).

V. 17. *κατοικῆσαι τὸν Χρ.* This may be viewed grammatically as parallel with the preceding infin. clause, more fully developing the thought (so Calvin, Meyer, Braune, et al.); or as "appended to *κραταιωθῆναι* with a partially climactic force, but a somewhat lax grammatical connection" (Ell. So also Alf., Winer, Bleek, Riddle, et al.). That verse 17 is both

explanatory and climactic in its relation to verse 16, seems to me very plain; but at the same time I cannot see any objection to making both depend grammatically on $\delta\omega$, as the simplest view of the construction. — $\delta\iota\alpha\ \tau\eta\varsigma\ \pi\iota\sigma\tau\epsilon\omega\varsigma$, the means, and the only means, by which this indwelling of Christ is possible. — $\epsilon\acute{\nu}\ \tau\alpha\iota\varsigma\ \kappa\alpha\rho\delta\iota\alpha\iota\varsigma\ \upsilon\acute{\mu}\omega\acute{\nu}$, *in your hearts*; not in any mere outward profession, or badge, or sign; but *within your hearts*, the essential condition of every true conversion; and oh! how often forgotten! Note again in this connection how distinctly, and in what relation, the three persons of the Trinity are presented, — $\pi\rho\omicron\varsigma\ \tau\omicron\upsilon\acute{\nu}\ \pi\alpha\tau\epsilon\rho\alpha$. . . $\delta\iota\alpha\ \tau\omicron\upsilon\acute{\nu}\ \pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma\ \alpha\upsilon\tau\omicron\upsilon$. . . $\tau\omicron\upsilon\acute{\nu}\ \chi\rho\iota\sigma\tau\omicron\acute{\nu}$.

V. 18. $\epsilon\acute{\nu}\ \alpha\gamma\acute{\alpha}\pi\eta$ is joined with what follows by the punctuation of Tisch. So also R. V., Alf., Ell., Meyer, et al.; yet W-H. place a colon after $\alpha\gamma\acute{\alpha}\pi\eta$, thus joining it with what precedes. It makes good sense with either pointing, but seems more closely connected with what follows. — $\epsilon\acute{\rho}\rho\iota\zeta\omega\acute{\mu}\epsilon\acute{\nu}\omicron\iota$ ($\rho\iota\zeta\acute{\omicron}\omega$) . . . $\tau\epsilon\theta\epsilon\mu\epsilon\lambda\iota\omega\acute{\mu}\epsilon\acute{\nu}\omicron\iota$ ($\theta\epsilon\mu\epsilon\lambda\iota\acute{\omicron}\omega$), agree w. the subj. of $\epsilon\acute{\xi}\iota\sigma\chi\acute{\upsilon}\sigma\eta\tau\epsilon$, but are made more emphatic by preceding $\acute{\iota}\nu\alpha$: *in order that, being rooted and grounded* (lit. *having the foundation laid*) *in love, ye may be fully able, may be strong, to apprehend* (to comprehend, Alf., Ell.; *zu begreifen*, Meyer). — $\sigma\acute{\upsilon}\nu\ \pi\acute{\alpha}\sigma\iota\upsilon\tau\omicron\iota\varsigma\ \acute{\alpha}\gamma\iota\omicron\iota\varsigma$, *together with all the saints*. The highest attainments in Christian knowledge and experience belong to no select class, but are a possession in common of all who have the faith and love here spoken of. — $\tau\acute{\iota}\ \tau\omicron\ \pi\acute{\lambda}\alpha\tau\omicron\varsigma\ \kappa\tau\acute{\epsilon}$., obj. of $\kappa\alpha\tau\alpha\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$. Of the many explanations, the simplest is to understand with these accusatives that which is suggested by the next verse, $\tau\eta\varsigma\ \alpha\gamma\acute{\alpha}\pi\eta\varsigma\ \tau\omicron\upsilon\ \chi\rho$., *to comprehend what (is) the breadth and length and depth and height (of the love of Christ)*. W-H. prefer the order $\kappa\alpha\iota\ \upsilon\psi\omicron\varsigma\ \kappa\alpha\iota\ \beta\acute{\alpha}\theta\omicron\varsigma$, *and height and depth*. So also R. V. A great number of fanciful interpretations of this clause have been given. The following, from Oecumenius, may serve as a specimen: "it is indicated that redemption and the apprehension of Christ were determined from eternity ($\mu\eta\kappa\omicron\varsigma$), that they extend over all ($\pi\acute{\lambda}\alpha\tau\omicron\varsigma$), that they reach with their power into Hell ($\beta\acute{\alpha}\theta\omicron\varsigma$), and that Christ has ascended above the heavens ($\upsilon\psi\omicron\varsigma$)"¹ Invention and ingenuity could scarcely go beyond this, yet other expositions equally remarkable might be cited.

V. 19. $\gamma\acute{\nu}\omega\acute{\nu}\alpha\iota\ \tau\epsilon$, *and to know*. Same const. w. $\kappa\alpha\tau\alpha\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$. — $\tau\eta\acute{\nu}\ . . . \acute{\alpha}\gamma\acute{\alpha}\pi\eta\eta\ \tau\omicron\upsilon\ \chi\rho$., *the love of Christ (toward us) which surpasses knowledge*; more literally, *to know the knowledge-surpassing love of Christ*. Note the striking oxymoron: "suavissima haec quasi correctio est" (Bengel). Any attempted explanation of a paradox, or an oxymoron, must fail to make the thought any clearer even to the common mind, and must divest it of its striking features (cf. Matt. 13. 12). — $\acute{\iota}\nu\alpha\ \pi\lambda\eta\rho\omega\theta\eta\tau\epsilon$ ($\pi\lambda\eta\rho\acute{\omicron}\omega$) $\kappa\tau\acute{\epsilon}$., w. $\kappa\alpha\tau\alpha\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$. . . $\gamma\acute{\nu}\omega\acute{\nu}\alpha\iota\ \tau\epsilon\ \kappa\tau\acute{\epsilon}$., *in order that ye, (entering) into all the fulness of God (and thus being surrounded with it on all sides), may be*

made full. Such is my view of the construction and meaning of the sentence. Cf. 5. 18, πληροῦσθε ἐν πνεύματι, (*being*) *in the Spirit be filled (made full)*. Of the many other interpretations, that of Chrys. seems the best; ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ θεός, *so that ye may be filled with every virtue of which God is full.* (So Olsh., Alf., Ell., et al.) The R. V. conveys substantially the same idea, *that ye may be filled unto all the fulness of God.* The O. V. suggests what is impossible, *that ye might be filled WITH all the fulness of God.* For the force of εἰς w. a verb of rest, cf. Had. 618, a. στὰς εἰς μέσον, *coming into the midst and standing there.* Good. § 192, Note 6, Küh. § 300. 3. (b), Winer, § 50, b. ἐντετυλιγμένον εἰς ἓνα τόπον, *wrapt together (and put) into one place.* Butt. p. 328. μὴ κτήσησθε χρυσὸν εἰς τὰς ζώνας, *do not get gold (in order to put it) into your girdles.* I much prefer to view the εἰς thus in this verse, *entering into* etc.

Vv. 20, 21. The prayer (vv. 14-19) is ended, but the overflowing emotion of the apostle now leads to a solemn and expressive doxology. — ὑπὲρ πάντα ποιῆσαι (closely united in sense), *to do beyond all things.* — ὑπερεκπερισσοῦ ὧν . . . νοοῦμεν, *far beyond, surpassing exceedingly, what we ask or have in mind (conceive of):* ὧν attracted from the acc. to the case of the antecedent (τούτων understood); and the anteced. governed by ὑπερεκπερισσοῦ. — κατὰ τὴν δύναμιν κτέ., *according to the power that works (is working) in us,* connect closely in thought w. ποιῆσαι. — αὐτῷ expressed for emphasis and perspicuity. — ἡ δόξα (sc. εἴη, optat. without ἂν denoting a wish), *the glory*, that which is his due. — ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χρ-ῷ Ἰησ-., *in the church (the public manifestation) and in Christ Jesus (the spiritual sphere in which the divine glory especially appears).* — εἰς πάσας τὰς γενεὰς κτέ., lit. *into all the generations of the age of the ages,* — an intensive form of expression.

CHAP. IV. The first three chapters mainly doctrinal, the theme being *the glory of the church of Christ.* The last three chapters hortatory. In this chapter, verses 1-2, an exhortation to walk worthily of their calling; verses 3-16, to preserve Christian unity; verses 17-24, no longer to walk after the manner of the Gentiles; verses 25-32, special exhortations.

V. 1. παρακαλῶ οὖν ὑμᾶς, *I exhort (or beseech) you therefore;* particularly in view of the leading thoughts expressed in ch. 3. — ἐγὼ ὁ δέσμιος ἐν κυρίῳ gives weight and pathos to the exhortation; *I the prisoner in the Lord* ("denotes the sphere in which captivity existed, and out of which it did not exist." Ell.). In 3. 1, ὁ δέσμιος τοῦ Χρ., *the prisoner of Christ*, states the same fact in a different form. — ἀξίως . . . ἐκλή-

θητε (καλέω), *to walk worthily of the calling* (the divine invitation) *with which you were called* (ἧς attracted to the case of the anteced. apparently from the dat. Cf. 2 Tim. i. 9).

Vv. 2, 3. μετὰ πάσης κτέ., descriptive of περιπατήσαι, *with all lowliness and meekness*: πάσης w. both nouns, cf. i. 8. — μετὰ μακροθυμίας, same const. w. the preceding and w. the same verb. — ἀνεχόμενοι . . . ἐν ἀγάπῃ, *forbearing one another in love*, the proof and exhibition of μακροθυμία. The participles ἀνεχόμενοι, σπουδάζοντες, nom. “as if the exhortation were direct, περιπατήσατε.” Win. p. 572. ἀλλήλων, gen. w. ἀνεχ-, a frequent const. — τὴν ἐνότητα τοῦ πνεύματος, *the unity (the oneness) of the (Holy) Spirit*; belonging to the Spirit, “wrought by the Spirit.” Ell. — ἐν τῷ συν- κτέ., *in the bond (the binding together) of peace*; belonging to peace: ἐν denotes the element or principle in which the oneness is maintained.

Vv. 4, 5, 6, corroborate and emphasize the thought *to keep the oneness of the Spirit*. Note the asyndeton, giving point to each clause. — ἐν σῶμα, sc. ἐστίν, *one body*, meaning the entire body of believers viewed as one whole. Cf. 2. 16, Rom. 12. 5, 1 Cor. 10. 17. — ἐν πνεύμα, *one Spirit*, which pervades all believers and thus unites them in one body, the mystical body of Christ. — καθὼς, *even as*, introducing another instance of oneness. — καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι, *ye were also called in one hope* (“the moral element in which the κλήσις took place.” Ell.). — τῆς κλήσεως ὑμῶν, gen. of possess. (Alf.); gen. of cause (Ell., Meyer). Cf. i. 18. The gen. may be viewed either way; in fact both ideas may be contained in this one construction. — εἰς κύριος, *one Lord*, Christ Jesus, the head of the one body. — μία πίστις, *one faith*, the subjective principle; perhaps not to the exclusion of the idea one common object of faith. — ἐν βάπτισμα, *one baptism*. As faith is one and the same with all believers, so baptism is one and the same with all: the former, as the inward experience, the latter, as the outward sign. The oneness is also true in another view. As faith is exercised once for all and becomes a permanent possession, so baptism (the ending -μα in βάπτισμα signifying a completed act) is administered but once: in this respect differing from the Lord's Supper, which is celebrated often. — εἰς θεός κτέ., *one God and Father of all*. Note the distinct mention of the three persons in the Trinity, — ἐν πνεύμα . . . εἰς κύριος . . . εἰς θεός. — ὁ ἐπὶ κτέ., *who is over all and through all and in all*; “i. e. God is the God and Father of all believers in every conceivable relation; (ruling) *over all*, (working) *through all*, (dwelling) *in all* (filling them with his Spirit).” Win. p. 419. The thought is expressed with the utmost possible emphasis. As believers, and only believers, are spoken of in this connection, the emphatic declaration here can refer only to them. There have been many fanciful and ingenious interpretations of the several clauses which go decidedly “beyond what

is written." They rather diminish the emphatic force of the clauses taken together. The words πάντων, πάντων, πᾶσιν, are best viewed as masc., not neut. For a similar emphatic form of expression, cf. Rom. 11. 36, ἐξ αὐτοῦ . . . δι' αὐτοῦ . . . εἰς αὐτόν.

V. 7 introduces a connected line of thought continued through verse 16; in seeming diversity, the principle of unity is exhibited, distinctly brought out in verses 13 and 16. — ἐνὶ δὲ ἐκάστῳ κτέ., *But to each individual of us was given the grace*: δέ connects the notion of the individual with the *all*, so emphatically expressed in verse 6; ἐνὶ . . . ἐκάστῳ more emphatic than ἐκάστῳ alone. In the general distribution of gifts not one individual, however obscure, is overlooked. ἡ χάρις, *the grace*, i. e. the well known and needful grace, *was given*, by Christ. — κατὰ τὸ μέτρον κτέ., *according to the measure of the gift* ("gen. of connection." Had.; "possessive gen." Ell.) of Christ (gen. of source. Good.), i. e. imparted by him; in other words, *according to the measure which Christ freely gave*.

V. 8. διὸ λέγει, *Wherefore he* (i. e. God) *says*: confirmation of verse 7, by a citation from the O. Test. A belief in the inspiration of the O. Test. on the part of the writer and the readers of the epistle is distinctly and necessarily implied. Cf. ch. 5. 14. — ἀναβὰς εἰς ὕψος κτέ. A free citation from the LXX. Ps. 68. 19. *Having ascended on high (into (the) height) he led captivity captive, he took captive a company of captives*: αἰχμαλωτεύω = αἰχμαλωτίζω, akin to αἰχμάλωτος, *taken by the spear, a captive, a prisoner in war* (fr. αἰχμή, *the point of a spear*, and ἄλωτός, *taken*, fr. ἄλσκομαι, *to be taken*): αἰχμαλωσίαν (abstract for concrete), *a company of captives*. — ἔδωκεν κτέ., *he gave gifts to men*. The words are taken from a song of triumph, representing Jehovah's triumphal entrance into Zion, and the words are here cited as applicable to the Messiah. In this application, who can be meant by αἰχμαλωσίαν, *a company of captives*? Perhaps the most natural answer is, the enemies of Christ; including those in Hades, — Satan, sin, and death. So Chrys., De Wette, Meyer, Alf., Ell., Hodge, et al. It is possible that so literal an application of the words did not occur to the mind of the writer, but that he cited a familiar expression simply to denote the glorious triumph of our Lord. — ἔδωκε δόματα κτέ. reiterates the thought in τῆς δωρεᾶς, verse 7.

V. 9. τὸ w. ἀνέβη (Win. p. 109): δέ, continuative. *Now the (statement), he ascended*. — τί ἔστιν εἰ μὴ ὅτι, *what is it, what does it imply except that*. — καὶ κατέβη, *he also descended* (as well as ascended). The one, says the apostle, involves the other; thus implying the pre-existence of the Son with the Father. Cf. John 3. 13. — εἰς τὰ κατώτερα κτέ., *into the lower parts of the earth*. This has been understood in two ways: *into the lower parts* (lower than the heavens), namely, *the earth* (so Calvin, Beza, De Wette, Hofm., Hodge, Eadie, Winer). In this view, τῆς γῆς would be gen. of appos. The other view is, *into the lower parts of*

the earth, namely, into Hades (so the ancient expositors; and among modern scholars, Erasm., Beng., Olsh., Delitzsch, Ewald, Meyer, Alf., Ell., Braune). By this interpretation, which on the whole seems preferable, τῆς γῆς may be governed by the comparative, *lower than* etc.; or by μέρη, the lower parts of the earth; the under-world, Hades, being viewed as parts of the earth itself.

V. 10. A conclusion from verse 9. Note the asyndeton, imparting rhetorical force to the statement.—ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς. *He who descended, he himself is the one who also ascended*: αὐτός is the intensive pron., Lat. *ipse*: ὁ αὐτός, the same, Lat. *idem*: καὶ is regularly connected with what follows (here w. ὁ ἀναβάς).—ὑπὲράνω . . . οὐρανῶν, *up above, far above, all the heavens*. The plur. of οὐρανός is very frequent in N. T. Greek. Never so used by classical writers (L. & Sc.). The form of expression here is plainly intended for emphasis, to denote the highest conceivable exaltation.—ἵνα . . . πάντα, *that he might fill (make full) all things*. The omnipresence and universal dominion of our Lord are thus clearly expressed. The aor. subjunc. πληρώσῃ denotes the simple fact, without any reference to continued or repeated action (pres.), or to finished action (perf.).

V. 11. καὶ αὐτὸς ἔδωκεν. *And he himself* (after he descended, and again ascended far above all the heavens, in order that he might fill all things) *gave* etc., a resumption of the thought in verse 7. The intervening clauses, between verses 7 and 11, impress the thought of the majesty and power of the giver.—τοὺς μὲν . . . τοὺς δὲ κτέ., as in classic Greek, *some . . . others* etc.—ἀποστόλους . . . προφῆτας κτέ., apposition; *some (to be) apostles; others, prophets; others, evangelists; others, pastors and teachers*. The *prophets* here mentioned are those of the Christian dispensation, whether in the more special sense of persons foretelling the future (as Agabus, Acts 11. 27), or of preachers who spoke under the direct influence of the Spirit (cf. 3. 5). The *evangelists*, those who told the good news, helpers of the apostles (cf. Acts 21. 8). The *pastors and teachers*, not two distinct classes; but one and the same, as is indicated by καὶ, and the article τοὺς which belongs to both nouns; persons who discharged the duties of pastors (*shepherds*) and teachers; elsewhere called ἐπισκόπους (cf. Acts 20. 28). With this entire classification, cf. 1 Cor. 12. 28.

V. 12. πρὸς τὸν καταρτισμὸν (only here in N. T.; cf. καταρτίζω, *to put in complete order*) κτέ., *with a view to the perfecting of the saints for the work of ministration* (Ell.); πρὸς w. the acc. *tendency towards*; εἰς, *into*, denoting the end in view, *for*; ἔργον, *work*, the generic word, διακονία, *service*, cf. διάκονος: εἰς ἔργον διακ-, *for service work, or the work of service*. Of course, Christian service is what the writer has in mind. By the

punctuation of Tisch., also of W-H., εἰς ἔργον διακ- is closely connected with what precedes; but the next clause, εἰς οἰκοδομὴν . . . Χριστοῦ, for the building up of the body of Christ, belongs to the combined idea πρὸς τὸν κατ- . . . διακονίας. So also Meyer, Lach., et al. omit the comma after ἀγίων. With the expression *body of Christ*, cf. 1. 23. The entire verse is closely connected w. αὐτὸς ἔδωκεν, verse 11.

V. 13. μέχρι καταστήσωμεν (aor. subjunc. fr. κατατάω) οἱ πάντες, *until we all come*. Note the omission of ἂν after μέχρι. Cf. Win. p. 297, "often occurs in later authors." Note also the article before πάντες, *we all, the whole number of us* (Christians). — εἰς τὴν ἐνότητα κτέ., *into the unity (the oneness) of the faith* (cf. verse 5). — καὶ τῆς ἐπιγνώσεως κτέ. (same const. w. τῆς πίστεως, limits ἐνότητα), *and of the knowledge (the distinct, definite knowledge) of the son of God (objective gen.)*. — εἰς ἄνδρα τέλειον, *into (the estate of) a full-grown man*: contrasted w. νήπιοι verse 14. — εἰς μέτρον κτέ. (added to the preceding clause for explanation and emphasis), *into the measure of manhood (maturity) such as belongs to the fulness of Christ, or proceeds from the fulness of Christ*. For the meaning of ἡλικία, cf. L. & Sc.: *the fulness of Christ*, i.e. the fulness which he imparts. Cf. 1. 23, 3. 19, notes.

V. 14. Closely connected w. the successive statements, verses 11, 12, 13. *He himself gave . . . with a view to the perfecting . . . until we all come into . . . in order that we may no longer be children*. — κλυδωνιζόμενοι (fr. κλύδων, a wave, billow) καὶ περιφερόμενοι, *tossed on the waves, or tossed like waves, and borne about*. — παντὶ ἀνέμῳ τῆς (generic article) διδασκ-, *by every wind of doctrine*. The expressive metaphor will not escape notice. — ἐν τῇ κυβίᾳ or κυβείᾳ, L. & Sc., et al. (fr. κύβος, Lat. cubus, a cube, used in playing dice) τῶν ἀνθ-, *in the dice-playing, the chance game, the sleight, of men*. "The prep. appears to denote the element, the evil atmosphere as it were, in which the varying currents of doctrine exist and exert their force." Ell. — ἐν πανουργίᾳ (the conduct of a πανούργος, fr. πᾶν and ἔργον, one who is ready for any and every kind of work without any scruples of conscience, a trickster and knave) πρὸς τὴν μεθοδίαν or μεθοδείαν, L. & Sc., et al. (cf. μεθοδεύω, to use cunning devices, employ craft) τῆς πλάνης, *in craftiness, unprincipled conduct, tending to the wiles, the cunning devices, the trickery, of error; in astutia ad circumventionem erroris* (Vulg.). In the same construction with the preceding clause. A terrific description; and yet how true of those who have not received the grace mentioned in verse 7, and the fulness mentioned in verse 13.

V. 15. The const. in verse 14 continued, sc. ἵνα. — ἀληθεύοντες κτέ., *but (in order that) speaking and acting the truth in love we may grow in all things into him*. Note the full meaning of ἀληθεύω, to be true, whether in word or act; ἐν ἀγάπῃ is connected by some with ἀληθεύοντες, by others,

with αὐξήσωμεν (αὐξάνω). Why not with both, thus modifying the whole clause? ἀγάπη, *Christian love*, is the *element, the atmosphere*, in which, the being true, and the growing into Christ, both at once, the one not less than the other, are possible. — εἰς αὐτόν, *into him*; “εἰς not implying merely ‘in reference to’ (Meyer), — a frigid and unsatisfactory interpretation of which that expositor is too fond, nor ‘for’ (Eadie), nor even simply ‘unto,’ ‘to the standard of’ (Conyb.; cf. εἰς ἄνδρα τέλειον, verse 13), but retaining its fuller and deeper theological sense *into*.” Ell. Christ is here presented in εἰς αὐτὸν τὰ πάντα as the absolutely perfect standard and the goal of Christian growth. — ὅς ἐστιν ἡ κεφαλὴ, Χριστός (explains αὐτόν, making the reference perfectly certain; and serves as a connecting link with verse 16), *who is the head, (even) Christ: Χριστός*, though explanatory of αὐτόν, agrees with the relat. ὅς, quite in accordance with a classic Gr. const.

V. 16. ἐξ οὗ, *from whom, out from whom*, viewed as the source: εἰς αὐτόν presents him as the goal, the end. — The figure ἡ κεφαλὴ and πᾶν τὸ σῶμα presents forcibly the idea ἐν σῶμα καὶ ἐν πνεῦμα verse 4. — πᾶν τὸ σῶμα συναρμολογούμενον (συν-αρμολογέω, *to join together*; fr. ἄρμός, *a joint*, or *a joining*, and λέγω, *to pick up, to gather*) καὶ συνβιβαζόμενον (συν-βιβάω, *to cause to go together*), *all the body being fitly framed and brought together, compacted*: usually rendered *knit together*, although the metaphor *to knit* is not in the original and is hardly in keeping with the metaphor *fitly framed*. The participles denote both time and means. — διὰ πάσης ἀφῆς. The exact meaning of ἀφῆς is much disputed. This passage must be interpreted in connection with Col. 2. 19, where the plur. ἀφῶν is used. Chrys., Theod., Meyer understand ἀφή here to mean αἴσθησις, *perception*; and connect this clause w. ποιεῖται; thus, *all the body . . . through every perception of the supply . . . effects for itself the growth of the body*. Hofmann takes ἀφή in the sense *contact* (fr. ἅπτω, *to touch*); thus, *through every contact with the supply*. In Col., ἀφῶν is understood in the same sense, *the (bodily) perceptions, die (leiblichen) Empfindungen* (Meyer). Braune understands the word in about the same sense; *by means of every grasp of contribution*; and in Col., in the sense, *nerves*. This meaning seems to be that which the etymology and the ordinary use suggest; and is certainly supported by very weighty authority. (Cf. the same word in modern Greek.) The other rendering, *joint*, and in Col. the plur. *joints*, seems to be generally preferred; but the expressions, *through every joint of the supply*, and in Col., *through the joints and bands*, are certainly no clearer or more natural than the expressions, *through every perception of the supply* (or *through every contact with the supply*); and in Col., *through the (bodily) perceptions, the nerve-activities*, or perh. *the nerves, and bands*. I prefer, therefore, the interpretation of Chrys., Theod., Meyer, Braune, et al. Those who understand ἀφή to mean *joint*, usually connect the

clause with the preceding participles. — *κατ' ἐνέργειαν* . . . *μετρίου*, connect w. *ποιεῖται*: *according to a working in (the) measure of each individual part*: or more freely rendered, *according to a working commensurate with, in proportion to etc.*; or if we understand *κατ' ἐνέργειαν*, as Rückert et al., *with an energy, an activity*, the thought seems still clearer; thus, *all the body . . . effects for itself the growth of the body with an activity commensurate with (the growth of) each individual part*: i.e. the whole grows as each part grows. — *εἰς οἰκοδομὴν αὐτοῦ ἐν ἀγάπῃ* (emphat. posit.), *for the building itself up in love*. Such seems to me, on the whole, the most intelligible and exact interpretation of this very difficult sentence. The leading thought of the paragraph, unity in diversity, and the dependence of the whole for its growth on each individual part, is most impressive. The value and importance of each individual member of the Christian church, however humble the station, is here strikingly presented. Let us all think of this!

V. 17. *Τοῦτο οὖν λέγω . . . ἐν κυρίῳ*, *This therefore I say and testify in the Lord*: *τοῦτο* points to what follows: *οὖν*, resumptive of the thought in verses 1-3: *testify as one under oath, solemnly declare: in the Lord*, thus putting *himself* in the back-ground, and adding solemnity to the statement. — *μηκέτι ὑμᾶς περιπατεῖν* (combines with the idea of a declaration that of an exhortation), *that ye no longer walk*. In verse 1, the thought appears in the positive form; here, in the negative. The exhortation seems to be addressed particularly to the converted Gentiles. — *καθὼς καὶ . . . περιπατεῖ*, *as the Gentiles also walk*. The *καὶ* suggests, as ye once walked before your conversion, *and as the Gentiles now walk*. — *ἐν ματαιότητι κτέ.*, denotes the sphere in which they walk: *in the vanity*, i.e. *in the emptiness* (empty of truth and principle, "Wahrheitslosigkeit," Meyer) *of their mind* ("ihres Denkens und Wollens," *their thinking and willing*, Meyer). Note the form *νοός*, 3d declens. st. Att. *νοῦ*, 2d declens.

V. 18 gives a twofold explanation of the preceding clause. — *ἐσκοτῶμένοι (σκοτόω)* . . . *ὄντες*: agree in case w. *τὰ ἔθνη*, but adopt the gender of the persons implied (cf. Win. p. 526). Of the two particips., the former is perf. denoting completed action, the latter, pres. denoting action or state continued in the pres. time. The const. is unusual, but forcible; *having been, (and still) being, darkened in their understanding (in their thought, their intellect)*. — *ἀπηλλοτριωμένοι (ἀπαλλοτριῶ)* κτέ., *having been alienated from the life of God* (from the life which belongs to God and which God imparts. Cf. *δικαιοσύνη θεοῦ*, Rom. 1. 17: "life" here in the ordinary N. T. sense; not "manner of life" = *ἀναστροφή*). — *διὰ τὴν ἀγνοίαν κτέ.*, *on account of the ignorance which exists in them*, explains the alienation from the life of God. — *διὰ τὴν πώρωσιν κτέ.*, *on account of the hardening of their heart*, is perh. best viewed as explaining the clause just preceding.

V. 19. οἵτινες, *who, such as*. — ἀπηλγηκότες (ἀπ-αλγέω, fr. ἄλγος, *pain*), *having been removed from pain*, particularly that which is occasioned by wrong doing; *being past (moral) feeling*. The particip. assigns the reason of what follows: ἐαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, *delivered themselves* (the emphat. word, "with terrible emphasis." Meyer) *up to debauchery, dissipation*. — εἰς ἐργασίαν κτέ., (entering) *into a working of all uncleanness*; pointing especially to the gross sensual vices so prevalent among the heathen. Cf. Rom. i. 24 ff. — ἐν πλεονεξίᾳ denotes the frame of mind in which all this is done: *in greediness, covetousness, avarice, a grasping and over-reaching disposition*. Cf. πλεονεκτεῖν, 1 Thess. 4. 6, 2 Cor. 7. 2. In Rom. i. 26, it is said παρέδωκεν αὐτοὺς ὁ θεὸς κτέ., *God delivered them etc.* The connective there (διὰ τοῦτο) shows why God did this. The statement agrees perfectly with the thought here.

Vv. 20, 21. ὑμεῖς and τὸν Χριστόν, both emphatic. *But you* (in distinction from those just described) *did not thus learn* (note the litotes, suggesting forcibly the opposite thought, the actual learning of something very different) *Christ* (a word which sums up all that pertains to Christianity. Cf. Phil. i. 15, 21). — εἴγε, *if at least*, w. the indic., the supposition of an actual fact. — αὐτὸν (in the same comprehensive sense as τὸν Χριστόν) ἠκούσατε (ἀκούω) . . . ἐδιδάχθητε (διδάσκω), *ye heard him, and in him were taught*. This in no way implies that they had personally listened to the words of Jesus as they fell from his lips; but they had heard Christ, the sum of Christianity, in listening to the preaching of Paul. Cf. 1 Cor. 2. 2. — καθὼς ἔστιν κτέ. (closely connected with the preceding clauses) *according as, or, in the way in which* (Meyer), *there is truth in Jesus*. W-H. read καθὼς ἔστιν κτέ., *according as there exists truth, or truth exists, in Jesus* ("embodied, as it were, in a personal Saviour and in the preaching of his cross." Ell.). The clause seems to be best viewed as describing the manner and character of the teaching.

V. 22. ἀποθέσθαι ὑμᾶς, *that ye put away*, as one would put off a garment. Meyer makes this depend on the clause just before it. Thus Paul does not say in general what truth in Jesus is; but only in its application to the conduct of the persons addressed. It is generally viewed as dependent on ἐδιδάχθητε (so Alf., Ell.). This connection would be clearer if ὑμᾶς, subject of ἀποθέσθαι, were omitted. Braune makes it depend on the entire preceding thought: Stier and Bengel on the first part of verse 17 (in the same const. w. μηκέτι ὑμᾶς περιπατεῖν), *I say and testify*; recognizing, however, a reference to the thought in v. 21. This last view is in keeping with the involved and extended structure of Paul's sentences. — κατὰ τὴν . . . ἀναστροφὴν, *so far as relates to the former manner of life*, denotes in what respect they were to lay aside *the old man* (τὸν παλαιὸν ἄνθρωπον, obj. of ἀποθέσθαι). — τὸν φθειρόμενον (pres. tense, denoting what is going on and continued; a motive, with the clause following, for laying

aside *the old man*) κατὰ κτέ., *who is being corrupted according to etc.* — τῆς ἀπάτης (emphat. posit., contrasted w. τῆς ἀληθείας, verse 24), of *deceit* ("personified," Meyer).

Vv. 23, 24. ἀνανεοῦσθαι (ἀνα- νεόμαι) δέ, *and that ye be made new, be renewed.* — τῷ πνεύματι τοῦ νοῦς ὑμῶν may be viewed as dat. of instrument, *by the Spirit of etc.* (so Alf., Ell., et al.). In this case πνεύματι is understood to mean the Holy Spirit as belonging to, or dwelling in, the human heart, or as identical with the renewed human spirit. Usually, however, it is regarded as dat. of reference, *in respect to*, or simply *in, the spirit of your mind* (so Meyer, 5th ed., Braune, R. V.). I much prefer the last view. — καὶ ἐνδύσασθαι (ἐνδύομαι) κτέ., *and that ye put on etc.*, contrasted w. ἀποθέσθαι κτέ. Note that these two verbs are aor. infin., implying an accomplished fact; the fact which we usually speak of as conversion; but ἀνανεοῦσθαι is pres. infin. implying something continued, which we sometimes speak of as "growth in grace;" sometimes, as "progressive sanctification." — τὸν καινὸν ἄνθρωπον, *the new man*; the new spiritual nature of the Christian personified, a striking figure; contrasted with *the old man*, the unrenewed nature. — τὸν κατὰ θεὸν κτισθέντα (κτίζω), *who after God has been created, or was created.* The const. *who is after God, created etc.* is not generally preferred; κατὰ θεόν, *after God*, i. e. *after the image of God.* Cf. Gen. 1. 27, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν, Col. 3. 10, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. "The image of God in Christ is a far more glorious thing than Adam ever had, or could have had; still the κατ' εἰκόνα θεοῦ = κατὰ θεόν is true of both." Alf. — ἐν δικαιοσύνῃ . . . τῆς ἀληθείας (limits both datives; is contrasted with τῆς ἀπάτης), *in righteousness and holiness of truth*; ἐν w. the dat. here denotes the state, or the equipment, in which the new man, who has been created after God, appears. It is not necessary to distinguish sharply between δικαιοσύνῃ and ὁσιότητι, yet the latter word seems more directly contrasted with ἀκαθαρσίας, *uncleanness*; and the former, with ἀσελγεία, *dissipation* or *wantonness*, and also with πλεονεξία, *greediness* or *covetousness*, verse 19. In classic Greek, δίκαιος, *righteous*, sanctioned by law, whether human or divine; ὅσιος, *halloved, holy*, sanctioned by divine law. See L. & Sc.

Vv. 25-32. Some special exhortations founded on what precedes.

V. 25. Διό, *wherefore*, a conclusion especially fr. verses 22, 23, 24. τῆς ἀληθείας naturally suggests the first exhortation. — ἀποθέμενοι, aor., denoting an accomplished fact: λαλεῖτε, pres., denoting something habitual: *having laid aside, having put away, falsehood, speak (habitually) truth.* No doubt, the tendency to falsehood, anger, theft, corrupt speech, among those who had but recently been converted from heathenism, would be particularly strong. — ἕκαστος (appos. w. the subj. of λαλεῖτε, emphasizing and individualizing the exhortation) . . . αὐτοῦ, *each one with his*

neighbor. Cf. Zach. 8. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ. — ὅτι . . . μέλη (cf. verses 12-16), *because we are members one of another*. If one member, or set of members, is false to the other members, the efficiency of the whole body is in danger of being utterly destroyed.

Vv. 26, 27. ὀργίξεσθε καὶ μὴ ἁμαρτάνετε. A citation from the LXX. Ps. 4, 5. The original Hebrew is understood by Ewald et al. to mean, *tremble* (or *stand in awe*, E. V.) *and sin not*. Hengst. et al. agree with the LXX as to the meaning of the Hebrew, *be angry and sin not*. What, then, does this mean? Is the first imperat. conditional? Thus, *If ye are angry*, or *though ye are angry*, or *while ye are angry, sin not*. It has been understood thus by many. Cf. Win. § 43, p. 311. The most, however, understand the imperat. in its ordinary sense; yet closely joined with the following words, *Be angry and sin not*, implying that there is an anger without sin, which is undoubtedly a fact. This does not contradict verse 31, where the connection indicates the kind of anger there meant (so Eadie, Alf., Ell., Meyer, et al.). The exhortation here may well be addressed to those who look, or seem to look, with indulgence, with "charity," on wicked conduct. — ὁ ἥλιος μὴ ἐπιδυέτω (ἐπί, δύω or δύνω) κτέ. These words are added by Paul. They are not a part of the quotation, *Let not the sun go down on your irritation, wrath, exasperation* (παροργισμῶ, a rare word, fr. παρά, ὀργίζω), i. e. the irritation should not be continued. There is perh. some emphasis on ὑμῶν, *YOUR irritation*, as contrasted with that of men generally, who so often harbor resentments. — μηδὲ . . . διαβόλῳ, *and do not give place, do not give any room, to the Devil*; an additional direction in carrying out the exhortation, *Be angry*, etc. The imperatives in this verse are all pres. tense, thus denoting a general precept.

V. 28. ὁ κλέπτων . . . κλεπτέτω, *Let him who steals steal no longer*. Cf. verse 25, note. — μάλλον δὲ κοπιᾶτω (κοπιᾶω) κτέ., *but rather let him toil, working with his own hands that which is good*, — the opposite of thieving (note that W-H. omit ἰδλαῖς). — ἵνα ἔχη κτέ., *in order that he may have (the means), may be able, to impart to him who has need, who is in want*, — always a worthy Christian motive for labor. Some Christians understand this motive, but alas! how few!

V. 29. πᾶς λόγος σαπρὸς . . . μὴ ἐκπορευέσθω, lit. *Every corrupt speech let it not proceed* etc., an emphatic construction; a Hebrew idiom. English idiom, *Let no corrupt speech proceed* etc. σαπρὸς, properly, *rotten, putrid*; hence the idea *worthless*, as well as *offensive*, contrasted with what follows. — ἀλλὰ εἴ τις (sc. λόγος ἐστίν) ἀγαθὸς πρὸς κτέ., *but if (there is) any (word) good for* etc., *let this word proceed out from your mouth*. — ἀγαθὸς πρὸς κτέ., lit. *good for, or towards, a building up of the*

need (a building up of that which is wanting, or lacking). — ἵνα δῶ κτέ., in order that it (this word) may give grace to those who hear. I see no reason for understanding χάριν here in any other than its ordinary N. T. sense, *spiritual assistance*, or *benefit*.

V. 30. καὶ μὴ λυπεῖτε κτέ., *And do not* (by using any λόγος σαπρός) *grieve the Holy Spirit of God*. Note the solemn form of expression τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, presenting, in connection with the idea of grieving him, the personality of the Holy Spirit. — ἐν ᾧ ἐσφραγίσθητε (σφραγίζω), *in whom you were sealed*; “in whom, as the holy sphere and element of the sealing.” Ell. In 1. 13, we have the expression, *in whom* (referring to Christ) *you were sealed with the Holy Spirit of promise*. The two verses together show the unity in sphere and action of Christ and the Holy Spirit. — εἰς ἡμέραν ἀπολυτρόσεως, *for* (looking forward) *into, the day of redemption* (“the day when redemption shall be complete in glory.” Alf.): ἀπολύτρωσις, properly, *the act of redeeming*, or *ransoming*: looking forward into the day when the act of redeeming shall be complete.

V. 31. πᾶσα πικρία, *every* (feeling of) *bitterness, all bitterness*. The force of πᾶσα is connected with all the following substantives. — θυμός, ὀργή, nearly the same thought, repeated for emphasis: θυμός, *wrath*, Lat. *animus*; ὀργή, *anger*, Lat. *ira*. — καὶ κραυγὴ καὶ βλασφημία (the outward signs of πικρία, θυμός, ὀργή), *and clamor* (loud and rough crying, as when one is under angry excitement) *and evil speaking* (not limited to the idea in English of blasphemy). — ἀρθήτω (αἶρω) ἀφ’ ὑμῶν, *let* (all these) *be lifted up and taken away from you*. — σὺν πάσῃ κακίᾳ, *together with all malice*. The word κακία is thought to denote here, not wickedness in general, but that feeling from which the bitterness etc. spring; the fountain of all. Note the connection in which ὀργή here occurs. Cf. verse 26, note.

V. 32. A contrast to the foregoing. — γίνεσθε, *become ye* (it is not ἔστε, *be ye*): χρηστοί, *good, kind*: εὖσπλαγχοι (εὖ, *well*, *favorable*; and σπλάγχνα pl., *the seat of the feelings, the affections*), *tender-hearted*. — χαριζόμενοι (the feelings just mentioned in action), *showing favor* (χάρις) or *kindness*: usually understood here in the limited sense, *forgiving*. Cf. 2 Cor. 2. 7, 12. 13. — ἑαυτοῖς, *each other*, in later Greek nearly = ἀλλήλοις. Cf. Col. 3. 13. — καθὼς καὶ ὁ θεὸς . . . ὑμῖν, *even as God also in Christ showed favor to, or forgave, you*: the great motive to forgiveness. — ὁ θεὸς ἐν Χριστῷ: cf. 2 Cor. 5. 19, θεὸς ἦν ἐν Χριστῷ κτέ.: also Eph. 1. 6.

CHAP. V. Exhortations continued. — Vv. 1, 2. Become imitators of God and walk in love. — Vv. 3-14. Exhortation to avoid various vices and errors. — Vv. 15-21. Exhortation to exhibit in

their conduct the discretion, the decorum, the thankfulness, and the subjection of the Christian. — Vv. 22-33. The particular duties of wives and husbands.

V. 1. A conclusion (οὖν) from 4. 32. — *Γίνεσθε κτέ.*, *Become therefore imitators of God*. There is force and propriety in *γίνεσθε* (not *ἔστε*, *be ye*) both here and in 4. 32, *become ye* (so Ell., Braune, et al. Cf. Meyer, “nicht *seid*, sondern *werdet*.”), directing the thoughts and efforts more distinctly to something not yet fully attained: *imitators* is a more exact rendering of *μιμηταί* than *followers*. So in other passages of the N. T. where *μιμηταί* occurs (six places). — *ὡς τέκνα ἀγαπητά*, *as children beloved*; an expressive comparison. The imitation of the affectionate parent is always one of the marked traits of *beloved children*. Note the repetition, *ἀγαπητά . . . ἀγάπη . . . ἡγάπησεν*.

V. 2. *καὶ . . . ἐν ἀγάπῃ*, *and walk* (lit. *walk about*, pres. tense, denoting something continued, habitual) *in love*, the sphere, the atmosphere, in which the Christian is exhorted to walk. — *καθὼς καὶ ὁ Χριστὸς κτέ.*, *even as Christ also* (the great example of love) etc. — *καὶ παρέδωκεν ἑαυτόν*, *and gave himself up* (the proof of his love). — *ὑπὲρ ἡμῶν* (or *ὑμῶν*, W-H.), *for us*, or *for you*. There seems to be no reason for changing the person of *ὑμᾶς* just before. I prefer, therefore, the reading *ὑμῶν*, st. *ἡμῶν*. The idea *instead of* (*ἀντί*) does not belong to *ὑπέρ*, but is involved in *προσφορὰν κ. θυσίαν*. Cf. Rom. 5. 6, note. — *προσφορὰν* (fr. *πρός* and *φέρω*) κ. *θυσίαν* (fr. *θύω*, often used in the sense *to sacrifice*, i. e. by slaying a victim), *an offering and a sacrifice*. The latter word defines the more general meaning of the former (Meyer). — *τῷ θεῷ*, dat. limiting the entire preceding clause *παρέδωκεν . . . θυσίαν* (not the verb alone, nor the substantives alone). — *εἰς ὁσμὴν εὐωδίας*, *for an odor of sweet smell* (*ὁσμή* is the smell as inhaled, *εὐωδία* is its quality. Winer.). The entire conception is in keeping with the idea of a sacrifice; as presented in the O. T. See Lev. 1. 9, 13, 17, 2. 12, 3. 5, and often.

V. 3. *πορνεία δὲ . . . μηδὲ ὀνομαζέσθω ἐν ὑμῖν*, *But fornication and all uncleanness, or covetousness, let it not be even named among you*; a strong form of expression: let them not exist so as to be even spoken of among you. Where a thing does not exist, we give no name to it. If sin had never entered the world, how many words now found in all human languages would have had no place. Note how often the vices here spoken of are condemned in the N. T. — *καθὼς πρέπει ἁγίοις*, *as is becoming to saints* (*to persons of moral purity*), i. e. it is becoming to them not even to name, not even to mention, these vices.

V. 4. A continuation of the same const. — *καὶ αἰσχροῦτης* (fr. *αἰσχρός*, *disgraceful, obscene*) ἢ *μωρολογία* (fr. *μωρός*, *stupid, silly*; and *λόγος*,

speech, discourse) ἡ εὐτραπελία (fr. εἶδ, *well*; and τρέπω, *to turn*); and filthiness (obscenity), or foolish talking, or jesting, sc. let them not be named among you. — ἃ οὐκ ἀνήκεν (ἀν-ήκω), *which were not* (and by implication are not) *befitting*. Many editors read here τὰ οὐκ ἀνήκοντα, *the things not befitting*. — ἀλλὰ μᾶλλον εὐχαριστία, sc. ἔστω, or γινέσθω, ἐν ὑμῖν, *but rather giving of thanks* (sc. let this be among you).

V. 5. τοῦτο points, I think, to what follows, ὅτι κτέ. — ἴστε (the better authorized reading, not ἔστέ or ἔστω) is now usually viewed as indic., *ye know* etc. Whether with γινώσκοντες it is to be understood as a Hebrew idiom, *ye certainly know, ye know of a surety* (R. V.), or is to be taken as distinct (Braune, Meyer, Eadie, Alf., Ell.), *this ye know, being aware* etc., which of these two constructions is preferable, is by no means certain. Many of the older scholars view the clause as imperat. (Vulg., Luther, Beng., et al.), *scitote intelligentes* (Vulg.), *sachez* (De Sacy). In favor of viewing ἴστε as imperat. is the fact that οἴδατε, occurring very often, is used in nearly every other place, perhaps in every other place, in the N. T. for the indic. For this reason I would render the clause as imperat., retaining the words in the R. V., and only changing the order, *For this know ye of a surety, that* etc. It makes really but little difference whether we regard ἴστε γινώσκοντες as a Hebraism or not. γινώσκω, as distinguished fr. οἶδα, denotes more definite and positive knowledge, *to form a judgment by observing* (cf. L. & Sc.); cf. καταγινώσκω, *to decide against, to condemn*; ἐπιγινώσκω, *to decide definitely, in a particular instance* (γινώσκω, γίνομαι, later forms for Attic γιγνώσκω, γίγνομαι). We may then render ἴστε γινώσκοντες, *know ye deciding definitely and positively*, i. e. *know ye of a surety*. — ὅτι πᾶς πόρνος . . . οὐκ ἔχει, lit. *that every fornicator etc. has not, fails to have* etc. In an Eng. idiom, *no fornicator has* etc. The Greek order seems more forcible, *every fornicator etc. fails to have*. Cf. 4. 29, note. — ὃ (st. ὅς) . . . εἰδωλόατρης, *which (thing), which (character) is an idolater (a worshiper of an idol)*. For the use of ὃ here, cf. Mark 12. 42, 15. 42, John 1. 42, 43. The covetous man is an idolater in that he makes gain his idol. Cf. Matt. 6. 26, *ye cannot serve God and mammon*. How many idolaters now, in nominally Christian nations! — κληρονομίαν (fr. κλῆρος, *lot, allotment, portion*; and νέμομαι, *to distribute, to have a portion, to possess*); observe that the verb is in the pres. tense, expressing a general truth, a law of God's government; *fails to have an inheritance, a portion, an inherited possession*, — a great and fearful contrast between the believer and the unbeliever. — ἐν τῇ βασιλείᾳ τοῦ Χρ- καὶ θεοῦ, *in the kingdom of Christ and God* (one and the same kingdom; the intimate union of Christ and God strikingly presented). Through the pres. tense the certain future relation is brought before us vividly, and made present (cf. Meyer). With the statement here, cf. Gal. 5. 21.

Vv. 6, 7. *μηδεις . . . ἀπατάω* (ἀπατάω) κτέ., *Let no one deceive you with empty words*. The connection adds force to this exhortation. The characters just described have no inheritance in the kingdom of Christ and God; let no one by empty and untruthful words persuade you to the contrary. — *διὰ ταῦτα γὰρ ἔρχεται κτέ.*, *For on account of these things* (the vices and sins just named) *comes* etc. — *ἡ ὀργὴ τοῦ θεοῦ* is usually translated *the wrath of God*; so also, *ὁ θυμὸς τοῦ θεοῦ* (Rev. 14. 10, 19, 15. 1, 7, 16. 1), *the wrath of God*; yet where *ὀργή* and *θυμός* stand together, *ὀργή* is rendered *anger*, and *θυμός*, *wrath* (4. 31, Col. 3. 8). The verb *ὀργίζομαι* is rendered sometimes *to be angry*, sometimes, *to be wroth*. Would it not be more consistent to distinguish between the two; and render *ἡ ὀργή*, *anger*, *ὀργίζομαι*, *to be angry*; *ὁ θυμός*, *wrath*, *θυμόομαι*, *to be wroth*? Cf. 2. 3, 4. 31, notes. The expressions, *God is angry*, *the Lord was angry*, etc. are frequent in the O. T. Therefore, I would render this expression, *the anger of God*. — *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας*, *upon the sons of disobedience*, those who are disobedient to the gospel. Cf. 2. 2, note. The question is raised by the expositors whether the anger of God in this life, or in the future life, is here referred to. Clearly the statement is a general truth with no specified limitations. Wherever the sons of disobedience are, there the anger of God comes upon them. — *μὴ οὖν γίνεσθε κτέ.*, *Become not therefore partakers* (participators in these sins) *with them* (the sons of disobedience), lest the same punishment come on you as on them.

V. 8. *ἦτε* (emphat. posit.) *γὰρ ποτε σκότος*, *For ye WERE once darkness*; not merely living in darkness, but ye were yourselves darkness. With *ἦτε* here, cf. Rom. 6. 17, *γὰρ* introduces the reason for the foregoing exhortation. — *νῦν* (opposed to *ποτέ*, *once, formerly*) *δὲ* (sc. *ἐστέ*) *φῶς ἐν κυρίῳ*, *but now (ye are) light in the Lord* (the sphere, and the only sphere, in which ye are light). — *ὡς τέκνα φωτὸς περ*, *walk as children of the light*. Note the asyndeton (omission of *οὖν*), making the exhortation more pointed and forcible. *τέκνα*, a word indicating more tenderness than *υἱοί*. Cf. Rom. 8. 16, 17.

V. 9. A parenthetic clause; a motive for heeding the exhortation. — *ὁ γὰρ καρπὸς* (sc. *ἐστίν*) *κτέ.*, *for the fruit* (an expressive metaphor) *of light is in* (appears, is manifested, in) *goodness and righteousness and truth* (striking qualities of Christian character in its relations to men).

Vv. 10, 11. *δοκιμάζοντες* (agrees w. the subj. of *περιπατεῖτε*) *κτέ.*, *testing, proving, what is well-pleasing to the Lord*. "The one point of the Christian's ethical investigation is, Is it well-pleasing to the Lord?" Eadie. — *καὶ μὴ συνκοινωνεῖτε* (*σύν* and *κοινωνός*, a *companion, partner, sharer*), *κτέ.*, *and have no fellowship with* etc. — *τοῖς ἔργοις τοῖς ἀκάργοις τοῦ σκοτοῦς*, *with the works, the unfruitful (works) of darkness*. They are unfruitful as bringing nothing good. Cf. *ἔργα τῆς σαρκὸς* (Gal. 5. 19), *ἔργα ἀσεβείας* (Jude

15). Cf. also Gal. 5. 22, note. — *μᾶλλον . . . ἐλέγχετε*, but rather even reprove them, or convict them. Do not look upon them with complacency, with “*cha-ri-ty*,” but express by word and act your disapproval. Of course, this should always be done in a Christian spirit, in meekness and fear.

V. 12. Confirmation (γάρ) of verse 11. Have no participation in the unfruitful works of darkness, but rather reprove them; for they are too disgraceful even to speak of. They may be reproved without that use of language which would be a disgrace. — *τὰ γὰρ κρυφῇ* (only here in N. T.) *γινόμενα κτέ.*, For the things done by them (the sons of disobedience) in secret, it is disgraceful even to speak of. By *τὰ κρυφῇ γινόμενα*, I understand the baser and more degrading vices which may be classed under “the unfruitful works of darkness.”

V. 13. *τὰ δὲ πάντα ἐλεγχόμενα*, But all things (with direct reference to the things just mentioned) when reproved (or if reproved); according to the exhortation *μᾶλλον . . . ἐλέγχετε*. — *ὑπὸ τοῦ φωτὸς φανεροῦται*, are made manifest by the light; and thus appear as they really are. — *πάν γὰρ κτέ.*, for everything that is made manifest is light; has ceased to be darkness, and can have only the character belonging to the light. All this is a motive for obeying the exhortation in verse 11. (It seems more natural to connect *ὑπὸ τοῦ φωτὸς*, as above, w. *φανεροῦται*, rather than w. *ἐλεγχόμενα*.)

V. 14. *διό*, Wherefore, i. e. because the duty of reproofing the works of darkness is so necessary and so salutary. — *λέγει*, sc. *ὁ θεός*, Paul’s usual way of citing a passage from the O. T. — *ἐγείρει ὁ καθεύδων* (voc.) *καὶ ἀνάστα* (ἀν-ίστημι) *κτέ.*, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. There is some doubt what passage of the O. T. is here cited; but it is usually regarded as a free expression of the thought in Is. 60. 1.

Vv. 15, 16. A resumption (οὖν) of the thought in verses 8-10. — *Βλέπετε οὖν κτέ.*, Look (take heed) therefore carefully how you walk. Note the position of *ἀκριβῶς* before *πῶς* (not after it, as in many editions), qualifying *Βλέπετε*, not *περιπατεῖτε*. — *μὴ ὡς ἄσοφοι κτέ.*, not as unwise, but as wise, explains more fully *περιπατεῖτε*, in a negative and in a positive form. Perhaps the neg. *μὴ* may have been occasioned here by the preceding imperat. *βλέπετε*. Cf. Winer, § 55, 1, a. Yet cf. Rom. 1. 28, *τὰ μὴ καθήκοντα*, note. — *ἐξαγοραζόμενοι* (ἐξ, ἀγοράζω, ἀγορά) *τὸν καιρὸν*, buying up for yourselves (buying out from the market) the opportunity, the favorable time. This is in close connection w. *σοφοί*. — *ὅτι αἱ ἡμέραι κτέ.*, because the days are evil (because favorable times are rare, and the market needs to be carefully watched to secure them). The time favorable for Christian work is, of course, implied; and the example of the shrewd merchant, who buys a rare and valuable article from the market, is suggested and approved in the metaphor here used.

V. 17. διὰ τοῦτο, *On this account*, may refer to verse 16, because the days are evil; because "the market is flooded with trash," and you have need to buy up for yourselves out of it the good article, the favorable time (so the most); or it may refer to both verses 15, 16; *on this account*, i. e. because you ought to walk so carefully and with such appreciation of the favorable time (so Alf., Ell., Meyer, Braune). — μή . . . ἄφρονες, *become not without mind, without intelligence* (to understand the will of Christ). — ἀλλὰ συνίετε (σύν, ἡμῖν) κτέ. (explains the meaning of the preceding clause), *but understand what is the will of the Lord* (i. e. Christ).

V. 18. καί adds an important particular; the mention of a special instance of ἀφροσύνη. — μή μεθύσκεσθε οἶνῳ (cf. Prov. 23. 31), *be not made drunk with wine*. — ἐν ᾧ, *in which*, referring to the idea of the whole clause, not to οἶνῳ alone. — ἄσωτία (α priv. and σώζω) denotes a state in which there is no principle of safety, *debauchery, dissoluteness*. Cf. ἄσωτος, *having no hope of safety*. — ἀλλὰ πληροῦσθε ἐν πνεύματι, *but be filled with the Spirit*. Lit. (being) in the Spirit be made full. I see no reason whatever for departing from the regular meaning of ἐν here. Cf. 3. 19, note.

V. 19. λαλοῦντες ἑαυτοῖς (= ἀλλήλοις, cf. 4. 32), *speaking to one another*. — ψαλμοῖς κτέ., *in (or with) psalms* (meaning perhaps more particularly those which were similar to the ancient Hebrew psalms, and accompanied with the harp, cf. Lex. ψαλμός and ψάλλω) and hymns (particularly the idea of praise) and spiritual songs (those which were of a more decidedly lyrical character). The three words together would denote all the forms of praise with the aid of music. — ᾄδοντες καὶ ψάλλοντες (same const. w. λαλοῦντες, and all agreeing w. the subj. of πληροῦσθε), *singing and making melody (striking the lyre)*. — τῇ καρδίᾳ ὑμῶν, *in your heart*, i. e. not with any audible expression, but silently. So it is now usually understood (Alf., Ell., Meyer, Braune, et al.); yet I am by no means sure that the earlier view, *with your heart, heartily*, is not the correct one (so Theod., Eadie, Hodge, et al.). Note the omission of ἐν. Tisch., W-H. Harless has argued that with ὑμῶν the clause cannot mean *with your heart, heartily*; but omitting ἐν this rendering is certainly more correct; as the dat. alone much oftener denotes "manner or means" than "place." Cf. Good. §§ 188, 190; Had. 606, 612; Winer, § 31, 7, d, also 9, b, fine print. The meaning then is, as I understand it, *with your heart, heartily*, in distinction from a mere musical performance without devotion and without heart. Is not this exhortation, in this view, as much needed now as ever? — τῷ κυρίῳ, *to the Lord* (to Christ). Cf. τοῦ κυρίου, verse 17.

Vv. 20, 21. εὐχαριστοῦντες πάντοτε, *giving thanks, or being thankful, always*; another point exemplifying πληροῦσθε ἐν πνεύματι. Note that this clause alone has πάντοτε. The thankful spirit may, and should be, contin-

ual. — ὑπὲρ πάντων (neut.), *for all things*. It is not easy to apply this exhortation so as to be thankful for trials and afflictions; yet many a Christian has learned even this lesson; at least, in the retrospect. Note the emphatic repetition πάντοτε . . . πάντων. — ἐν ὀνόματι κτέ., *in the name of etc.* That which the name of our Lord Jesus Christ suggests is the element in which all this is accomplished. In any other element, or atmosphere, than that in which the Christian lives and moves, such thankfulness is an impossibility. — τῷ θεῷ κτέ. (w. εὐχαρ-), is rendered in several ways, *to God, even the Father* (R. V.), *to God and the Father* (Alf., Ell., et al.). May we not render the article here, as often, by an unemphatic possess. pron. ? *to our God and Father*. The last word is not an unmeaning addition, and its significance should not be overlooked. — ὑποτασσόμενοι ἀλλήλοις (same const. w. εὐχαριστοῦντες), *submitting yourselves* (Ell.), *being subject* (Alf.), *subjecting yourselves* (R. V.) *one to another, or to one another*. The preceding participles urge duties to God; this one, a comprehensive duty to one another. — ἐν φόβῳ Χριστοῦ (objective gen.), *in the fear of Christ*, a reverential, not a slavish, fear. In this fear, due respect will be paid to those who belong to him, to those who constitute his body. Cf. I. 23, 4, 12, 16, 5. 23.

Vv. 22, 23. αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν (sc. ὑποτασσόμενοι, or ὑποτάσσεσθε), *Wives (being subject, or be ye subject) to your own husbands*. Some editors read ὑποτασσέσθωσαν, thus changing the const. to the 3d pers. *Let the wives be subject etc.* — ὡς τῷ κυρίῳ, *as to the Lord* (i. e. to Christ. Cf. verses 17, 19). Such subjection as this can never conflict with any religious duty. No obedience is required which is inconsistent with Christian character; at the same time, where this exhortation is understood and obeyed, what an amiable, exemplary, and dignified character do we behold. Such exhibitions of character may certainly be found; but only under the influence of Christianity. — ὅτι κτέ., *reason for the foregoing exhortation, because a husband is (the) head of the wife* (or of his wife). — ὡς καὶ ὁ Χρ- κτέ., *as Christ also is (the) head etc.* The point of comparison here is simply the idea of headship. — αὐτὸς σωτὴρ τοῦ σώματος, *he himself being (the) saviour of the body* (or of his body, which is the church. Cf. I. 23). Christ is the head of the church; while he, and he alone (αὐτός), is the saviour of his body; apparently, the statement of an important additional particular in which the comparison does not hold. As saviour of the body, he stands alone (αὐτός), and is beyond all comparison.

V. 24. ἀλλὰ ὡς ἡ ἐκκλησία κτέ. *But* (while as saviour of the body he stands alone and no comparison can be made, in another particular a comparison is suitable) *as the church is subject to Christ, so etc.* The force of ἀλλά seems to be best shown by the thought expressed in the parenthesis. So in substance Calvin, Bengel, Meyer, Ell., Alf., Hodge, Riddle,

et al. — οὕτως καὶ . . . ἐν παντί, *so let the wives also (be subject) to their husbands in everything*. There can be nothing debasing, nothing except what is dignified and noble in the subjection of the church to Christ. While it is complete, it is also a loving, confiding, ennobling, subjection. To this, and this only, wives are exhorted.

V. 25. Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, *Husbands, love your wives*. Observe the word ἀγαπάτε, *love, treat with affection* (L. & Sc.), implies both the inward feeling of appreciation, esteem (Germ. *Werthhalten*), and the outward manifestation. Cf. Meyer, note on Matt. 22. 39. — καθὼς καὶ ὁ Χριστὸς κτέ., *even as Christ also loved the church and gave himself up for it* (a proof of his love). The great example, the most signal instance of love; and this is to be the example for husbands to follow in their relation to their wives!

V. 26. ἵνα . . . ἀγιάσῃ (ἀγιάζω, fr. ἅγιος, *pure, holy*; as subst. in the plur. *saints*), *that he might sanctify it*. — καθαρίσας (καθαρίζω) κτέ., *having cleansed it* (particip. denoting means). Does the aor. particip. here denote an act contemporaneous with that of the verb, or antecedent to it? So far as the use of the particip. is concerned, either is possible; yet the latter use (antecedent action) is far more frequent and makes good sense here; hence, is to be preferred. So Alf., Ell., Olsh., Meyer, Eadie, Hodge. Cf. Had. 717, a; Good. § 204, also Note 2. Braune, however, views the two acts here (that of the verb and that of the particip.) as contemporaneous. — τῷ λουτρῷ τοῦ ὕδατος, *by the bath of water*; “denotes the well known bath of the water κατ’ ἐξοχήν, which takes place through the baptism,” Meyer. It is thought there is an allusion to the bride’s purification by a bath before marriage. The words may be rendered, *by the laver of water*, or *by the washing of water*, conveying the same idea as *by the bath of water*. But the apostle is careful to indicate that this outward cleansing was not all; hence, he adds in the emphatic place ἐν ῥήματι, *in the word*, i. e. in the acceptance by faith of the word proclaimed in the gospel. (Cf. τὸ ῥῆμα τῆς πίστεως, Rom. 10. 8; ῥῆμα θεοῦ, Eph. 6. 17, Heb. 6. 5; διὰ ῥήματος Χριστοῦ, Rom. 10. 17. Cf. also 1 Pet. 1. 25.) τῷ λουτρῷ, dat. of means; ἐν ῥήματι, the sphere in which the sanctifying and the purifying take place.

V. 27. ἵνα (in order that, connected w. ἵνα . . . ἀγιάσῃ, and also with the remoter thought, εἰαυτὸν παρέδωκεν κτέ.) . . . ἐκκλησίαν, *that he might himself (alone) present to himself the church, glorious (in glorious beauty*, Meyer. Cf. Luke 7. 25). “Christ permits neither attendants nor paranympths to present the Bride: He alone presents, He receives.” Ell. — μὴ ἔχουσιν κτέ., *not having spot or wrinkle or any such thing*, lit. *anything of such things, anything of the sort*. — σπῖλον (or σπίλον, L. & Sc., et al.) is spoken of a spot or stain on the surface, *a dirty spot*. — ἀλλ’ ἵνα ᾗ κτέ.,

but that it might be holy and without blemish. ἀλλ' introduces a clause which is in grammatical const. adversative to the whole preceding final clause, beginning ἵνα παραστήσῃ and ending with τῶν τοιούτων, but in thought adversative to the latter part of the clause only. We might have expected after ἀλλ' the const. οὖσαν ἁγίαν κτέ., *not having spot or wrinkle . . . but being holy* etc. Yet the actual const. presents the thought more independently and emphatically.

V. 28. After presenting the striking illustration beginning καθὼς καὶ ὁ Χριστός, the writer returns to the thought, Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, and enforces it, applying the illustration. — οὕτως κτέ., *Thus* (as just pointed out) *ought husbands to love* etc. Some editors read καὶ οἱ ἄνδρες, *Thus ought husbands also* etc. — Notice ἐαυτῶν w. γυναῖκας here, *their own wives*. — ὡς τὰ . . . σώματα, as (i. e. as if, or as being) *their own bodies*. German, *als ihre eigenen Leiber* (Luther, Meyer), not *WIE ihre eigenen Leiber*. This view of οὕτως . . . ὡς certainly seems preferable to that which makes them correlative, *so . . . as*. Cf. Meyer, Braune, Ell., Eadie, Hodge. — ὁ ἀγαπῶν . . . ἀγαπᾷ. *He who loves his own wife loves himself*. Explanation of the words just used, ὡς τὰ ἐαυτῶν σώματα. Self-love (not selfishness) is here assumed as something natural and right; and on this tacit assumption is founded the obligation here presented.

Vv. 29, 30. Suggested by the words just used. — οὐδεὶς γάρ ποτε . . . ἐμίσησεν, (And what I have just said has its foundation in fact, in the nature of man) *For no one ever hated his own flesh*. τὴν . . . σάρκα, st. τὸ . . . σῶμα appears to have been chosen here in anticipation of εἰς σάρκα μίαν, verse 31. — ἀλλὰ (Note how rarely elision occurs in N. T. Greek) ἐκτρέφει καὶ θάλπει αὐτήν, *but nourishes (nourishes up from childhood. L. & Sc.) and cherishes (fosters, Lat. fovet, wärmt es, Meyer) it*. — καθὼς . . . ἐκκλησίαν, *even as Christ also the church*, sc. ἐκτρέφει καὶ θάλπει. Note the repetition of the precious thought, *even as Christ also the church*. Cf. verse 25. — ὅτι μέλη . . . αὐτοῦ, *because* (the reason why Christ nourishes etc.) *we are members of his body*.

V. 31. Nearly in the words of Gen. 2. 24, yet not introduced as a formal citation by διδὼ λέγει (verse 14, 4. 8), or καθὼς γέγραπται (Rom. 1. 17, 2. 24, and often). — ἀντὶ τούτου (in the LXX, ἐνεκεν τούτου), lit. *over against, opposite to, answering to, this* (statement), referring, to verse 30, *we are members of his body; corresponding to this* (are the well-known words) *a man shall leave etc. and shall cleave etc. and the two shall be (united) into one flesh*. As the ancient words are true and have ever been true, so the statement, *we are members of his body*, is also true and equally so. Such seems to me to be the connection and meaning; on which, however, the most diverse opinions may be found in the commentaries.

Vv. 32, 33. τὸ μυστήριον κτέ., *This mystery* (the union in one flesh of husband and wife) *is great; but I speak* (in citing this fact) *in reference*

to Christ and the church. The mystery in the one case, as in the other, is great; and the statement of the fact in each case is equally true. — πλὴν καὶ ὑμεῖς κτέ. closes and enforces the exhortation begun in verse 32, *But do ye also severally* (lit. *the one by one*). — ἕκαστος . . . ἀγαπάτω κτέ. Const. changed, thus individualizing and emphasizing the exhortation. Lit. *let each one thus* (as Christ the church) *love his own wife as (as if, as being) himself*. — ἡ δὲ γυνὴ ἴνα κτέ., *and let the wife see that she fear (or reverence) her husband*. Where such love exists, there can be no slavish fear. The const. of ἴνα w. the subjunc. φοβῆται, is similar to the classic idiom ὅπως w. the fut. indic. Good. § 217, Note 4; Had. 756, a. Cf. Win. § 43, 5. a.

The exhortations in this chapter will bear much meditation. Where can we find a higher and more perfect ideal of domestic relations!

CHAP. VI. The duty of children (1-3); of fathers (4); of servants (5-8); of masters (9). The armor and warfare of the Christian (10-17); to be accompanied with prayer for all saints and in particular for the apostle (18-20). The sending of Tychicus (21, 22). Concluding wishes (23, 24).

V. 1. ἐν κυρίῳ, *in the Lord*, "the sphere to which the action is to be limited" (Ell.); a most important limitation, connected w. the verb ὑπακούετε. No obedience is required which cannot be rendered ἐν κυρίῳ, within the sphere of Christian duty. Cf. the important verse 1 Cor. 7. 39, μόνον ἐν κυρίῳ, *only in the Lord*, i. e. so that no hindrance shall be placed in the way of Christian life and activity. (ἐν κυρίῳ, bracketed by W-H., but strongly defended by Meyer et al., and adopted without question by the revisers). — τοῦτο γάρ ἐστιν κτέ., *for this (such obedience) is right (is righteous conduct)*.

"On the position of children in the early church, and the relation such texts bear to infant-baptism, see Stier, *Reden Jes.* vol. vi. p. 924 sq." Ell.

"For infant-baptism, i. e. in proof that the children of Christians were at that time baptized, the exhortation of the apostle to children presents nothing whatever. The children of Christians were by virtue of their connection with Christian parents and without baptism ἅγιοι (1 Cor. 7. 14), and were required to yield obedience to their parents ἐν κυρίῳ." Meyer.

"The address to children in a letter to the church presupposes that the apostle regards them as belonging to the church, present at public worship, UNDERSTANDING THE WORD *read to and applicable to them*; indeed they must be regarded as baptized, since verse 1, *in the Lord*, verse 4, *in the admonition of the Lord*, obliges us to do so." Braune.

The above comments may be taken for what they are worth; I need not add any of my own.

Vv. 2, 3. This exhortation is confirmed by the citation (nearly in the words of the LXX) of the well-known commandment with promise. Cf. Exod. 20. 12, Deut. 5. 16.—τίμα (note the asyndeton) τὸν πατέρα σου κτέ., *Honor thy father and mother.*—ἥτις . . . ἐν ἐπαγγελίᾳ (these words do not belong to the citation), *which (the which, Ell.; utpote quae, Meyer; for such is, Alf. Cf. 3. 13, Note) is the first commandment with promise (of promise, Ell.; lit. in a promise, the sphere in which the commandment is uttered).*—ἵνα εὖ σοι γένηται καὶ ἔσῃ κτέ. (a continuation of the citation, containing the promise), *that it may be well with thee (lit. that it may become well to thee) and that thou mayest be long-lived (a long time), mayest live long, on the earth (or on the land).* Note that the remaining clause of the commandment is not here cited. καὶ ἔσῃ may be understood as a direct statement not dependent on ἵνα (*and thou shalt be a long time on, etc.*); but it is equally grammatical, and seems more natural to understand both verbs as dependent. Cf. Winer, § 41, b. p. 289; Butt. p. 234, § 139.

V. 4. Καὶ indicates that obligation belongs, not to children alone, but equally to parents. It is expressed, first in a negative, then in a positive, form.—Καὶ οἱ πατέρες, *And ye fathers.* The address is to fathers as the heads of families; possibly, also, because they might be more liable than mothers to severity, or even harshness. Such is the usual explanation; yet the question arises, may not οἱ πατέρες be understood here in the sense of *parents*, as in Heb. 11. 23.—μὴ παροργίζετε κτέ., *provoke not (incite not) your children to anger.* Cf. Col. 3. 21, ἵνα μὴ ἀθυμώσιν.—ἀλλὰ ἐκτρέφετε κτέ., *but nurture, bring up, educate (Ell.), nourish (cf. 5. 29), them.*—ἐν παιδίᾳ (παιδείᾳ W-H.) καὶ νουθεσίᾳ κυρίου, *in the chastening, discipline (Ell., Alf.) and admonition of the Lord.*

V. 5. An exhortation of importance at that time; leaving it to the silent and pervasive spirit of Christianity to correct what was wrong in the organization of society and of government.—τοῖς κατὰ σάρκα κυρίοις, *your masters according to the flesh*, those who have control of your bodies, not of your consciences.—μετὰ φόβου καὶ τρόμου, *with fear and trembling*, i.e. with anxious solicitude to perform in every particular your duty.—ἐν ἀπλότητι . . . ὑμῶν, *in singleness, frankness, sincerity, of your heart*; i.e. without any hypocrisy, false pretences, or double dealing.—ὡς τῷ Χριστῷ, *as to Christ.* This forbids the conception of anything debasing or dishonest.

Vv. 6, 7. The exhortation continued, first in a negative, then in a positive, form.—μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι (ἄνθρωπος, ἀρέσκω), *not with (according to, in the way of, after the manner of) eye-service as men-pleasers*; i.e. not as if under the master's eye.—ἀλλ' ὡς δούλοι Χριστοῦ, *but as bond-servants of Christ*, and this implies a very different service, with very different motives, as explained in the words

ποιούντες . . . ἐκ ψυχῆς, *doing the will of God from the soul* (just the opposite of eye-service). — μετ' εὐνοίας δουλεύοντες κτέ., *with good-will (friendly feeling) doing service as if to the Lord and not to men.*

V. 8. A motive and encouragement for thus acting. — εἰδότες (same const. continued) ὅτι κτέ., *knowing that each one, if he do anything good, shall receive this from the Lord* (with whom is no respect of persons). — εἴτε δούλος εἴτε ἐλεύθερος (added to ἕκαστος for emphasis), *whether bond-servant or freeman* (all alike stand on the same footing in this regard). Some editors read ὃ ἐάν τι κτέ. (an unusual, but expressive, phrase), *lit. what if anything, i. e. whatsoever good, etc.*

V. 9. Καὶ οἱ κύριοι. Cf. Καὶ οἱ πατέρες, verse 4, note on Καί. — τὰ αὐτὰ ποιεῖτε κτέ., *do (be in the habit of doing) the same things to them*, show the same kindly feelings indicated by μετ' εὐνοίας, verse 7. — ἀνιέντες (ἀνά, ἡμι) τὴν ἀπειλὴν, *giving up, lit. throwing up, forbearing, threatening.* — εἰδότες ὅτι introduces the consideration which should lead to this result. Cf. verse 8. — καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, *both their master and yours* (one and the same person, viz. the Lord Jesus Christ) *is in heaven*, in a position of power and of glory, and with a character that knows no partiality. — καὶ προσωποληψία (πρόσωπον, *face, outward appearance*, cf. Lat. *persōna*, *a mask, a person*, and λαμβάνω, fut. λήψομαι, later λήψομαι), *acceptance of outward appearance, respect of persons.* — οὐκ ἔστιν παρ' αὐτῷ, *is not possible, does not exist, with him.* Cf. Gal. 2. 6.

These exhortations respecting domestic life (5. 22 to 6. 9) are certainly remarkable. Where can a more perfect ideal for all time be found?

V. 10. Τοῦ λοιποῦ, *From henceforth.* Cf. Gal. 6. 17. Meyer, Ell., Braune, Olsh., et al. read Τὸ λοιπόν, *finally.* Braune remarks that Τοῦ λοιποῦ would be unintelligible here. But why? — ἐνδυναμοῦσθε (ἐνδυναμοῦμαι) κτέ., *be strong* (lit. *be made powerful*) *in the Lord and in the strength of his might* (the sphere, and the only sphere, in which the Christian can be made powerful). The last clause is added to dwell on the thought and emphasize it. Nothing else compares with "the strength of his might;" and if the Christian abides in this, is made powerful in this, what has he to fear? What can conquer him? (The three words δύναμις, κράτος, ἰσχύς are not always easily distinguished. Perhaps the English words *power, strength, might*, correspond most nearly to them. ἐν τῷ κρᾷ τῆς ἰσχύος αὐτοῦ is an exceedingly emphatic expression, *in the strength of his might, or in his mighty strength.* Cf. Butt. § 132, 10, p. 161. Cf. 1. 19.)

V. 11. A continuation of the thought in verse 10, indicating the means to be used. — ἐνδύσασθε (ἐν-δύω, or ἐν-δύνω) κτέ., *Put on (upon yourselves) the whole armor, the panoply, of God, that which comes from God.*

The breastplate, shield, helmet, sword are specified afterwards. — **πρὸς τὸ δύνασθαι ὑμᾶς στήναι**, *that ye may be able to stand* (lit. *towards your being able* etc.). — **πρὸς τὰς μεθοδίας τοῦ διαβόλου**, *against* (lit. *towards*) *the wiles* (cf. 4. 14, note) *of the devil* (the arch-enemy, the chief of those enumerated in verse 12).

V. 12. The need of complete armor. — **ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη**, *because our wrestling (our struggle, Ell.) is not* etc.; lit. *because there is not to us the wrestling* ("a hand to hand and foot to foot 'tug of war:' our life and death struggle, there being but *one* such." Alf.) — **πρὸς αἷμα καὶ σάρκα**, *against blood and flesh*, i. e. against mere men, frail and perishable. Cf. Gal. 1. 15. — **ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς κτέ.**, *against the principalities, against the authorities, against the world-rulers (κόσμος, κράτος) of this darkness, against the spiritual (hosts, armies) of wickedness in the heavenly (regions).* Cf. 2. 2, where the air (τοῦ ἀέρος) is spoken of as the region in which the ruler of evil spirits now holds some sort of sway. Note the emphatic repetition of **πρὸς**. The powers of evil seem here to be arranged in ranks or classes somewhat analogous to the conception of ranks among the unfallen angels. Cf. 1. 21.

V. 13. Introduced as a conclusion from the thought in verse 12. — **διὰ τοῦτο**, *On this account, for this cause, therefore* (an inferential, causal, and demonstrative clause: **διό** = **δι'** ὅ, an inferential and *relative* clause, *wherefore*). — **ἀναλάβετε** (ἀναλαμβάνω), *take up*; the usual word for taking up armor; the opposite of **κατατίθεμι**. — **ἵνα δυνηθῇτε ἀντιστήναι**, *that ye may be able to stand in opposition* (to all these evil forces). — **ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ**, *in the evil day*, the day of peculiar trial and temptation, whenever that might come to each individual; such as does come sooner or later to every one. So the expression is now usually understood. Other interpretations, many of which are very far-fetched, need not here be enumerated. — **καὶ ἅπαντα . . . στήναι**, *and having done (having fully accomplished) all, to stand* (emphatic position). No wavering, no flinching, even in the fiercest conflict, is allowable. Note the calmness, the determination, the trust, implied in **στήναι**. It is only in the divine armor that such composure and firmness are possible, as many of us well know.

V. 14. Further and more specific directions for the accomplishment of this result. — **στήτε οὖν**, *Stand therefore* (**οὖν** is used for "confirmation, continuation, or inference," L. & Sc.; **διὰ τοῦτο**, longer and more emphatic, denotes the idea of cause, as well as a logical conclusion; often rendered *for this cause*: **οὖν** is never thus rendered). — **περιζωσάμενοι** (περιζώννυμι) **κτέ.**, *having girded about* (for yourselves) *your loins in truth* (**ἐν** is not, I think, instrumental: but denotes rather the vital element, or the atmosphere, in which the girding of the loins is accom-

plished). — καὶ ἐνδυσάμενοι κτέ., *and having put on the breast-plate of righteousness* (τῆς δικαιοσύνης, gen. of apposition. Winer, § 59, 8, a). There seems to be no need of giving δικαιοσύνη here a different shade of meaning from that which it has regularly in the writings of Paul.

V. 15. καὶ ὑποδησάμενοι (ὑπο-δέω) κτέ., *and having shod your feet, having bound (sandals) under your feet.* — Girding the loins, putting on the breast-plate and binding on the sandals were the first acts of the soldier in getting ready for duty. — ἐν ἐτοιμασίᾳ κτέ., *in a preparation, in "a state of readiness"* (Ell.): ἐν as in verse 14. — τοῦ εὐαγγελίου may be viewed as object. gen., *for the gospel, for preaching the gospel* (so Chrys. Erasm., Luther, and the majority of the older interpreters); or as gen. of source, *in a readiness of the gospel*, i. e. such as comes from the gospel (so Meyer, Alf., Ell., Braune, and most of the modern expositors). I must confess that the older view strikes me as the more forcible. — τῆς εἰρήνης, gen. of characteristic, or of contents (*in a state of readiness for preaching the gospel of peace*. For this rendering of εὐαγγέλιον, cf. Rom. 15. 19, Note).

V. 16. ἐν πᾶσιν, *In all things, in all situations*, "on all occasions" (Alf.). Many editors (Ell., Meyer, Braune, et al., Alf. doubtful) read ἐπὶ πᾶσιν, *in addition to all, besides all, zu Allem noch hinzu* (Meyer). — ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως (gen. of apposition. Cf. τῆς δικαί., verse 14), *taking up the shield of faith*. θυρεός, Lat. *scutum*, a large rectangular shield, somewhat curved around the body. A vertical, rectangular section of the bark of a large tree would represent the shape. (ἀσπίς, a round shield, carried by the Grecian hoplite, Lat. *clipeus*.) — ἐν ᾧ, *in which*, "as protected by and under cover of which" (Ell.). Recollect that the θυρεός was large and curved, so as nearly to cover the body. — δυνήσεσθε . . . σβέσαι (σβέννυμι), *you will be able to quench (to extinguish) all the darts (all the missiles) of the evil one, those which have been set on fire*. In attacking breastworks, or other fortifications, darts with tow, or something of the kind, attached and ignited, were often used. To speak of *extinguishing* such ignited darts *with* the shield as an instrument is not very intelligible; but under the cover of such a shield and protected by it, the work of extinguishing might be safely carried on and completed. Cf. Meyer. — If τὰ is omitted before πεπυρωμένα, we may render, *all the darts of the evil one after they have been set on fire*. The reading with τὰ is generally preferred.

V. 17. καὶ τὴν περικεφαλαίαν (περί, κεφαλή) τοῦ σωτηρίου (gen. of appos.) δέξασθε, *and receive* (spoken of something offered) *the helmet of salvation* (salvation as a helmet). Thus far, only the defensive weapons of the heavy-armed soldier have been named; the breast-plate, the shield, the helmet. Now a single offensive weapon is mentioned. The

shield was carried on the left arm; the sword would be taken in the right hand. — *καὶ τὴν μάχαιραν κτέ.*, *and the sword of the (Holy) Spirit* (gen. of source; not here of appos., which would render the next clause superfluous), the sword which the Holy Spirit furnishes. — *ὁ* (agrees, not w. the anteced. *μάχαιραν*, but w. the predicate *ῥῆμα*. Win. § 24. 3, p. 166) *ἐστὶν ῥῆμα θεοῦ*, *which is the word (that which has been spoken) of God* (viz. the gospel. Cf. verse 15).

V. 18. *διὰ πάσης προσευχῆς . . . προσευχόμενοι κτέ.* Connect w. *στῆτε οὖν* verse 14. *Stand therefore . . . with all (every form of) prayer and supplication, praying in every season in the Spirit.* W-H. and Meyer place a comma after *δεήσεως*: *διὰ* w. gen., the state through which, or condition in which (cf. Rom. 2. 27, 4. 11, 14. 20), may be rendered, *with*: *πάσης* is understood in connection with *ἐν παντὶ καιρῷ*, *every prayer* suited to the occasion or the situation: *δεήσεως* added to *προσευχῆς* for emphasis. Although *προσευχή* denotes *prayer* (addressed to God), *δέσεις* *supplication* or *entreaty* (addressed either to God or to man), yet it is highly improbable that the writer had any such distinction in mind here: *ἐν πνεύματι* ("certainly not the human spirit," Ell.), *in the (Holy) Spirit*; the sphere in which. — *καὶ εἰς αὐτὸ* (refers to the thought in the preceding clause) *ἀγρυπνοῦντες κτέ.*, *and thereunto (with this end in view, looking into it) watching (being vigilant, wide awake) in all perseverance and supplication* (the latter word showing wherein the perseverance should be manifested) *for* (note the use of *περί* here = *ὑπέρ*) *all the saints*: *πάσῃ*, like *πάσης*, *in all perseverance* suited to the necessity.

V. 19. *καὶ ὑπὲρ* (cf. *περί* above) *ἐμοῦ* (the addition of an emphatic particular) *and for me.* — *ἵνα μοι δοθῇ (δίδωμι) λόγος* (the object of the supplication, suggesting also the contents), *that there may be given to me argument, utterance* (*λόγος* includes both ideas, Lat. *ratio* and *oratio*). — *ἐν ἀνοίξει τοῦ στόματός μου*, *in (or at, dat. of time) the opening of my mouth* (more naturally connected with what precedes). — *ἐν παρρησίᾳ γνωρίσαι κτέ.*, *in boldness (frankness, openness, L. & Sc.) to make known the mystery of the gospel*: *γνωρίσαι* w. *λόγος* *δοθῇ*, *that utterance may be given so as to make known.* Observe that *τὸ μυστήριον* does not necessarily mean something difficult to understand; but rather, in many instances, something that had been kept concealed, something not hitherto made known. Cf. I. 9, note. "To make known the mystery of the gospel," i.e. to make known the glad tidings that had not previously been proclaimed to the world.

V. 20. *ὑπὲρ οὗ*, *for which* (i.e. the mystery of the gospel, which he desired to make known. So Meyer, Alf., Ell., Braune, et al.). — *πρεσβεύω ἐν αλύσει*, *I am an ambassador in a chain*; — an ambassador, a most honorable character; an ambassador of Christ, of one far more exalted

than any earthly sovereign; in a chain! as a prisoner. How striking the contrast! — *ἵνα κτέ.*, *that in it* (viz. the mystery of the gospel) *I may speak boldly*; coördinate with *ἵνα . . . δοθῇ* above. So Meyer, Alf., Ell., et al. — *ὡς δεῖ με λαλῆσαι*, *as it is necessary that I speak, as it is my duty, as I ought, to speak*. Note the use of *λαλέω* in the N. T. Here predicated of the highest and most important message. The meaning, *to babble, chatter, prate*, does not belong to the N. T.; but chiefly to the Greek of an earlier period.

V. 21. *Ἰνα . . . εἰδῆτε*. *But that you also may know*: *δέ* denotes the transition to another topic: *καὶ ὑμεῖς*, *you also*, as well as the Colossians, to whom Paul wrote by the same messenger (cf. Col. 4. 7). — *τὰ κατ' ἐμέ*, *the things relating to me, my affairs*. — *τί πράσσω*, *how I do*, explanatory of *τὰ κατ' ἐμέ*. — *Τύχικος*, *Tychicus*. Cf. Acts 20. 4, Col. 4. 7, 2 Tim. 4. 12, Titus 3. 12. Nothing more is known of him than we learn from these passages. — *ὁ ἀγαπητὸς ἀδελφὸς . . . ἐν κυρίῳ*, *the beloved brother and faithful servant in the Lord, or minister in the Lord* (the sphere of his service); — words of commendation, which Paul thought it proper to add, although Tychicus was probably known to the Ephesians. Cf. Acts 20. 4.

V. 22. *ὃν ἔπεμψα πρὸς ὑμᾶς*, *whom I have sent to you*: *ἔπεμψα*, like *ἔγραψα* in epistolary style. Winer, p. 278. Whether Tychicus went first to Colossae and thence to Ephesus, or the reverse, is not certain. If the letter was written at Caesarea, as Meyer and others suppose, the bearer might very probably go by land and thus reach Colossae first. — *εἰς αὐτὸ τοῦτο*, *for this very purpose, with this very end in view*. — *ἵνα γνῶτε* (*γινώσκω*) *τὰ περὶ ἡμῶν*, *that you may know the things concerning us* (including Paul and his companions). — *καὶ παρακαλέσῃ κτέ.*, *and that he* (Tychicus) *may comfort* etc. In what way he might comfort their hearts, we are not informed. From the worldly point of view, the situation of the apostle would seem to afford little comfort; but the glorious hopes of the future might always afford unspeakable encouragement. Bear in mind the full meaning of *παρακαλῶ*, *to exhort, cheer, encourage*; not less than, *to comfort, console*.

Vv. 23, 24. *Εἰρήνῃ τοῖς ἀδελφοῖς*, *Peace* (not merely in the ordinary worldly sense of the term, but in that far higher sense which only the Christian knows: a parting wish, sc. *εἰη*) *be to the brethren*, viz. those to whom the letter was read, whether at Ephesus or Laodicea. — *καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ κτέ.*, *and love* (*Christian love*) *with* (not *σύν*, *in company with*; but *μετά*, *in the midst of, mingled with*, denoting the most intimate union) *faith from* (coming from, the only source of true faith) *God the Father and the Lord Jesus Christ* (one preposition with both genitives; not two separate sources of faith, but one common and united source). — *ἡ χάρις κτέ.*, sc. *εἰη*, a second and general benediction. *Grace* (in the

highest and most comprehensive sense; "*the grace κατ' ἐξοχήν*, i. e. the grace of God in Christ." Meyer) *be with (in the midst of) all those loving, all who love, our Lord Jesus Christ.* — *ἐν ἀφθαρσίᾳ*, the closing and emphatic words of the epistle; most naturally joined w. *τῶν ἀγαπώντων*, *who love our Lord Jesus Christ in incorruptness* (R. V.), *in incorruption* (Ell.), *in incorruptibility* (Alf.) The rendering *in sincerity* is weak and does not bring out the full meaning of the Greek word. It is sometimes rendered *in immortality*, and that idea, together with the meaning *in incorruption*, belongs to the word by its etymology (*α* priv. and *φθείρω*) and its use. Cf. Rom. 2. 7, 1 Cor. 15. 42, 50, 53, 54, 2 Tim. 1. 10. The love of the Christian is pure, with nothing low, nothing false in it; and it is also imperishable, immortal.

PHILIPPIANS.

THIS Epistle was written from Rome, about 63 A. D.

The church in Philippi was the first which Paul planted in Europe. It was very dear to him, and its members gave him in return a very ardent affection. They were solicitous for his health and condition at Rome. They sent means for his support. The Epistle was written to show them the state of his health both physical and spiritual.

It abounds in warm personal allusions.

It shows also the strong Pauline doctrine of personal faith in Christ as the ground of his hope, in opposition to any claims of Judaic legalism. It exhibits his attitude of mind in view of the prospect of a speedy death.

It is, perhaps, the tenderest of all the Epistles.

Its authenticity is beyond serious dispute.

EPISTLE TO THE PHILIPPIANS.

The most touching and affectionate of all Paul's epistles to the churches. "No other is so completely a letter of the heart" (Meyer).

GENERAL OUTLINE.

SALUTATION (ch. 1, vv. 1, 2). Thanks to God, expression of confidence in regard to them, affectionate longing, prayer for them (ch. 1, vv. 3-11). The present situation of the apostle, and his state of mind (ch. 1, vv. 12-26). Exhortation to walk worthily of the gospel, and not to be intimidated by those who are opposed to it (ch. 1, vv. 27-30). Exhortation to Christian unity, to humility and self-denial, taking Christ for an example, and to a godly life (ch. 2, vv. 1-18). The apostle hopes to send Timothy to them soon; also to come himself; but in the meanwhile he sends Epaphroditus with his commendation (ch. 2, vv. 19-30). Warnings against Judaizing teachers, with a reference to his own career and aims; an exhortation to follow his example (ch. 3, vv. 1-21). Further exhortations, commendations, and salutations with a benediction (ch. 4).

CHAP. I. — Vv. 1, 2. Τιμόθεος. Timothy was personally known to the Philippians, having visited them twice; once in company with Paul (Acts 16. 10, ff.), and once alone (Acts 19. 22). He is mentioned in a similar manner in 2 Cor. 1. 1, Col. 1. 1, and in 1 and 2 Thess. 1. 1. He may have acted as amanuensis, yet this is not implied in the language here used. — **δοῦλοι, bond-servants.** Cf. Rom. 1. 1, note. Observe that Paul here omits his official designation, **ἀπόστολος.** He omits it also in 1 and 2 Thess. and in Philem. Perhaps the omission indicates greater familiarity. — **τοῖς**

οἷσιν ἐν Φιλίπποις (cf. the similar expression in Eph. 1. 1), *to those who are in Philippi*. This city was distinguished as being the first in Europe in which the gospel was preached. Acts 16. 9 ff. — σὺν ἐπισκόποις καὶ διακόνους, *together with overseers and servants or helpers* (H.). All the members of the church were addressed, but these are mentioned in particular. The words *bishops and deacons* convey at present an idea which I think would not originally be associated with the Greek. With ἐπίσκοποι cf. ποιμένες and πρεσβύτεροι, Eph. 4. 11, and Acts 20. 17 and 28; — the three words apparently applied to the same class of persons. Cf. Meyer. — χάρις ὑμῖν κτέ. Cf. Rom. 1. 7.

Vv. 3, 4. Εὐχαριστῶ τῷ θεῷ μου, *I thank my God* etc. This or the kindred thought εὐλογητὸς ὁ θεός was usual in the beginning of Paul's epistles. Cf. Rom. 1. 9, 1 Cor. 1. 4, 2 Cor. 1. 3 etc. The only and sad exception is found in the ep. to the Galatians. — ἐπὶ πάσῃ τῇ μνηίᾳ ὑμῶν, *upon all my remembrance of you*, i. e. my remembrance in its completeness and entire contents: *upon every remembrance* would be expressed without the article (πάσῃ μνηίᾳ): ἐπὶ w. the dat. indicates the ground on which the thanksgiving rests: *μνηία, remembrance*; so rendered usually, but w. ποιεῖσθαι rendered *mention* (Rom. 1. 9, Eph. 1. 16, etc.). — πάντοτε . . . ποιούμενος, a participial clause in close logical connection with what precedes; *always in every supplication of mine for you all with joy making the supplication*.

Vv. 5, 6. ἐπὶ κτέ., the ground, or cause, of εὐχαριστῶ; *for your fellowship in furtherance of the gospel*; a fellowship entering into the work of preaching the gospel. — ἀπὸ τῆς . . . ἡμέρας, *from the first day*, the day of their conversion to Christianity; most naturally connected w. κοινωνία. — πεποιθὼς (πεῖθω) αὐτὸ τοῦτο, *trusting in respect to this very thing*, confident of this very thing; points to what follows. Win. § 23. 5. — ὁ ἐναρξάμενος (ἐν-άρχομαι), *He who began*, i. e. God. Cf. 2. 13. — ἐν ὑμῖν, *in you*, i. e. *in your hearts and minds, in vestris animis*; not *among you*. — ἐπιτελέσει ἄχρι ἡμέρας κτέ., *up to the day of Christ Jesus will bring it to perfection*, i. e. the good work will be carried on until the day of Christ Jesus, when it will be made complete. This day to each individual Christian is the day when the master comes and calls him. I do not and cannot by this and similar expressions so frequent in Paul's epistles understand that he expected the final coming of Christ and the end of the world in his own lifetime, or the lifetime of those to whom he wrote. I cannot think that a strict interpretation of the words compels us to suppose that Paul the apostle was so greatly mistaken. "The day of Christ, whether far off or near, is the decisive day to each individual; it is practically coincident with the day of his death." Ell.

V. 7. τοῦτο φρονεῖν, *to think this*, all that is expressed in verse 6. — ὑπὲρ πάντων ὑμῶν, *concerning you all*, or perh. more strictly, *in behalf of*

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the
ed coming

etc.; yet observe how nearly *ὑπέρ* and *περί* w. the gen. often approach each other in meaning. — *διὰ τὸ ἔχειν με . . . ὑμᾶς*, *on account of the fact that I have you in my heart*, or *because I have* etc. It certainly seems more natural both grammatically and logically to take *μέ* as the subj. of *ἔχειν* rather than *ὑμᾶς*. — *ἐν τε τοῖς δεσμοῖς μου . . . τοῦ εὐαγγελίου*, *both in my bonds and in the defence and confirmation of the gospel*. Is this to be connected more closely with what precedes (so Chrys., Theoph., Alf., Meyer, et al.), or with what follows (Ell., Tisch., W.-H., R. V., et al.)? Perhaps the latter is now generally preferred. — *συνκοινωνούς μου . . . ὄντας* (particip. causal), *since you are all partakers with me of grace*. Note the two genitives *μοῦ* and *τῆς χάριτος* (subjective and objective) with one subst. There seems to be no reason for limiting the meaning of *τῆς χάριτος*, *grace, the divine favor and aid* (so apparent, and so needful to the apostle in his present trying situation).

V. 8. A solemn assurance of what he has just said, that he has them in his heart. — *μάρτυς γάρ μου ὁ θεός*. Cf. Rom. i. 9, where *ἐστίν* is expressed. — *ὥς ἐπιποθῶ κτέ.*, *how I long for, how I earnestly desire* etc. (*ἐπι-* is to be viewed as denoting the direction of the longing, rather than as intensive). Cf. ch. 2. 26, Rom. i. 11. — *ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ*, *in the tender affections, in the heart, of Christ Jesus: im Herzen Jesu Christi* (Meyer): *σπλάγχνα, τὰ*, *the bowels, the heart*, as the seat of the affections: *ἐν*, local, denoting the sphere in which he lived, and longed for them: not in his own heart, but in the heart of Christ Jesus, *Paulus non in Pauli, sed in Jesu Christi movetur visceribus* (Bengel).

V. 9. *καὶ τοῦτο* (points here to what follows) *προσεύχομαι*, *And this I pray for*. — *ἵνα* introduces the explanation of *τοῦτο*, and denotes not so much the purpose as the contents of the prayer. "There are numerous passages in which the full *telic* force (*in order that*) cannot be sustained in translation without artifice or circumlocution" (Ell.). In this opinion, I fully concur. — *ἡ ἀγάπη ὑμῶν*, *your (Christian) love*, in the fullest, widest, most unrestricted, sense. This Christian love was already conspicuous among the Philippians, but note the prayer of the apostle. — *ἔτι . . . περισσεύη* (fr. *περισσός*, *over and above*, and that fr. *περί*, *round about*), *may abound yet more and more*. — *ἐν* (the sphere in which this Christian love was to be manifest) *ἐπιγνώσει καὶ πάσῃ αἰσθήσει*, *in definite knowledge and all discernment*. Cf. note on *ἐπιγνώσει*, Eph. i. 17. The two datives are used here to intensify the idea.

Vv. 10, 11. *εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*, *so that, or to the end that, ye may approve the things that are excellent*. The rendering, *so that ye may prove the things that differ*, seems to me less natural and forcible. It is not generally preferred, and does not express more exactly the well-established meaning of the words. Cf. Rom. 2. 18, note. — *ἵνα ᾗτε εἰλικρινεῖς* ("Its primary sense is plain . . . but there is no certainty about

the origin of the first part, εἰλι. L. & Sc.), *that ye may be pure, sincere.* — ἀπρόσκοποι (α priv., πρὸς and κόπτω, *to strike*), may mean either, *not striking against* (something), *not stumbling* (so Beza, Calvin, De Wette, Wiesinger, Ell., Alf., et al.), or *not striking against* (some person), *void of offence* (Chrys., Meyer, R. V., et al.). May not the word comprehend at once both ideas, *not striking against* anything so as to stumble, and *not striking against* any person so as to occasion offence? — εἰς ἡμέραν Χρ., (looking forward) *into the day of Christ, in diem* (Vulg.); not synonymous w. ἀχρι ἡμέρας, verse 6. Cf. note on verse 6. — πεπληρωμένοι (πληρῶ) καρπὸν (acc. of remote obj. w. the pass. voice, st. gen. Cf. Col. 1. 9) κτέ., *being filled with the fruit of righteousness which (fruit) is through Jesus Christ.* — εἰς δόξαν . . . θεοῦ, *with a view to, or, entering into, the glory and praise of God.*

Vv. 12-26. The apostle proceeds to a fuller account of his own situation; — his feelings and hopes.

Vv. 12, 13. Γινώσκειν . . . βούλομαι, *And I wish you to know.* — τὰ κατ' ἐμέ (cf. Eph. 6. 21, Col. 4. 7), subj. of ἐλήλυθεν (ἔρχομαι): lit. *the things relating to me have rather come into a furtherance of the gospel.* It would naturally be thought by many that the imprisonment of the apostle would be a serious hindrance to the progress of the gospel; but on the contrary this very event had tended rather to aid in its progress. This would be a most cheering assurance to the Philippians who were so far away, and might at this time be filled with anxiety. — ὥστε . . . γενέσθαι, *so that my bonds became manifest in Christ.* The position of ἐν Χριστῷ connects it w. φανεροῦς, *manifest in Christ*, i. e. manifest in the service of Christ, as occasioned by serving him. — ἐν ὅλῳ τῷ πραιτωρίῳ, *in the whole prætorium, in the whole prætorian camp*: i. e. the camp of the imperial body-guard. So the expression is now generally understood. — καὶ τοῖς λοιποῖς πᾶσιν may grammatically be governed by ἐν, expressed in the preceding clause and continued in force in this clause, or it may limit φανεροῦς (*among all the rest, besides the prætorian camp, or to all the rest*). The latter const. is usually preferred. The expression indicates a general acquaintance with the facts in the case of Paul beyond the limits of the camp.

V. 14. Same const. as verse 13, sc. ὥστε. — καὶ τοὺς πλείονας τῶν ἀδελφῶν, *and (so that) the greater number, the most, of the brethren.* — ἐν κυρίῳ may be joined w. ἀδελφῶν (so Luther, De Wette, Ewald, Alf., R. V., et al.), *brethren in the Lord*; or w. πεποιθῆτας (so Meyer, Braune, Hackett, Ell., B. U., et al.), *in the Lord trusting to my bonds, im Herrn vertrauend meinen Banden* (Meyer), *having in the Lord confidence in my bonds* (Ell.), *made confident in the Lord by my bonds* (B. U., Braune). The sight of Paul's bonds was a proof of his faith, and thus increased their own faith. — περισσοτέρως (adv. comparative degree) w. τολμᾶν, ἀφόβως

ω. λαλεῖν, *are more abundantly bold to speak the word of God fearlessly.* Questions would very likely be put to the Christians respecting the prisoner Paul, who he was? why he was in bonds? etc.; and thus the way would be opened, in answering these questions, to speak more fully and fearlessly the word of God: "*are more abundantly bold*, sc. than when I was not in bonds" (Ell.).

Vv. 15, 16, 17. τινὲς μὲν κτέ., *Some indeed* (the Judaizing teachers) *even of envy and strife.* — τινὲς δὲ καὶ . . . κηρύσσουσιν, *and some also of* (on account of) *goodwill preach Christ.* "Envy and strife," i. e. with reference to Paul and his preaching; so also, "goodwill" towards Paul. — οἱ μὲν . . . οἱ δέ, *some . . . others*; corresponding to τινὲς μὲν . . . τινὲς δέ, in verse 15, but with the order inverted. *Some (do it) of love, . . . others proclaim Christ of faction.* I prefer this mode of viewing the construction; yet it is grammatical to render thus, *those who are of love . . . those who are of faction.* — εἰδότες (οἶδα) ὅτι . . . κείμει (often nearly synonymous w. τέθειμαι), *knowing* (because they know) *that I am set* etc. — οὐχ ἄγνως (w. καταγγέλλουσιν), *not sincerely, not with pure and holy motives.* — οἰόμενοι κτέ., *thinking* (or *because they think*) *to raise up affliction* (or *that they may raise up* etc.) *to my bonds* (dat. incomm.).

V. 18. τί γάρ; πλὴν ὅτι κτέ. *For what (is it)? For what (does it amount to)? but that in every way . . . Christ is proclaimed.* The punctuation of Meyer, who places the interrogation-point after καταγγέλλεται, seems to me preferable, as making the thought clearer. — εἴτε προφάσει εἴτε ἀληθείᾳ, *whether in pretence or in truth*; a reference to the two kinds of preachers, verses 15-17. — καὶ ἐν τούτῳ (neut.) χαίρω, *and in this (fact, the fact that Christ is proclaimed) I rejoice.* — ἀλλὰ καὶ χαρήσομαι, (not this alone is true, that *I now rejoice*, χαίρω, pres.), *but I shall also* (in the future) *rejoice, shall continue to rejoice*: ἀλλὰ, *yea* (R. V.), cf. 2. 17, note.

V. 19. οἶδα γὰρ κτέ. *For I know* etc., confirmation of the preceding statement and the reason for it. — τοῦτό μοι . . . εἰς σωτηρίαν, *this* (the fact that Christ is preached. Cf. ἐν τούτῳ, verse 18) *will turn out to me* (leading) *into salvation*, a means of salvation. εἰς σωτηρίαν has been variously understood, of his deliverance from prison, of the preservation of his life, of victory over his enemies, and in other ways; but it does not seem necessary to limit the meaning, or to take the word in any other than the ordinary New Test. sense, that of his own highest welfare. — διὰ τῆς κτέ. (the means by which such a result will be reached), *through your supplication and the supply of the Spirit of Jesus Christ.* This supply may be viewed as the result in part of their supplication. The gen. τοῦ πνεύματος may here (as in so many other instances) be viewed as objective or as subjective; the supply, i. e. the imparting of the Spirit, or the supply which comes from the Spirit, which the Spirit imparts, such as

courage, peace of mind, hope, etc. The former would lead to the same results as the latter; i.e. the possession of the Spirit of Christ would bring courage, peace, hope, etc. Note here the expression, *the Spirit of Jesus Christ*. Cf. Gal. 4. 6, note; also Rom. 8. 9, 2 Cor. 3. 17.

V. 20. κατὰ . . . ἐλπίδα μου (to be closely connected in thought with τοῦτό μοι . . . εἰς σωτηρίαν), according to etc. ἀποκαραδοκίαν. Cf. Rom. 8. 19, note.—ὅτι may be viewed as causal, or as declarative introducing the object of the eager expectation and hope; *that in nothing I shall be ashamed*. The latter seems preferable.—ἀλλ' . . . ἐν τῷ σώματί μου, but (that) in all boldness, as always, now also, Christ shall be magnified in my body; "my body shall be as it were the theatre on which Christ's glory shall be displayed" (Ell.).—εἴτε διὰ ζωῆς κτέ., whether through life (through the preservation of the body alive), or through death (the death of the body, given up to martyrdom).

Vv. 21, 22. Ἐμοὶ (emphat. posit.) γὰρ τὸ ζῆν Χριστός. For (confirmation of the preceding εἴτε . . . εἴτε . . .) to me to live (to continue in this life) is Christ. The one word Christ sums up to me all there is in this life. In Him and for Him I live.—καὶ τὸ ἀποθανεῖν κέρδος, and to die is gain; explained more fully in verse 23.—εἰ δὲ τὸ ζῆν ἐν σαρκί, κτέ., But if to continue to live in the flesh, (if) this (is) to me fruit of work (i.e. the condition under which my work shall bear fruit), "if this is to me (the medium of) fruit from my labor" (Ell.).—καὶ (introduces the apodosis) τί αἰρήσομαι κτέ., then what I shall choose I know not. This const. of the sentence is usually preferred. (So Chrys., Theod., Erasm., Luther, Calvin, De Wette, Meyer, Braune, Alf., Ell., et al.) Meyer renders γνωρίζω, I do not make known, I give no decision (ich gebe nicht kund, erkläre mich darüber nicht), the usual meaning of the word in the N. T.

Vv. 23, 24. συνέχομαι . . . δύο, But I am in a strait (lit. am held together) by the two (verse 21): ἐκ, strictly out of, or out from, points to the sources from which the συνοχή comes.—τὴν ἐπιθυμίαν ἔχων, having the strong desire, the longing, the yearning.—εἰς (expressing the end in view) τὸ ἀναλῦσαι, to loose from the moorings, to weigh anchor, or to break up (my tent); hence, to depart.—καὶ σὺν Χριστῷ εἶναι, and to be (pres. infin. denoting continuance) with Christ.—πολλῷ γὰρ μᾶλλον κρεῖσσον (note the two comparatives, strengthened by πολλῷ), for it (i.e. to break up my tent here and departing be with Christ) is very far better.—τὸ δὲ ἐπιμένειν τῇ σαρκί (ἐν τῇ σαρκί, Alf., Ell., Meyer, Braune, et al.), yet to remain still (ἐπ-) in the flesh.—ἀναγκαιότερον δι' ὑμᾶς, (is) more necessary on your account; more necessary than the ἀναλῦσαι κτέ.

V. 25. καὶ τοῦτο πεποιθῶς οἶδα, ὅτι κτέ. The punctuation of Tisch. (with a comma after οἶδα) indicates a preference for the const., and this trusting I know, with confidence I know, that etc. So Theoph., Erasm.,

Luther (*in guter Zuversicht weiss ich*), Bengel (*confisus novi*), Vulg. (*et hoc confidens scio*), De Sacy (*j'ai une certaine confiance*), Martin (*je sais cela comme tout assuré*), et al. But W-H. omit the comma, thus indicating a preference for the const., and *being confident in respect to this, I know that I shall remain* etc. The first const. makes τοῦτο the obj. of οἶδα, pointing to what follows. The second const. makes τοῦτο refer to verse 24, and depend on πεποιθώς. This is preferred by the majority of recent scholars (De Wette, Meyer, Wiesinger, Braune, Alf., Ell., R. V., et al.). — οἶδα, *I know*, i. e. "it is my present feeling and conviction. Cf. Acts 20. 25." (Ell.). — ὅτι μὲν καὶ παραμεινῶ κτέ., *that I shall remain* (i. e. ἐπιμεινῶ τῇ σαρκί) *and shall remain with you all*. The second clause adds emphasis to the first and is more definite. — εἰς τὴν κτέ. (the end in view), *for your advancement and joy of faith*, or *in the faith*: τῆς πίστεως is usually in thought connected w. both accs. (Alf., Ell., Braune, Meyer); and may be viewed as gen. of source (resulting from, proceeding from, the faith), or as gen. of possession (belonging to the faith). Note the emphatic ὑμῶν.

V. 26. In the last verse, εἰς τὴν κτέ. denotes the end in view, that into which attention is directed; in this verse, ἵνα expresses the purpose, or the motive. The two are closely allied. — ἵνα τὸ καύχημα ὑμῶν κτέ., *that your glorying (occasion, or ground, of glorying, materies gloriandi) may abound in Christ Jesus* (the sphere in which the occasion of glorying is found, in which it exists) *in me* (the person commissioned by Christ) *through my coming to you again, or my presence with you again*. Note the two words καύχησης, *the act of glorying*; καύχημα, *the ground, or occasion, of glorying*.

V. 27. A special request. Μόνον . . . πολιτεύεσθε, *Only* (this is the only request that I now make, the only point that I now urge on your attention) *live as free citizens worthily of the gospel of Christ*. — ἵνα . . . ἀκούω κτέ., *in order that, whether having come and seen you, or being absent (from you), I may hear of* etc. — ὅτι κτέ. (explanatory of τὰ περὶ ὑμῶν, *the things concerning you*), *the fact that ye stand, are standing*: στήκω, a later form, = ἕστηκα. — ἐν ἐνὶ πνεύματι, *in one spirit*. The question whether this refers to the Holy Spirit, or the human spirit, seems to me irrelevant. May it not here, and in many other passages, include both ideas, i. e. the human spirit as pervaded by, and influenced by, the Holy Spirit? — μιᾷ ψυχῇ συναθλοῦντες κτέ. (describes their occupation while standing in one spirit), *with one soul striving together for the faith* etc. Note the emphatic repetition ἐνί, μιᾷ, συν- (which I understand to mean here, *together, unitedly*). "Striving" is scarcely so strong a word as ἀθλοῦντες, fr. ἄθλον, or ἄθλος, *a contest for a prize, or in war*: τῇ πίστει, dat. comm., *for the faith*, not, I think, governed by συν-: *the faith of the gospel*, i. e. the faith which belongs to the gospel as an essential element.

V. 28. A further description of their moral attitude while standing in one spirit. — *καὶ μὴ πτυρόμενοι κτέ.*, and not frightened (πτύρομαι, often spoken of horses that shy or start, see L. & Sc.) in anything by those who have set themselves in opposition. — *ἥτις* (agrees w. the pred. *ἔνδειξις*) *κτέ.*, which fact (the fact that you are not terrified) is to them an indication (a pointing to) destruction (i. e. their own destruction, perdition, ruin. Cf. the verb ἀπόλλυμι). — *ὑμῶν* (Ell. reads *ὑμῖν*, to you) *δὲ σωτηρίας*, but an indication of your salvation. — *καὶ τοῦτο* (cf. the familiar classic *καὶ ταῦτα*, and that too) *ἀπὸ θεοῦ*, and that from God (indicating a complete and powerful deliverance, nothing merely human).

Vv. 29, 30. *ὅτι*, because, introduces the reason why they should live in a manner worthy of the gospel, not terrified by the adversaries. — *ὑμῖν ἐχαρίσθη* (χαρίζομαι), to you was graciously given. — *τὸ ὑπὲρ Χριστοῦ* (subj. of ἐχαρίσθη), lit. the for Christ, not only the placing faith in him, but also the suffering for him. — *ἔχοντες* (nom., st. dat. agreeing w. ὑμῖν, in the same const. w. πτυρόμενοι, agreeing w. the subj. of πολιτεύεσθε, which should be kept in mind through the entire sentence), having (both temporal and causal), while you have and since you have. — *οἷον εἶδετε κτέ.*, (the same conflict) such as ye saw in me (when I was with you in Philippi, see Acts 16. 16 ff.; the same in its general character, i. e. the conflict for Christ, verse 29). — *καὶ νῦν ἀκούετε ἐν ἐμοί*, and now hear (to be) in me (hear by report of others, and also in this epistle; in which the Apostle is, as it were, speaking to them). By this reference to himself, the Apostle encourages them to bear steadfastly whatever personal conflicts and trials they might be called to meet.

CHAP. II. (See GENERAL OUTLINE.)

Vv. 1, 2. Note the four suppositions of actual facts, *εἴ τις . . . εἴ τις . . . εἴ τις . . . εἴ τις*. Note also the succession of words in the emphatic place, *ἐν Χριστῷ . . . ἀγάπῃ . . . πνεύματος . . . σπλάγχνα καὶ οἰκτιρμοί*, in Christ (the objective principle of Christian life) . . . love (subjective) . . . the Spirit (objective) . . . tender mercies and compassions (subjective). — *οὖν* unites more closely with what precedes the thought in this important series of conditions and the exhortation following them. — Bear in mind the full meaning of *παράκλησις*, exhortation and consolation (see Lex.): *παράμυθιον* (conveys nearly the same ideas. See Lex.). We may render the sentence, *If there is, therefore, any exhortation in Christ, if any comfort (or consolation) in Christian love (i. e. derived from such love), if any fellowship (any participation) of the Spirit, if any tender affections and compassions*: on *σπλάγχνα*, cf. 1. 8, note: st. *τὶς*, Braune, Ell., Meyer, et al., read *τινὰ*. If *τὶς* is retained, the words following are viewed as collective, and thus as *one* conception. — *πληρώσατέ μου κτέ.*, fulfil ye, make full etc.: aor. imperat., expressing a single completed action. — *ἵνα* seems

here to unite with the ordinary idea of purpose an explanation of τῇ χαράν: "blends the subject of the entreaty with the purpose of making it" (Ell.). — ἵνα . . . φρονῆτε κτέ., *that ye may think, keep in mind, the same thing, having the same love, being together in soul, keeping in mind the one thing*; — an emphatic repetition of the same general thought. "Paul cannot separate himself from the thought of which his heart is so full" (Meyer). It is scarcely necessary to distinguish bet. τὸ αὐτό and τὸ ἐν. Perhaps the latter is more pointed.

Vv. 3, 4. It is a simpler const. to supply φρονούντες w. μηδέν (so Alf., Braune, Ell., Meyer, Winer), *having in mind nothing, entertaining no thought, after the manner of faction, nor in the spirit of vainglory*. Many, however, supply here ποιούντες, *doing nothing* etc. Note always the distinction bet. ἐριθεία, *self-seeking, faction*, and ἐρις, *strife*. — τῇ ταπεινοφροσύνῃ (dat. of cause or manner), *in lowliness of mind, in humility* (cf. Col. 2. 18, 23, 3. 12). — ἡγούμενοι agrees w. the subj. of φρονῆτε, 2d pers.; hence ἐαυτῶν, as often in N. T., must be 2d pers. (cf. verse 12). Note also the peculiar use in N. T. of the reciprocal pron. ἀλλήλων. We may render here, *each of you thinking others superior to yourselves*. — μὴ τὰ . . . σκοπούντες, ἀλλὰ κτέ., *not looking each of you to your own things, but each to the things of others also*. The καί, *also*, implies that every man should have a proper regard, but not an exclusive or pre-eminent regard, for his own things. He should love his neighbor as himself, no more, no less.

Vv. 5, 6. τοῦτο φρονεῖτε (pres. imperat., denoting something habitual) ἐν ὑμῖν κτέ., *Have this mind in you which (was) also in Christ Jesus*. The preceding exhortation is thus enforced by the example of Jesus. — ὃς . . . ὑπάρχων, *who, existing in the form of God*; i. e. before his incarnation (cf. Jno. 1. 1). The expression ἐν μορφῇ θεοῦ is best explained in Heb. 1. 3. ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. — οὐκ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, *did not consider the fact of his being on an equality with God a usurpation, a robbery, a matter of robbery* (nicht als ein Raub, den betrachtete er das gottgleiche Sein. Meyer). This is the proper meaning of ἄρπαγμόν, and seems to me decidedly to be preferred here. So L. & Sc., Sophocles, B. U., Vulg. (rapinam), Luther (hielt er es nicht für einem Raub), Martin and De Saci (une usurpation), De Wette (rapiendi actus). Many, however, understand it in the sense, "a thing to be seized on, or to grasp at" (Ell.), "a matter for grasping" (Alf.), "a thing to be grasped" (R. V.). So also others. The clause τὸ εἶναι κτέ. is the direct obj. of ἡγήσατο: ἴσα is adv. w. εἶναι.

Vv. 7, 8. ἀλλὰ . . . ἐκένωσεν, *but (though he was thus exalted) he emptied himself, made himself empty* (of all this power and glory). — μορφῇ . . . λαβών (particip. denoting manner or means), *having taken (or by taking) a bond-servant's form*. — ἐν ὁμοιώματι κτέ., *lit. having become in*

a likeness of men, i. e. *having taken a form similar to men, or a condition of similarity to men.* I would place a comma or a colon after *γενόμενος*, and connect this participial clause w. what precedes. So W-H. et al. — *καὶ σχήματι εἰρεθεὶς* (*εὐρίσκω*) *ὡς ἄνθρωπος* (I would connect this particip. clause with what follows) *κτέ.*, and *having been found in fashion, figure, appearance*, Lat. *habitus*, as a man, he humbled himself (made himself *ταπεινός*, lowly). The three words, *μορφή*, *δμοίωμα*, and *σχῆμα*, are not easily distinguished sharply: *μορφή*, *form, shape*, Lat. *forma*: *δμοίωμα*, *that which is made similar, a resemblance*, may denote either that which is outward or that which is inward: *σχῆμα*, *that which is held, figure, appearance*, referring particularly to that which is outward. With these may be associated *εἰκών*, rendered, *image*; better I think rendered, *likeness*. — *γενόμενος ὑπήκοος κτέ.*, *having become (in becoming, particip. denoting manner or means) obedient even to death, yea, death on a cross, death by crucifixion*: *δέ* introduces here an emphatic clause and may be rendered *yea, or yes*.

Though there are some differences of opinion respecting the exact meaning of *ἀπαγκυβόν*, and the grammatical construction of this remarkable sentence, yet the general connection of the thought is clear. Christ, existing (before his incarnation) in the form of God, thought the being on an equality with God not an act of usurpation; yet (though he was thus exalted) he emptied himself (of this power and glory and happiness) by taking a bond-servant's form, after he had come into a condition of similarity to men; and being found in fashion as a man, he humbled himself (still further) by becoming obedient unto death, even death by crucifixion. This is the great example of self-denial and sacrifice which the apostle here presents. No human example can ever approach this. The annals of the world present nothing else like it. But the Apostle could by no means stop at this point; and so he proceeds:

Vv. 9, 10, 11. *διὸ καὶ . . . ὑπερέψωσεν* (*ὑπέρ*, *above*, and *ὑψόω*, *to lift high*), *Wherefore* (let any one ponder the force of this *wherefore*) *also God highly exalted him (lifted him*, when he was in the form of this suffering human being, *high above*): *διὸ* = *διὰ* ὅ, illative; *καὶ* introduces an additional and important particular. — *καὶ ἐχαρίσατο* (*χαρίζομαι*, *χάρις*) *κτέ.*, and *freely gave, graciously gave* etc. The language is still used with reference to his humiliation (vom Gesichtspunkte der Unterordnung aus gesagt. Meyer). — *τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα*, *the name which is above and beyond (ὑπέρ w. acc.) every name*. What name is here meant is fully explained in the next clause. The name Jesus, given at his incarnation, became the most exalted and honored of all names. — *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ*, *that in the name of Jesus* (as the sphere in which all this shall take place; in the recognition of his exaltation and power) *every knee may bow (should bow*, R. V., an expression denoting the ac-

knowledge of authority and power, on the part of every one, including his enemies. Matt. 22. 44, Mark 12. 36, Luke 20. 43, Acts 2. 35, 1 Cor. 15. 25, Heb. 1. 13, 10. 13) *of things*, or more properly, I think, *of beings* (B. U., Meyer, et al.) *in heaven, and beings on earth, and beings under the earth*. It is not necessary to limit this language, except that it must refer to created beings; nor to define more exactly who are meant. The language is general and comprehensive. — **καὶ πάντα γλῶσσα ἑομολογήσεται** (or **-σηται**, W-H.), *and that every tongue may (openly, ἐξ-) confess (should confess, R. V.) the fact that Jesus Christ is Lord*. With this statement, cf. Matt. 28. 18, *All authority has been given me in heaven and on earth*. — **εἰς δόξαν κτέ.**, *with a view to the glory of God the Father*: εἰς, the end in view, that into which attention is directed. All that is affirmed above, particularly the confession that shall be made, shall enter into the glory of God the Father as the ultimate result. The entire sentence, from verse 5th to verse 11th, inclusive, is most remarkable and deserves careful study, prolonged meditation. The God-man, thus exalted, every eye shall see, even they that have mocked and pierced him: and they also who have hoped in him, who have loved him and tried to serve him on earth.

Vv. 12, 13. **"Ὡστε** (here w. a finite mood), *And so, So then* (R. V.), *Wherefore* (B. U.), introduces an exhortation, following a view of the great example. — **καθὼς . . . ὑπηκούσατε**, *even as ye always obeyed*, — whom? Undoubtedly, the primary reference is to God. Cf. verse 8. ὑπήκοος, predicated of Christ. But obedience to God would be, at the same time, obedience to the preaching of Paul. — **μὴ ὥς . . . μόνον**, *not as if in my presence only*, — a reference to the well-known and common fact that the obedience of the servant is ordinarily much more perfect under the eye of some one who is looking on. The neg. μὴ leads us to connect this clause with the following exhortation; not with the preceding indic. ὑπηκούσατε. — **ἀλλὰ νῦν** (in the strict temporal sense) **κτέ.**, *but now much more in my absence*. The conscientious and faithful servant often takes even more pains when no one is looking on. — **μετὰ φόβου καὶ τρόμου**, *with (in the midst of) fear and trembling*; in view of the greatness of their work, and of their own weakness and imperfections. — **τὴν ἑαυτῶν** (2d pers., as often in N. T. = Att. ἐμῶν αὐτῶν) **σωτηρίαν κατεργάζεσθε**, *work out fully, to the end (usque ad metam. Bengel) your own salvation*. Note that Paul here, and elsewhere, insists as much on *work*, as James. — **θεὸς γὰρ ἐστὶν κτέ.**, *for (and this is the encouragement. We have thus the human side, verse 12, and here the divine) God is the one who works in you both the willing and the working, or both to will and to work (the working not less than the willing), for, for the sake of, i. e. to accomplish, his good pleasure. κατεργάζομαι, to work out, to bring to completion; ἐνεργέω, to work with energy, to work effectually.*

Vv. 14, 15. πάντα ποιείτε χωρὶς κτέ., *Do* (pres. imperat., *be in the habit of doing*) *all things without, apart from* (χωρὶς, much more frequent in N. T. than ἀνευ), *murmurings and disputings, questionings* (R. V.), *doubtings* (Ell.), *hesitationibus* (Vulg.), *ohne Zweifel* (Luther), *sans disputes* (Martin, De Sacy). Cf. Rom. i. 21, 14 1, 1 Cor. 3. 20, 1 Tim. 2. 8, Jas. 2. 4. The word διαλογισμοί includes the various ideas, *debates, arguings, disputings, questionings, doubtings*. Against these, the early Christians were often warned; and the warning would not be out of place even now. It is not necessary, nor as seems to me proper, to limit either of these words more than the writer has done, so as to inquire whether the murmurings against our fellow-men, or against God, are here meant; nor to determine specifically to what the disputings and doubtings apply. The warning is entirely general; and is in place always and everywhere.—ἵνα γένησθε (aor. to denote an accomplished fact) κτέ., *that ye may become blameless* (not liable to be blamed) and *harmless* (R. V.), *simple* (B. U.), *pure* (Ell.): ἀκέραιος, for the poetic ἀκήρατος, is probably from α priv. and κεράννυμι, *to mix*; and hence means, *unmixed, simple, pure, uncontaminated*. See L. & Sc. The word occurs but three times in N. T. Matt. 10. 16, Rom. 16. 19 (where it is rendered *simple* in R. V.). I think it may be rendered *simple* in all three places, in the strict and primary sense of *simple*; i. e. free from all duplicity, from all mixture of guile.—τέκνα . . . ἄμωμα (α priv. and μῶμος, *blame*: Lach., Meyer, Ell., et al. read ἀμώμητα, *not to be blamed*), *children of God without reproach, without blemish* (R. V.).—μέσον (as prep. w. gen.; so in Hom. and in LXX) γενεᾶς κτέ., *in the midst of a generation crooked and perverted* (διστραμμένης, fr. διαστρέφω, *to twist completely, to distort, pervert*).—ἐν οἷς, *among whom*, referring to γενεάς, as collective.—φαίνεσθε ὡς φωστῆρες κτέ., *ye are plain, are seen, as luminaries* etc.—ἐν κόσμῳ (article omitted, Win. § 19, 1, a) *in the world*.

V. 16. λόγον . . . ἐπέχοντες (agrees w. the subj. of γένησθε), *holding forth* (R. V., B. U., Alf., Ell., et al.), *holding upon, holding firmly* (Luther, Bengel, De Wette, Ewald, et al.), *containing, possessing* (Meyer et al.). Either meaning is logical here, and the word may have either signification. Perhaps the first is now more generally preferred; yet the last two, which are closely allied (*possessing and holding firmly*), seem nearer the primary and exact meaning of ἐπ-. The thought is also equally striking. It is only by holding firmly, and while we hold firmly, the word of life that we can hope to be seen as luminaries in the world. The particip. may here be understood in its various relations, *while, if, because*. Was it ever more important than now to hold firmly the word of life?—εἰς καύχημα κτέ., *for a ground of glorying* (looking forward) *into the day of Christ*. If they should hold firmly the word of life, and thus be seen as luminaries in the world, it would be a ground of glorying and rejoicing on the part of the Apostle; and would be a proof that he had not run in

vain nor toiled in vain. On the expression, *day of Christ*, cf. I. 6, note. — **δι**τι . . . **ἔδραμον** (τρέχω) . . . **ἐκοπίασα** (κοπιάω), a fuller explanation of **καύχημα**, *that, in view of the fact that, I did not run in vain* (lit. *into anything vain*, Lat. *in w. acc., in vacuum*, Vulg.), *nor toil in vain* (entering into anything vain).

Vv. 17, 18. **ἀλλά**, *Yea*. Note this use of **ἀλλά**, introducing something so emphatic that it seems in contrast with what precedes. Cf. I. 18, 2 Cor. 7. 11, and often in N. T. — **εἰ καί** (not the same force as **καί** εἰ, *even if*. See Lex.), *if even, although*: **σπένδομαι** (note the force of the pres. pass.), *I am (being) poured out as a libation, as a drink offering*, — a striking metaphor, taken from the pouring out of a drink-offering with the sacrifice (Numb. 15. 5, 28. 7). — **ἐπὶ τῇ θυσίᾳ κτέ.**, *upon the sacrifice and service etc.*; or *unto the sacrifice and (priestly) service* (Ell.); or *at, at the time of, the sacrifice and priestly service* (*beim Opfer und Priesterdienste*, Meyer). The objection of Ell. and Meyer to the literal sense *upon*, that the Jews did not pour the drink-offering *upon*, but *around*, the sacrifice, is not weighty; as few, if any, of the Philippians had ever witnessed a Jewish sacrifice, but must have been familiar with the Greek and Roman custom of pouring directly upon the burning sacrifice. Paul therefore takes his metaphor from the custom with which they were well acquainted: **θυσία** here in the usual N. T. sense, the object sacrificed, not as Alf. and some others understand it, “the deed of sacrifice.” — **τῆς πίστεως ὑμῶν**, *of your faith*, gen. of object (Alf., Ell., Braune, Meyer). “Your faith is the sacrifice, which I, as a priest, offer to God” (Alf.). Gen. of apposition (Winer, § 59, 8, a). — **χαίρω καὶ συνχαίρω κτέ.**, *I rejoice, and rejoice with you all*. “I joy and rejoice” is not so true to the original. The first word, **χαίρω**, is used absolutely and independently. The second, **συνχαίρω**, expresses his sympathy and union with them. The rendering, *I rejoice and congratulate you* (Alf., Meyer, et al.), certainly seems less accurate, and is not required by the next sentence, as they affirm. — **τὸ δὲ αὐτὸ** (adv. acc.) **καὶ ὑμεῖς κτέ.**, *and in the same manner, do you also rejoice, and rejoice with me* (imperatives. So the most; although the indic. is the same in form). The ground of the Apostle’s joy, and of his exhortation, is not, I think, his probable martyrdom; but, in spite of his imminent personal danger, he rejoices in the hopes which the true Christian ever cherishes.

Vv. 19, 20. **Ἐλπίζω δὲ κτέ.**, *But* (though I am in great personal danger) *I hope in the Lord Jesus* (a significant expression, the sphere in which alone he had hope). — **ταχέως** (here and often in N. T. spoken of time), *shortly, soon*. — **ὑμῖν**. The dat. seems here to denote motion, *to you*; but may also include the idea of advantage, *for you*. — **ἵνα καὶ γὰρ εὐψυχῶ**, *that I also (as well as you) may be cheered* (B. U.), *may be of good courage* (Alf.), *may be of good heart* (Ell.): **εὐψυχέω** only here in

N. T. (the imperat. εὐψύχει is found in epitaphs).—γνοὺς (γινώσκω) τὰ κτέ., *when I have known, or by knowing* (particip. denoting time and means) *the things concerning you, your affairs*. Hearing mutually from each other would give each other joy.—οὐδένα γὰρ ἔχω ἰσόψυχον, *For* (introducing the reason for sending him) *I have no (other) man* (than Timothy) *like-minded* (with myself). So Alf., Ell., Meyer; or, *I have no (other) man like minded* (with Timothy). So Beza, Calvin, Lightfoot. "The comparison here is between Timothy and other persons, not between him and Paul; since the object of the remark clearly is to state why the Apostle sends Timothy rather than any one else." Hackett. This certainly seems to me the correct view.—ὅστις γνησίως . . . μεριμνήσει (μεριμνῶ), *who* (such a one as) *will truly, genuinely* (without self-seeking) *care for, have solicitude for, your state* (lit. *the things concerning you*).

Vv. 21, 22. οἱ πάντες γὰρ κτέ., *For they all* (i.e. all the others, except Timothy, who were now with the Apostle) *seek their own* (affairs, or interests), *not those of Jesus Christ*. (Hence, they cannot act without self-seeking.) Who are referred to, and how much is meant by this statement, cannot with certainty be determined. Cf. verse 4, which may have been suggested by the Apostle's present surroundings. In the great commercial centre of the world, "the demands of business" might be very pressing. Is not something similar to what the Apostle here alludes to often witnessed now in our great "metropolitan churches"?—τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε. *But the proof of him, his tested, tried and approved, character* (in distinction from that of the others) *ye know*. The Philippians knew Timothy personally. Cf. Acts 16. 1 ff., 17. 14.—ὅτι (manner in which the proof was given) κτέ., *that, as a child* (serves) *a father, he served with me* (entering) *into* (the work of) *the gospel*. Paul does not wish to say, *he served me*, and so he changes slightly the const. to σὸν ἐμοί, *with me*.

Vv. 23, 24. τοῦτον (emphat. position. Cf. verse 19) μὲν (correl. w. δέ, verse 24) οὖν κτέ., *This one, therefore* (in view of his tried character), *I hope to send*.—ὡς ἂν ἀφίδω (ἀπό, ὁράω, aor. εἶδον, subjunc. ἴδω. We might expect ἀπίδω, st. ἀφίδω. The digamma (F) may have been retained in the popular pronunciation of εἶδον, ἴδω, and hence the aspirated ἀφ- st. ἀπ-. Cf. ἐφ' ἐλπιδι, Rom. 8. 20, Tisch. See Winer, § 5. 14), *when I shall have in full view, when I shall see clearly* (cf. L. & Sc. ἀφοράω), *as soon as I get a glimpse of* (Farrar).—τὰ περὶ ἐμέ. *the things about me* (in the local sense; yet not differing greatly from τὰ περὶ ἐμοῦ, *the things concerning me*).—ἐξαυτῆς (emphat. position), *forthwith, directly*, qualifies πέψαι.—πέποιθα (2 perf. intrans. and pres. in meaning, fr. πείθω) δὲ ἐν κυρίῳ, *but I trust in the Lord* (the sphere, and the only sphere, of his trust. Cf. 2. 19)—ὅτι . . . ἐλεύσομαι (in Attic comm. εἶμι) *that I myself also shall come shortly*.

For an account of the probable situation of Paul at this time, see Conybeare and Howson, chap. xxvi. ; Farrar, chap. xlvii.

Vv. 25, 26. The remaining verses of this chapter speak of Epaphroditus, sent from Philippi to Rome to render some service to Paul, not elsewhere mentioned. There is no reason for supposing him to be the same as Epaphras. — 'Αναγκαῖον κτέ., *And I thought it necessary*. This is explained more fully in verses 26-28. — 'Επαφρόδιτον. Not an unusual Greek proper name, meaning, *lovely, charming* (fr. 'Αφροδίτη), Lat. *venustus*. Note the five designations following; the article τὸν being expressed but once. Connect the first μοῦ w. the three preceding words. — ὑμῶν δὲ ἀπόστολον (in the primary sense, *a person sent forth* with delegated authority, Lat. *legatus*) καὶ λειτουργὸν κτέ., *and your delegate and minister to my need* (ὑμῶν, emphat. position, connect w. both nouns). Cf. 4. 18. — πέμψαι κτέ., *to send* (i. e. *to send back*) *to you*. — ἐπειδὴ (a stronger form of ἐπεὶ, and not so frequent in N. T.), *since in fact*, reason for verse 25. — ἐπιποθῶν ἦν (note the frequency of ἦν w. pres. particip. in N. T., expressing the idea of continuance more emphatically) *he was longing for* etc. — ἀδημονῶν (but three times in N. T., derivat. uncertain), *was in anguish, was sorely troubled*. — διότι, *because* etc., the reason for this longing and anguish. — ἠκούσατε ὅτι ἡσθένησεν (ἁσθενέω), *you had heard that he was sick*. How they had heard of this, and how Epaphrod. had learned that they had heard, is not known. Undoubtedly, commercial intercourse between Rome and the leading cities of Macedonia was frequent. The strong mutual affection between the church and their delegate is worthy of note.

Vv. 27, 28. καὶ (copulat., introducing an additional statement) γάρ (causal, introducing a reason), *and* (you had heard that he was sick), *for* (it was a fact that etc.); *for truly*, Lat. *etenim, and indeed*. — παραπλήσιον (adv. w. dat. or gen. Cf. in Lat. *affinis, similis*, etc. w. dat. or gen.) *similarly to, like to, near to, death*. — ἡλέησεν (ἐλεέω) αὐτόν, *pitied, had mercy on, him*. Raising him up from his sickness was in the circumstances an act of mercy. In some circumstances, it is an act of mercy to call the Christian home to his rest. God always knows what is merciful and best. — ἵνα μὴ . . . σχωῶ (subjunc. Note how seldom the optat. occurs in N. T.), *that I might not have sorrow upon sorrow*, i. e. sorrow occasioned by the loss of Epaphrod. added to the sorrow attending his own imprisonment. — σπουδαιοτέρως (adv., comparat. degree) οὖν κτέ., *The more diligently* (R. V.), *With the more haste* (B. U.), *With the more urgency, therefore* (in view of what is said in verses 26, 27), *I have sent him*. — ἵνα . . . χαρήτε (χαίρω), *that you, having seen him again, may rejoice*; or, *that you, having seen him, may again rejoice*. The former seems to me better in sense, and not forbidden by the position of πάλιν. So R. V., B. U., Beza, Grotius, De Wette, et al. Yet Meyer, Braune, Alf., Ell., et al.

join πάλιν w. χαρήτε. — καὶ γὰρ . . . ὧ, *and that I may be less sorrowful (more free from sorrow)*, when I hear of your joy. He could not in his present situation become entirely freed from sorrow, and so could not say καὶ γὰρ χαρῶ, but his burden of sorrow would be lightened.

Vv. 29, 30. προσδέχεσθε οὖν αὐτόν, *Receive him therefore* (inasmuch as I have been so urgent in sending him). — ἐν κυρίῳ, *in the Lord*. Note how often this is expressed in the epistles of Paul. See Rom. ch. 16, where it occurs seven times. The meaning here seems to be, receive him as a Christian brother in a Christian spirit. — μετὰ πάσης χαρᾶς, *with all joy*. There need be no limitations, or conditions, attending such joy; joy ἐν κυρίῳ. — καὶ τοὺς τοιούτους . . . ἔχετε (pres. imperat., denoting what is to be habitual), *and have, or hold, such persons* (as he) *in honor, in esteem* (ἐντίμους, fr. ἐν and τιμή, *honor, esteem*). — ὅτι διὰ τὸ ἔργον . . . ἤγγισεν (ἐγγίζω), *because* (the reason for the exhortation preceding) *on account of the work of Christ he came near even to death* (lit. *up to death*). — παρα-βολευσάμενος (παρα-βολεύομαι, cf. παρα-βάλλω) τῇ ψυχῇ, *having taken a risk in respect to his life, having risked, or hazarded, his life*. In what particular way he thus hazarded his life is not known. Paul only informs us that it was on account of the work of Christ. It is quite possible that the Philippians might understand the allusion better than we. — ἵνα ἀναπληρώσῃ (aor. subjunc. denoting an act accomplished), *that* (the motive in thus periling his life) *he might fill up, might supply*. — τὸ ὑμῶν ὑστέρημα, *that which was lacking, or that which was left behind on your part, in respect to service to me*. No intimation of voluntary deficiency on their part is to be understood here; but that which they lacked the opportunity to do in person was done through their delegate. Cf. τὰ ὑστερήματα κτέ. Col. 1. 24, note; *those of the afflictions of Christ which come afterwards*.

CHAP. III. (See GENERAL OUTLINE.)

" V. 1. Τὸ λοιπόν. *Finally* (lit. *as to the rest*), indicating that the writer is in his own mind near the end of the epistle. — χαίρετε ἐν κυρίῳ, *rejoice in the Lord*. This has been spoken of as the key-note of this epistle, more than of any other. Note again ἐν κυρίῳ. Paul would not think of any rejoicing except *in the Lord*. — τὰ αὐτὰ γράφειν ὑμῖν, *to write the same things to you*. Whether this refers to what directly precedes (so Bengel, Wiesinger, Alf., Ell., et al.), or to what follows (Meyer et al.), may not be determined with certainty. May it not in the connection have a twofold application? Thus, To write what I have already said and what I am about to say is not irksome to me and for you it is safe, sure ground.

V. 2. βλέπετε, *look to, keep an eye on, beware of*: repeated for emphasis. — τοὺς κύνas, *the dogs*. It should be borne in mind that dogs

in that part of the world and in that age were regarded with much more disgust than now and in our country. The term denotes the lower and baser enemies of Christians. — τοὺς κακοὺς ἐργάτας, *the evil workers*. Doubtless the Philippians would understand more definitely than we the reference here. The expression means not simply those who were evil, wicked; but those who were active in wickedness. This class is never wanting in any age. — τὴν κατατομήν (only here in N. T.), *the concision*, a contemptuous expression, denoting a mere hand-wrought, outward mutilation. Note the paronomasia, κατατομή, περιτομή. The reference is to those who prided themselves on that which was merely outward, in the flesh, without any spiritual significance.

V. 3. ἡμεῖς . . . ἡ περιτομή, *For we (emphat.) are the circumcision*, in the true, spiritual sense; made plain by the contrast with κατατομήν, and still plainer by what follows. — οἱ . . . λατρεύοντες . . . καυχώμενοι . . . πεποιθότες, *who serve (perform religious service) by the Spirit (dat. of agent, cf. Rom. 8. 13, 14) of God, and glory in Christ Jesus, and trust not in the flesh*; — all this in striking contrast with the Jew. I can see no good reason for departing here, and in two or three other passages, from the ordinary rendering of λατρεύω, *to serve, perform religious service*. So Alf., Ell., Meyer (*Gottesdienst thun*), Luther, Martin, De Sacy, et al. The art. οἱ w. all three participles, thus uniting them more closely in thought. Note also the neg. οὐκ w. the particip., so rare in N. T., denying without condition or qualification. Win. § 55, page 485.

V. 4. κάπερ (rare in N. T., used only here by Paul, makes the concessive idea, often in the particip. alone, more emphatic here) ἐγὼ (included in the ἡμεῖς above, but here singled out) ἔχων, sc. εἰμὶ, *although I am having (de jure, not de facto), though I myself might have (R. V.)*. — πεποιθῆσιν καὶ ἐν σαρκί, *confidence even in the flesh*. Note the force of the ending -σις, denoting action; a confidence that exhibits itself in action, not a mere passive, lifeless, trust. — εἴ τις δοκεῖ ἄλλος κτέ., *If any other man seems (either to others or to himself) to have confidence, to have a ground of confidence, i. e. as I understand the clause, If any other man apparently has a ground of confidence in the flesh*. — ἐγὼ μᾶλλον, sc. δοκῶ πεποιθέναι ἐν σαρκί, *I more, i. e. I apparently have more reason for confidence in the flesh*. Hence no one could say of him that he despised those things which he himself did not possess and could not have, as many persons do.

Vv. 5, 6. περιτομῇ (dat. of reference) ὀκταήμερος (adj. agreeing w. ἐγὼ), lit. *in respect to circumcision eight days old, or on the eighth day*; thus, distinguished from the proselytes, as a native Jew. — ἐκ γένους Ἰσραήλ, *of the race of Israel, i. e. not descended from proselytes of former generations*. — φυλῆς Βενιαμὴν, *of the tribe of Benjamin*. "The tribe of Benjamin enjoyed and conferred a distinction, because unlike the

Ephraimites it had remained faithful to the theocracy" (Braune). Cf. Ezra 4. 1 ff. — Ἑβραῖος ἐξ Ἑβραίων, *a Hebrew of the Hebrews*, i. e. of pure ancestry and the most ancient. See Dic. of the Bible, art. Hebrew. — Thus far Paul has spoken of the genuineness, the illustrious character, and the antiquity of his Jewish descent; he now proceeds to speak of his own character: a Pharisee, a zealous Pharisee, a blameless Pharisee. — κατὰ νόμον Φαρισαῖος, *in respect to the law* (i. e. the Mosaic law) *a Pharisee* (the strictest sect). — κατὰ ζήλος (3d declens., neut.; in Att. ὁ ζήλος) διώκων κτέ., *in respect to zeal, persecuting* (pres. particip., denoting what was habitual) *the church* (used here in the collective sense). — κατὰ δικαιοσύνην . . . ἄμεμπτος, *in respect to righteousness, that in the law, having become* (aor. particip. denoting an accomplished fact) *blameless, not liable to be blamed*. Paul speaks elsewhere of a very different righteousness from that ἐν νόμῳ.

Vv. 7, 8. ἀλλὰ (retained by W-H. and most editors, omitted by Tisch.) ἅτινα . . . κέρδη (plur. fr. κέρδος), *But whatever things were to me gains, profits, these I have considered, have counted, because of Christ, as loss, damage*. — ἀλλά (verse 8) with its usual adversative force; contrasts what follows with what precedes. The first statement falls so far short of the whole truth that the following one seems to stand in opposition to it. — μενούγγε, W-H. μὲν οὖν γε, Ell. et al. μὲν οὖν. See L. & Sc. μέν, B. II. — ἡγοῦμαι, pres. (in distinction from ἡγῆμαι, perf.), denotes something habitual. *Nay more, I certainly am even counting all things to be loss on account of the surpassing value of the knowledge of Christ Jesus my Lord*. — δι' ὃν τὰ πάντα ἐζημιώθην (ζημιώω, same root w. ζημίαν), *on account of whom I suffered the loss of them all* (lit. *the all things*: note τὰ πάντα in distinction from πάντα above). — καὶ ἡγοῦμαι . . . κερδήσω (1 aor. act. subjunc. fr. κερδαίνω, same root w. κέρδη), *and count (them as) refuse that I may gain Christ*. The derivation of σκύβαλα is not certain. See L. & Sc. Cf. περικάθαρμα and περίψημα, 1 Cor. 4. 13.

V. 9. καὶ εὑρεθῶ (εὐρίσκω) ἐν αὐτῷ, *and may be found in him*; "as the sphere and element of my spiritual being." Ell. Cf. Eph. 2. 6, Gal. 2. 17. — μὴ ἔχων . . . ἐκ νόμου, *not having a righteousness of my own that from the law*. This was the righteousness which he had once sought to establish, which many, it is to be feared, are still seeking to establish. — ἀλλὰ τὴν κτέ., *but* (note the contrast) *that through faith in Christ, the righteousness from God, (resting) upon faith*. Note how distinct, clear, and emphatic is the statement; and how much of Paul's theology is contained in it; his great, leading doctrine, — righteousness from God through faith in Christ.

Vv. 10, 11. τοῦ γινῶναι αὐτόν, *that I may know him*. Connect this closely in thought with εὑρεθῶ ἐν αὐτῷ and the entire intervening statement. γινώσκω expresses a definite, decisive knowledge, as appears in

the compound καταγιγνώσκω. — καὶ . . . καί, introduce important particulars after the general thought. — καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, *and (or even, und insonders, Meyer) the power of his resurrection.* The full meaning of this expression will perhaps never be comprehended by any man in this world. The resurrection of Christ assures us of our justification (Rom. 4. 25, Eph. 2. 5); and confirms the hope of our own resurrection (Rom. 8. 11; also the entire argument of 1 Cor. ch. 15). It was the constant theme of the first preachers of the gospel. They appeared as “witnesses of his resurrection.” — καὶ κοινωνίαν παθημάτων αὐτοῦ, *and the fellowship of, or the participation in, his sufferings.* Cf. Rom. 8. 17, Col. 1. 24, 2 Tim. 2. 11, 1 Pet. 4. 13. The thought contained in this and the following clause may well be borne in mind in all our earthly afflictions. — συμμορφιζόμενος (pres. particip. denoting what is continued) τῷ θανάτῳ αὐτοῦ, *being (continually) conformed to his death.* The expression denotes his readiness to die for Christ. Cf. 1 Cor. 15. 31. The particip. is in the nom., agreeing w. the subject (understood) of γινῶναι, and this is nom., being the same as that of the leading verb ἡγοῦμαι. — εἴπως καταντήσω (καταντάω) εἰς κτέ., *if by any means (if in any way, not expressing doubt, but humility in view of the greatness and glory of that future event) I may attain to the resurrection from the dead* (more lit. *may arrive, come into the resurrection etc., i. e. into the realization of the state denoted by this word.* Cf. Acts 26. 7; for the literal meaning, cf. καταντάω εἰς τὰ βασίλεια, L. & Sc.). The readers of this epistle would doubtless understand the reference here to the first resurrection. Cf. 1 Cor. 15. 23, οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 1 Thess. 4. 16, οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον. To infer from this or any other passage in the N. T. that there will be no resurrection of the wicked is in direct opposition to express statements. Cf. Jno. 5. 28, 29, Acts 17. 31, 24. 15, Rom. 3. 6, 1 Cor. 6. 2, 15. 22, Rev. 20, 11 ff. (ἐξανάστασιν found only here in N. T.; the prep. repeated before νεκρῶν). Note with what eagerness of expectation and longing the apostle looks forward to the resurrection from the dead.

V. 12. Οὐχ ὅτι, *Not that, I do not say that*, an elliptical expression; w. οὐχ, sc. λέγω or ἔρω. The apostle now guards against any possible misapprehension of his meaning and throws in an important exhortation. — Note in what follows the paronomasia (annominatio, Winer, § 68. 2), so difficult usually to represent in another language; — ἔλαβον . . . καταλάβω . . . κατελήφθην . . . κατειληφέναι. The comp. κατα- seems here only to strengthen the meaning of the simple verb; *to lay hold of securely, firmly.* No object is expressed w. ἔλαβον, but it is readily suggested to the mind by what directly precedes. We need not anticipate the figure afterwards presented in βραβεῖον. We may render: *Not that I have already laid hold, or have already been made complete (made τέλειος, complete, finished, perfect);*

but I am pressing on, am pursuing, if I may lay firmly hold of that for which I was also laid hold of firmly by Christ Jesus. καὶ before καταλάβω, W-H. et al., if I may also lay firmly hold of etc. Meyer et al. understand ἐφ' ᾧ as causal, if I may also lay firmly hold, because I was also laid hold of firmly by Christ. (Note that Ἰησοῦ is bracketed by W-H. et al.). The more usual explanation of ἐφ' ᾧ, supplying τοῦτο as obj. of καταλάβω and anteced. of ᾧ, seems on the whole preferable. So Alf., Ell., R. V., B. U., et al. Cf. the first rendering above. Note here εἰ w. the subjunc. καταλάβω. Winer, p. 36. That which he would lay firmly hold of, and for which he was laid hold of firmly, is more fully explained by what follows.

Vv. 13, 14. The reading οὕτω is not generally adopted: but instead of it οὐ w. λογίζομαι (so Alf., Ell., Braune, Meyer); thus, — *Brethren, I do not consider MYSELF to have laid firmly hold.* Note the emphatic ἐγὼ ἑμυαυτόν, disclaiming his own agency as a prominent factor. If we read οὕτω, it seems better to connect οὐ w. λογίζομαι, and πῶ, yet, hitherto, w. κατειληφέναι. So R. V. — ἐν δέ, note the emphatic brevity. Whether to take ἐν as independent and absolute without governing word, or to supply διώκω (Augustine et al.), or οἶδα (Syriac version), or λέγω (Luther), or ἐστί (Beza), or λογίζομαι (Meyer), or ποιῶ (as the most), is by no means certain and not very important. Paul certainly did not express any of these; but he may very naturally have retained in mind λογίζομαι just before expressed; — *but one thing* (I do consider), (*eins aber meine ich, unum censeo*, Meyer). — τὰ μὲν ὀπίσω ἐπιλανθανόμενος (pres. particip. to denote that which is continued), *forgetting the things behind*; referring to his past life since he became a Christian, rather than to his life in Judaism; forgetting all his past attainments and labors. — τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος (ἐπ-εκ-τείνω, *to stretch, or reach, out to, or towards*), *and reaching out towards the things before*, — presenting the picture of a man in the race-course. *The things before* are the still higher attainments and achievements in the Christian life. — κατὰ σκοπόν, *towards the goal, with the goal in view* (still carrying out the figure of the runner in the race-course). — διώκω (intrans. cf. verse 12) εἰς τὸ βραβεῖον κτέ., *I press forward for the prize (the victor's prize) of the high calling, the heavenly calling* (Alf., Ell., Braune, B. U.) of God in Christ Jesus. The Greek order, placing κατὰ σκοπόν before διώκω, may well be preserved in English: εἰς τὸ βραβ., the end in view, that into which the attention is directed, for: τῆς . . . κλήσεως, subjective gen., *the prize belonging to, involved in, the heavenly calling.* Note the force of -σις in κλήσις, *the act of calling, the invitation.* Note also in the emphatic place ἐν Χριστῷ Ἰησοῦ. Every heavenward invitation of God is in Christ Jesus, and in him alone. To connect ἐν Χρ-ῷ Ἰησ- w. διώκω seems to me a forced const. The fact that τῆς is not repeated before it is no objection in N. T. Greek to the connection w. κλήσεως.

V. 15, 16. ὅσοι οὖν τέλειοι, *Therefore* (a conclusion from the three preceding verses) *as many (of us) as are complete*. At first sight τέλειοι seems to be a contradiction to οὐχ . . . τετελείωμαι, the statement in verse 12; but the perf. pass. implies an action fully accomplished; whereas the adj. τέλειοι seems to be predicated of those who are well advanced on the way to the full consummation; *full grown*, in distinction, Meyer suggests, from νήπιοι. Cf. 1 Cor. 2. 6, 3. 1, Eph. 4. 13. — τοῦτο φρονῶμεν (pres. subjunc.), *let us be, continue to be, of this mind*; that which is set forth in verses 13, 14: or, *let us bear this in mind* (the thought just preceding). — καὶ εἴ τι ἑτέρως φρονεῖτε, *and if you are bearing anything in mind otherwise, of a different character*, incompatible with the manner of life just pictured. I regard τοῦτο and τι as the direct obj. acc. of the verbs. — καὶ τοῦτο . . . ἀποκαλύψει, *even this, or this also, will God reveal to you*. God had already revealed to them much and important religious truth; but it is quite supposable that they were still in need of instruction relative to their Christian life. Cf. Eph. 1. 17. — πλὴν . . . ἐφθάσαμεν (φθάνω), *only, into what (state of attainment, growth of religious character) we have (already) come: πλὴν, only, however, used "to break off and pass to another subject, Lat. caeterum:" φθάνω, to come first (1 Thess. 4. 15), to attain (Rom. 9. 31)*. The notion of anticipation, expedition, promptness, in opposition to everything like delay and loitering, belongs regularly to the word. See L. & Sc. for both words. — τῷ αὐτῷ στοιχεῖν, *by the same, or in the same (line) move directly onward*. The notion of στοῖχος, *a direct line, a row, a file* (as of soldiers) which belongs to the verb, is readily supplied w. τῷ αὐτῷ: στοιχεῖν, infin. used as imperat., a rare const. after the time of Homer. Winer, § 43, 5, d. The infin. for the imperat. is usually 2d pers. and may be so rendered here. So Alf., Ell., Meyer. The two leading thoughts of the verse are, no loitering (implied in ἐφθασαν), no deviation from the direct line.

V. 17. To obey this exhortation, they should follow his example as just delineated, verse 12 ff. — συνμιμηταί μου γίνεσθε, ἀδελφοί, *Become ye imitators together of me, brethren*. The συν- is variously understood as meaning *unitedly, together with one another* (Alf., Calvin, et al.), or *together with the apostle imitators of Christ* (Bengel, Ewald), or *together with others who imitate my example* (Ell., Meyer, Wiesinger, et al.). The thought *imitators of me* occurs elsewhere, 1 Cor. 4. 16, 11. 1. Our rendering *imitators of me* throws an undue emphasis on the enclitic μου, but may be the best expression of the idea in English. The interpretation of Bengel and Ewald would be suggested by the rendering, *Become ye, brethren, my fellow imitators*, — a natural rendering of the Greek. It is certainly difficult to decide positively between the three views above presented. Is it necessary or wise to define the expression further than the writer has done, or to limit the thought to either one alone of these

various interpretations?—καὶ σκοπεῖτε κτέ., *and observe, watch, those who walk, who live, thus*, i. e. according to the preceding exhortation, as imitators of Paul in his Christian career; or as imitators with him of Christ.—καθὼς . . . ἡμᾶς, *even as* (not a correlative w. οὕτω, but a causal conjunc. Braune, Meyer, Wiesinger; a correl. w. οὕτω, Alf., Ell., et al. The former seems to me the preferable view) *you have an example (in) us*: ἡμᾶς, appos. w. τύπον. It naturally includes Paul and “those who walk” according to the exhortation; those whom they were to observe carefully.

Vv. 18, 19. πολλοὶ γὰρ (introduces the reason for the exhortation) κτέ., *For many are walking, are living, whom I often used to speak of, used to mention, to you* (probably when he was in Philippi), *and now even weeping speak of, (as) the enemies of the cross of Christ* (ἐχθρούς, appos. w. οὓς). The characteristics of these enemies are defined in what follows.—ὦν τὸ τέλος ἀπώλεια, *whose end is perdition, ruin*. This by no means implies annihilation; but the loss of all the elements of happiness; banishment from the presence of God.—ὦν ὁ θεὸς ἡ κοιλία κτέ., *whose God is the belly and (whose) glory is in their shame, who have in mind the things upon the earth*. This shows clearly the class of persons referred to in verse 18. Note the return to the nom. case in οἱ . . . φρονούντες, making the clause more independent and emphatic; (*these are*) *the persons who have in mind the things upon the earth*, as their all, the end and object of life. Cf. the exhortation in Col. 3. 2.

Vv. 20, 21. ἡμῶν (emphat. posit.) γὰρ . . . ὑπάρχει, *For our life as citizens, our sphere of political activity, is in heaven*; introduced as a reason by way of contrast for what is said in verse 19. They, πολλοὶ κτέ., have the things on the earth in mind; this is not true of us, for etc. Note ὑπάρχει, a more emphatic word than ἐστίν, and in the emphat. posit., *exists in heaven*.—πολίτευμα, only here in N. T.; is not entirely synonymous with πολιτεία, the abstract citizenship, civil polity; but, derived from πολιτεύομαι, *to live as a citizen*, it denotes rather a concrete idea, *life, conduct, action, as a citizen*; or *sphere of political action*.—ἐξ οὗ (adv.) κτέ., *whence we are looking for, or are waiting for, a Saviour also, the Lord Jesus Christ*. Heaven is not only our country, our home as citizens, but more still, we are expecting a Saviour also from thence.—ὃς μετασχηματίζει κτέ., *who will transform, fashion anew* (R. V.), *the body of our humiliation*: ταπεινῶσις means strictly *the act of humiliating, or abasing*; and in this sense, it may be predicated of our present body with its depraved appetites and sinful lusts.—σύνμορφον (predicate adj. expressing result, Winer, § 66, 3) τῷ σώματι κτέ., (*so as to be*) *conformed to the body of his glory*.—κατὰ τὴν ἐνέργειαν κτέ., *according to the working, or in proportion to the energy, of his ability even to subject all things to himself*. The transformation and conformity just spoken of is thus fully assured. τοῦ w. the infin. and subj. αὐτόν is a substantive const.,

gen. case limiting ἐνέργειαν. Freely rendered, *according to the working by which he is able* etc. For similar expressions cf. Eph. i. 19, 3. 7; and for a similar thought, 1 Cor. 15. 25. Observe that all this work is affirmed of the Lord Jesus Christ. Of the transformation here spoken of, we now know *but* little; only we are assured that the future body of the believer shall be like in form to the glorious body of Christ.

CHAP. IV. (See GENERAL OUTLINE.)

V. 1. Ὡστε, ἀδελφοί μου κτέ. Observe the unusual series of affectionate terms. See remark at the beginning of the notes on this epistle. *And so, wherefore* (in keeping with such hopes), *my brethren beloved and longed for, my joy and crown, thus* (as I have above exhorted you, and as those whose citizenship is in heaven) *stand fast in the Lord, beloved.* The metaphor in στέφανος, *a crown*, or more properly, *a victor's wreath*, is remarkable. Cf. 1 Thess. 2. 19. Will not many of our day have a similar crown?

Vv. 2, 3. Εὐδοίαν . . . καὶ Συντυχὴν, *Euodia . . . and Syntyche*; — evidently persons of prominence and influence in the church; but whether they were deaconesses or not is wholly unknown, and what the disagreement was to call for such an exhortation and entreaty is also unknown. It may interest some persons to observe the significance of these feminine names, — *Euodia, fragrance*; *Syntyche, good fortune*. Note the repetition of παρακαλῶ, making a special appeal to each one; and bear in mind always the full meaning of this verb, *to beseech, or entreat, to exhort, to comfort*. The rendering *I exhort* (R. V.) seems more suitable here. — τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, *to be of the same mind in the Lord*, i. e. in the sphere of Christian labor. With τὸ αὐτὸ φρονεῖν, cf. 2. 2. — ναὶ ἑρωτῶ καὶ σέ (orthotone here to make it more emphatic), *Yea, I beseech thee also*. — γνήσιε σύνζυγε, *true (genuine, noble) yokefellow*. This has been understood by some as meaning the wife of the apostle; which is in the highest degree improbable. Cf. 1 Cor. 7. 8, 9. 5. Meyer, Hackett, et al. regard σύνζυγε as a proper name, *Synzygus*, or *Syzygus*. Others think the reference is to some fellow-laborer; perhaps, the pastor of the church in Philippi. So Ell. It is certain we never shall know beyond conjecture which of the last two opinions is correct; and it is equally certain that it is not very important for us to know. — συναμβάνου αὐταῖς, *take part with, assist, help them*, i. e. the women just mentioned, particularly so as to bring about an understanding between them and friendly relations in Christian work. — αἵτινες . . . συνήθλησάν (συναθλέω) μοι κτέ., *since they labored with me in the gospel, participating both with Clement and with the rest of my fellow-workers*. The causal idea in the compound relative, οἵτινες, αἵτινες, is more prominent than in the simple relative, οἱ, αἱ, *since they, for they*, introducing a reason for helping them. It is noteworthy

that women were the first to receive the gospel, and to aid in its promulgation, in Europe. Cf. Acts 16. 13. Ellicott, Meyer, and others call attention to this interesting fact. — ὧν . . . ζωῆς, *whose names (are) in (the) book of life*. Paul does not mention the names of the remaining fellow-workers; but adds this beautiful remark concerning them. Cf. Luke 10. 20, Rev. 13. 8. Cf. also Rev. 20. 12.

Vv. 4, 5. Χαίρετε . . . χαίρετε. The thought in 3. 1, repeated with emphasis. *Rejoice in the Lord always: again I will say, rejoice*. Cf. note on 3. 1. — τὸ ἐπιεικὲς ὑμῶν γνωσθήτω (γιγνώσκω) κτέ., *Let your forbearance be known* (aor. imperat., denoting an accomplished fact). It is not easy to decide on the best Eng. word for τὸ ἐπιεικὲς: *moderation* (O. V.) in the Latin sense of the word is not far from the idea: *gentleness* (alternate rendering in R. V.), *Lindigkeit* (Luther), *mildes Wesen* (Meyer): *forbearance* (Alf., Ell., R. V.): derived from ἐπί, *direction towards*, and εἰκός, *reasonable, fair*; hence the rendering *reasonableness, fairness*, would not be far from the exact idea, and I should prefer it to either of the words above given. We all know what is meant by a reasonable, fair-minded man. Let this trait of character be known, says Paul, to all men; i. e. to all with whom you come in contact. How different this character from that of "a sharper"! Is the exhortation here given no longer needed? — ὁ κύριος ἐγγύς. *The Lord* (by which they would doubtless understand, the Lord Jesus) *is at hand, is near*. Tisch. places a colon before this and a period after it; thus connecting it with the preceding sentence. W-H. place a period before it and a colon after it; thus connecting it with what follows. The R. V. and B. U. place a period both before and after it. Thus it is connected, properly I think, both with what precedes and with what follows. But what does it mean? Does Paul here express the opinion that the second coming of Christ was near at hand, according to the human reckoning of time? Many so understand it; but I cannot think that Paul was so greatly mistaken. ἐγγύς, like the English word *near*, is spoken both of place and of time. The suggestion, that the Lord Jesus was not far away and that he would soon come to call them individually home, was certainly a motive to forbearance and to fair-minded dealing with their fellow-men; and also a reason why they should not be harassed with worldly anxieties. Cf. the excellent note of Hackett, in Lange.

V. 6. Note the asyndeton in the successive sentences. — μηδὲν (emphat. posit.; viewed as direct obj.) μεριμνᾶτε, *be anxious about nothing*; whether it be persecution, or the necessities of life. Cf. Matt. 6. 25 ff. — ἀλλ' ἐν παντί κτέ., *but in everything, in every situation, by prayer and supplication with thanksgiving*: the dat., manner or means; μετὰ w. gen., *with, in the midst of*: "prayer and supplication," two words of similar import to dwell on and emphasize the thought. — τὰ αἰτήματα ὑμῶν

γνωρίζεσθω (γνωρίζω) κτέ., *let your requests (the things asked for) be made known to God.* Though he knows all our wants beforehand, yet he has taught us through his Son to ask him for all that we need. Cf. Matt. 6. 8 ff.

V. 7. καὶ ἡ εἰρήνη τοῦ θεοῦ, *And (so) the peace of God.* Note this remarkable expression. The peace which God enjoys and which he imparts: gen. of possession and of source. How different from any peace which the world possesses and imparts! Cf. Col. 3. 15. Such peace as this comes to us in immediate connection with the thought in verse 6, and in no other way. Note the emphatic use of καὶ in the N. T., a Hebraism; *and so, and then.* — ἡ ὑπερέχουσα πάντα νοῦν, *which is above, surpasses, every act of the mind, all understanding.* — φρουρήσει κτέ., *will guard and keep* (both ideas belong to the word: fut. indic., the statement of an assured fact) *your hearts and thoughts* (those things which are held in the mind, *plans, purposes*, the results of νοέω) *in Christ Jesus*; — the sphere in which all will be safely guarded.

V. 8. Τὸ λοιπόν, *Finally*, cf. 3. 1, but introducing here quite a different line of thought. — ὅσα (repeated with the successive words, for distinctness and emphasis, six times. Note also the asyndeton, imparting liveliness and force to the style, Winer, § 60. 2), *as many things as, whatsoever things*: referring, I think, particularly to traits of character; and to conduct. — ἀληθῆ, . . . σεμνά, . . . δίκαια, . . . ἀγνά, . . . προσφιλή, . . . εὐφημα, *true, . . . venerable, or worthy of reverence, . . . just, right, righteous, . . . pure, . . . lovely, . . . of good report (auspicious, gracious, kind, opposed to δύσφημος).* — εἴ τις ἀρετὴ κτέ., *if (there is) any virtue and if there is any praise*; or εἴ τις may be viewed as nearly equivalent to ὅστις, *whatever virtue (there is) etc.* Observe that it is εἴ w. the indic. understood (the supposition of an actual fact); not ἐάν w. the subjunc.: ἀρετή, Lat. *virtus*, the generic word for *excellence of character, active excellence*: ἔπαινος, *praise*, that which is properly connected with excellent character. — ταῦτα λογίσεσθε, *consider these things, take account of these things.* We might all very profitably repeat to ourselves the entire exhortation in this verse every day of our earthly pilgrimage.

V. 9. ἃ καὶ ἐμάθετε (μανθάνω) καὶ παρελάβετε (παρα-λαμβάνω) . . . καὶ εἶδετε (ὁράω) ἐν ἐμοί, ταῦτα πράσσετε, *what things you both learned and received and heard (from me) and saw in me, these things practice (put in practice).* πράσσω, in distinction fr. ποιέω, *to do*, may often be rendered *to practice*. Cf. Rom. 1. 32, 2. 1 and 3, 7. 15 and 19 (R. V.). The first καὶ, Alf., Ell., Hackett, and Conant prefer to render *also*; viewing it as a connective with what precedes. So also Meyer, in German, *auch*. The revisers, wisely I think, do not adopt this construction. Would it not suggest the order καὶ ἃ, st. ἃ καὶ? The logical force of ἐν ἐμοί belongs, I think, with all four verbs; not, as some view it, more especially with

the last two. — καὶ ὁ θεὸς κτέ., *And (so) the God of peace will be with you.* Note the emphatic use of καὶ (cf. verse 7): also the expression, *the God of peace*, i. e. the God who possesses and imparts peace. Cf. ἡ εἰρήνη τοῦ θεοῦ, verse 7: μεθ' ὑμῶν, *with you, in the midst of you.*

V. 10. Ἐχάρην (χαίρω) δὲ ἐν κυρίῳ μεγάλως, *But I rejoiced in the Lord greatly*: δέ, continuative, with no special adversative force: ἐν κυρίῳ. It is remarkable how frequently the apostle makes use of this expression, showing how constantly the thought was in his mind. In this ch. verses 1, 2, 4, 10, ch. 1, verse 14, ch. 2, verses 19, 24, 29, ch. 3, verse 1; besides the other forms in which the word occurs so often. In all these passages it means the Lord Jesus Christ. — ὅτι ἤδη ποτὲ ἀνεθάλετε (ἀναθάλλω) τὸ ὑπὲρ ἐμοῦ φρονεῖν, *because now at length you have revived in your thoughts for my welfare*: ἀναθάλλω spoken of a plant that buds and sends forth shoots anew: τὸ ὑπὲρ ἐμοῦ, lit. *the for me*, i. e. *my interest, my welfare*, obj. of φρονεῖν, and this the indirect obj. of ἀνεθάλετε. So Alf., Bengel, Braune, Meyer. — ἐφ' ᾧ (referring to τὸ ὑπὲρ ἐμοῦ) ἐφρονεῖτε, ἡκαιρεῖσθε (ἡκαιρέω, a priv. and καιρός, opportunity) δέ, *for which (welfare) you were (continually) thoughtful, but you were without opportunity.* Through the coming of Epaphroditus, such an opportunity had now been presented to them, and they had gladly embraced it.

V. 11. οὐχ ὅτι (cf. 3. 12, Winer, § 64. 6) καθ' ὑστέρησιν λέγω, *Not that I speak according to, or in consequence of, a coming short, a falling behind.* On the meaning of κατὰ here, see Winer, § 49. d. b. The force of the ending -sis, *action*, in distinction fr. -μα, *result*, may be seen here. — ἐγὼ (emphat. posit.) γὰρ ἔμαθον (μανθάνω) ἐν οἷς εἰμι κτέ., *for I have learned* (I think the English idiom often requires us thus to render the Greek aorist) *in the (circumstances) in which I am, (in these) to be contented, satisfied.* This is spoken (from the force of the pres. indic. εἰμι, not the subjunc.) of his present situation as a prisoner: but it is usually understood to signify every situation in which he is placed; and this latter thought is more fully expanded and generalized in what follows directly.

V. 12. οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν. A lit. rendering is not easy. καί, a prepositive conjunc., belongs w. what follows. Omitting the second οἶδα, which is repeated for emphasis, it would be, *I know both how to be abased and how to abound.* Cf. the clauses at the end of the verse. The rendering, *I know how also to be abased* etc. (Alf., Braune, Ell., et al.), suggests the order καὶ οἶδα, st. οἶδα καί. Perhaps the rendering in the R. V., *I know how to be abased, and I know also how to abound*, is as literal as we can adopt. By either rendering, the thought is clear and striking. — ἐν παντὶ καὶ ἐν πᾶσιν (an emphatic repetition) μεμύημαι (μυνέω) κτέ., *In everything and in all things, I have been initiated, have learned the secret, both to be filled and to be hungry* etc. It is adding to what Paul

has written to supply, as some do, τόπῳ w. παντί and ἀνθρώποις w. πᾶσιν. Note the form πεινᾶν, Att. πεινῆν, irreg. Note also the climax, ἔμαθον . . . οἶδα . . . μεμύημαι : ὑπερεῖσθαι, same root w. ὑστέρησιν above.

Vv. 13, 14. πάντα (acc. of specif.) ἰσχύω ἐν τῷ ἐνδυναμοῦντί (ἐν-δυναμόω) με, lit. *in respect to all things I am strong in him who makes me powerful*. In general, the Eng. word *strength* is our best rendering of ἰσχύς, and *power* of δύναμις. Note that ἰσχύω and ἐνδυναμοῦντι are both pres. tense, expressing what is continued, habitual. Note also carefully where Paul finds all his strength located. — πλὴν (turns the thought from the apostle to the Philippians. Cf. 3. 16, note) καλῶς ἐποιήσατε, *However, ye did well*. — συνκοινωνήσαντές μου τῇ θλίψει (particip. denoting manner and means), *in participating with, in having a share with, my affliction*.

Vv. 15, 16. A pleasant and grateful reminiscence. — οἴδατε (Att. ἴστε) δὲ καὶ ὑμεῖς κτέ., *And (δέ) you also (καὶ) Philippians, know*. — ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, *that in the beginning of the gospel*, i. e. when the gospel was first preached in Philippi, in the second missionary journey of Paul (A. D. 51-54). Acts 16. 11 ff. The expression implies that Paul again visited Philippi. Cf. Acts 20. 2, 6. — ὅτε ἐξῆλθον κτέ., *when I went forth from Macedonia*. Acts 17. 14. The expression naturally means that they rendered assistance to Paul at the time of his departure. We learn from 2 Cor. 11. 9 that the brethren from Macedonia assisted him afterwards also when he was in Corinth. — οὐδεμία . . . ἐκοινωνήσεν (κοινωνέω) εἰς λόγον κτέ., *no church participated with me, shared with me, in the matter of giving and receiving, except you only*. Others had received from him the inestimable riches of the gospel, but had given nothing in return. With them, both the giving and the receiving had been reciprocal, though not the same in kind. Paul had given the gospel and received material aid. They had given the material aid and received the gospel. This reciprocity was true of no other church. The reference here is of course to the churches in Macedonia. With ἐκοινωνήσεν, cf. κοινωνία, 1. 5 : εἰς λόγον, (*entering*) *into a reckoning, into an account, for an account*. This meaning of λόγον is similar to that in Matt. 12. 36, Luke 16. 2, Rom. 14. 12. — ὅτι (verse 16) is viewed by some as parallel w. ὅτι in verse 15, and dependent on οἴδατε, *you know . . . that* etc. The most, however, regard it as causal and connected with the preceding clause; *except you only, for* etc. — καὶ ἐν Θεσσαλονίκῃ, *even in Thessalonica* ; while I was still in Macedonia. — καὶ ἅπας καὶ δὶς, *both once and twice*, i. e. not once alone, but even twice. — εἰς τὴν χρεῖαν μοι ἐπέμψατε, *you sent to supply my necessity* : “εἰς marking the ethical destination of the contribution” (Ell.), that into which attention was directed : τὴν marks the existing necessity, and one that was known to the Philippians : μοί (enclit.) w. χρεῖαν on the same principle as w. χρή, *it is necessary*.

Vv. 17, 18. οὐχ ὅτι (cf. 3. 12, 4. 11) κτέ., *Not that I seek for the gift*,

but I seek for (emphatic repetition) *the fruit that increases to your account.* This verse is added to avoid any possible misunderstanding. Paul did not value a Christianity that bore no fruit any more highly than James. See argument in the Ep. of James. He also suggests that the increase is to their account: *εἰς λόγον ὑμῶν*, *entering into a reckoning for you*: cf. verse 14. The metaphor "fruit" suggests that "the gift" (*τὸ δῶμα*, *the thing given*) might be viewed as *seed*. Thus, both in giving and receiving, Paul had their welfare continually in mind. He was not self-seeking. — *ἀπέχω δὲ πάντα κτέ.*, *But I have in full all things and abound, have more than sufficient*: w. *ἀπέχω*, cf. *ἀποδίδωμι*, *to pay in full*: *πάντα*, *all things*, i.e. as the connection makes plain, all things requisite to supply his temporal necessities. Perhaps Paul was more easily satisfied in this respect than some of us. — *πεπλήρωμαι* (*πληρῶ*) *δεξάμενος* (*δέχομαι*) *κτέ.*, *I am filled, made full, having received, now that I have received, from Epaphroditus the things from you.* The successive words, *ἀπέχω*, *περισσεύω*, *πεπλήρωμαι*, indicate the emotion with which the apostle was writing, and the effect is heightened by the strikingly beautiful metaphors following. — *ὄσμην εὐωδίας*, *θυσίαν κτέ.* (apposit. w. *τὰ παρ' ὑμῶν*), *an odor of sweet smell* (gen. of characteristic), *a sacrifice acceptable* (nay more) *well-pleasing to God*: the dat. w. both adjs. The figure is borrowed from the custom of sacrifice, familiar to both Jews and Greeks. Cf. Rom. 12. 1, 1 Pet. 2. 5, Heb. 13. 16.

Vv. 19, 20. The thought in *τῷ θεῷ* (verse 18) continued in *ὁ θεός μου* (verse 19) and in *τῷ θεῷ κτέ.* (verse 20). — *ὁ δὲ θεός μου πληρώσει* (fut. indic., not *πληρώσαι*, optat. of wishing) *κτέ.*, *And my God will supply every necessity, every need, of yours, or all your need.* We are not to limit the idea to temporal wants; nor yet spiritual. The expression is entirely general, and may include both. The measure of the supply is indicated in what follows. — *κατὰ τὸ πλοῦτος αὐτοῦ κτέ.*, *according to his riches, his wealth, in glory in Christ Jesus*: *ἐν δόξῃ*, "the element or the attribute in which the action will be evinced:" *ἐν Χριστῷ Ἰησοῦ*, "the ever blessed sphere in which alone all is realized." Ell. The fulfilment of this promise is only begun here below, and completed above. — The thought just presented leads to the doxology which follows. — *τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν*, *And to our God and Father, or to God and our Father.* I prefer the former, connecting *ἡμῶν* w. *θεῷ* and *πατρί*. A similar question of const. arises several times in Paul's epistles. Cf. Eph. 1. 3, Gal. 1. 4. See R. V. The usual rendering of *δέ*, *now*, in the doxology, seems to me objectionable. — *ἡ δόξα* (sc. *εἵη*) *be the glory* (that which is acknowledged as belonging to him), or *be glory* (article w. abstract noun). Cf. Gal. 1. 5, note. — *εἰς τοὺς αἰῶνας τῶν αἰώνων*, the most emphatic expression for the idea, *for ever and ever*.

Vv. 21, 22. *Ἀσπάσασθε κτέ.* *Salute every saint in Christ Jesus.* It

is doubtful whether ἐν Χρ- Ἰησ- is to be more intimately connected w. ἅγιον or w. ἀσπασασθε. Cf. 1. 1, Rom. 16. 22, 1 Cor. 16. 19. May it not be connected in thought with the combined idea of both at once?—ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. *The brethren in company with me salute you.* This apparently means those who were more intimately associated with the apostle; and at first sight seems in contradiction to 2. 20, 21; but the statement there does not forbid the idea of a Christian salutation, nor exclude them from the designation "brethren" here given.—πάντες οἱ ἅγιοι, *all the saints*, all the members of the church in distinction from the more limited circle just named.—μάλιστα δὲ κτέ., *and in particular, and especially, those from the house of Caesar* (die aus dem Hause des Kaisers. Meyer), referring probably to servants who lived in the palace, or at least who had employment there. As οἰκία much oftener means *house* in the primary sense (everywhere in N. T., I think, except 1 Cor. 16. 15), and as οἶκος is the regular word for *house* or *household*, I prefer to translate οἰκίας here as usual, *house*, meaning the palatial residence.

V. 23. Cf. Gal. 6. 18, note. For a similar form, cf. Rom. 16. 24, 2 Cor. 13. 13, 1 Thess. 5. 28, 2 Thess. 3. 18.—Bear in mind the meaning of μετὰ w. the gen., *with, in the midst of*.—I venture here to raise the question whether this, and the other similar verses referred to, are properly called "a benediction;" and whether the common expression "to pronounce the benediction" is authorized by the New Testament. Do we not derive both the conception and the expression from the Roman Catholic Church, and from the false view of the ministry as a priesthood? Note carefully the construction, ἡ χάρις sc. ἐῖη, optat. of wishing, *May the grace of our Lord Jesus Christ* etc. Is it not rather the closing prayer, the wish of the apostle's heart? Note that the construction is the same as in verse 20; and surely no one would call that "a benediction."

For a beautiful series of pictures, presenting the leading scenes in this epistle, see the recent work of Rev. Wayland Hoyt, D. D., entitled, "Gleams from the Prison of Paul."

COLOSSIANS.

THIS Epistle was written from Rome, about 62 A.D., to the church at Colossae, which Paul had never visited.

False teachers had mingled an Oriental and esoteric philosophy with the doctrines of Christianity.

They ascribed creation to the work of angels. They taught that there was a graduated series of emanations between God and man, through which it was possible for God to approach man and matter. They thus undermined the mediation of Christ. They taught asceticism as a means of grace, and esoteric knowledge as a way of salvation. They were the forerunners of the Gnostic heresy.

The Epistle vindicates the deity of Jesus Christ and his sole Lordship and mediation in our salvation; exhibits the indescribable fulness of the Godhead in Him as creator, preserver, and redeemer; declares that both the way and the results of reconciliation are not through philosophy, but through the revelation in Christ; warns them against the folly and deceit of such mystic philosophies. The practical exhortations are similar to those in Ephesians.

Its authenticity cannot be questioned on any substantial grounds.

EPISTLE TO THE COLOSSIANS.

GENERAL OUTLINE.

SALUTATION (ch. 1. 1, 2) ; Expression of thanksgiving (1. 3-8) ; Prayer of the apostle for the church, with thanksgiving (1. 9-12) ; The redemptive work and the glory of Christ (1. 13-23) ; An expression of joy in the midst of sufferings in view of his work as an apostle (1. 24-29) ; An expression of anxiety (2. 1-3) ; Warnings against false teachers, with touching references to their first profession of faith in Christ (2. 4-15) ; Special warnings (2. 16-23) ; Exhortations, to seek those things which are above ; to mortify the members which are upon the earth ; to be kind, forbearing, loving, thankful (3. 1-17) ; Special exhortations to wives, husbands, children, fathers, servants, masters (3. 18 to 4. 1) ; Further exhortations (4. 2-6) ; Commendations and salutations (4. 7-17) ; Closing salutation with Paul's own hand (4. 18).

CHAP. I. verses 1, 2. Cf. Eph. 1. 1, 2. — *καὶ Τιμόθεος*, and *Timothy* ; not thus introduced in Eph. ; may have been the amanuensis of this epistle. — *ὁ ἀδελφός*, the brother (in Christ). — *τοῖς . . . ἁγίοις* (may be viewed as adj. or as subst.) *κτέ.* For the two constructions, see R. V. In Eph. 1. 1, and in the address of other epistles (Rom. 1. 7, 1 Cor., 2 Cor., Phil.), *ἁγίοις* is subst. — *ἐν Χριστῷ*, closely united in sense w. *πιστοῖς ἀδελφοῖς*, faithful brethren in Christ. — *χάρις ὑμῖν κτέ.* Cf. Rom. 1. 7, note.

Vv. 3, 4, to verse 9. Thanksgiving for the Christian character of the church in Colossae. — *Εὐχαριστοῦμεν*, *We* (i. e. Paul and Timothy) *give thanks.* — *τῷ θεῷ καὶ πατρὶ κτέ.* Cf. Eph. 1. 3, and 17, notes. W-H. omit *καί*, so also R. V., *to God, the Father of etc.* — *πάντοτε* may be joined w. *εὐχαριστοῦμεν* (so Meyer, Braune, et al.), or w. *προσευχόμενοι* (Ell., Alf., et al.). The latter certainly seems preferable (cf. R. V.) ; unless, indeed, its force extends over the whole clause, the two ideas, thanksgiving and

prayer, being closely united and not separated in the apostle's mind, so that "always" with him might be predicated of both. — *περὶ ὑμῶν*, apparently = *ὑπὲρ ὑμῶν*, verse 9. — *ἀκούσαντες*, both temporal and causal, *after having heard and because we have heard*. — *τὴν πίστιν . . . ἐν Χρ-ῒ Ἰησ-*, *your faith* (belief and trust) *in Christ Jesus* "as the sphere or substratum of the *πίστις*, that in which the faith centres itself." Ell.). — *ἣν ἔχετε*, *which you have*. It would have been grammatical, and more usual, if the article *τὴν* had been repeated after *ἀγάπην* (st. *ἣν ἔχετε*), and this reading is found in some MSS. W-H. include *ἣν ἔχ-* in brackets. The words, *which you have*, are more positive and emphatic than the article. — *εἰς πάντας τοὺς ἁγίους*, *towards all the saints*: lit. *into*. It was a love which extended not simply *towards*, or *up to*, *all the saints*, but *into the midst of them*.

V. 5. *διὰ τὴν ἐλπίδα*, connected most naturally with the words just before, *the love which you have for all the saints on account of the hope* etc. So Chrys., Theoph., Calvin, Meyer, Alf., Ell., et al. *ἐλπίδα* here by metonymy for the object of hope, that which is hoped for. Cf. Rom. 8. 24, Gal. 5. 5, notes. "The love they entertained towards the *ἅγιοι* was evoked and conditioned by no thought of any earthly return (compare Calvin), but by their hope for their *μισθός* in heaven." Ell.). — *τὴν ἀποκειμένην κτέ.*, *which is laid up* (lit. *laid away*) *for you in heaven* (a place of absolute safety. Cf. Matt. 6. 20, Luke 12. 33). — *ἣν προηκούσατε*, *of which ye heard, or have heard, before*. It is not necessary to give any more definite meaning to *προ-*, referring it to any particular time in the past. — *ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου*, *in the word of the truth of the gospel*, i. e. in the word containing, embodying, the truth which belongs to the gospel. Cf. Eph. 1. 13, Gal. 2. 5, 14.

V. 6. *τοῦ παρόντος εἰς ὑμᾶς*, *which has come into the midst of you* (not simply *unto you*): *παρεῖναι* w. *εἰς* is not unfrequent in classic writers. — *κάθως . . . ἐστίν*, *even as it is also in all the world*. Cf. Matt. 13. 38, *the field is the world*. "In all the world indicates the whole world as the field in which the gospel is found and which it will permeate." Braune. — *καρποφορούμενον καὶ αὐξανόμενον* (agree w. the subj. of *ἐστίν*), *bearing fruit and increasing* (or *growing*); a figure taken from a fruit-bearing tree, indicating the proper effect of the gospel, and its extension. — *καθὼς καὶ ἐν ὑμῖν*, *even as* (it bears fruit) *among you*, or *in you*, *also* (as well as in all the world). — *ἀφ' ἧς ἡμέρας*: anteced. in relat. clause, = *ἀπὸ τῆς ἡμέρας ἐν ᾗ*, *from* (or *since*) *the day in which, from the day when*. — *ἤκουσατε*. Many supply here the idea *τὸ εὐαγγέλιον*, *you heard* (it, i. e. the gospel). So Alf., Ell., Meyer, Eadie, Riddle. Others make *τὴν χάριν κτέ.* the object of both verbs, *you heard and knew the grace of God*. So De Wette, Braune, R. V. The latter seems more natural grammatically, and the thought is equally clear. — *ἐν ἀληθείᾳ* (emphat. position), *in*

truth, qualifies the whole preceding expression (verbs and object acc.), and suggests a contrast with the doctrines of the false teachers who had crept in among them.

Vv. 7, 8. *καθώς*, *even as* (denoting manner, not cause, and closely connected w. *ἐν ἀληθείᾳ*). — *ἐμάθετε ἀπὸ Ἐπαφρᾶ* (1st declens.) *κτέ.*, *you learned from Epaphras* (mentioned again in 4. 12, Philem. 23. Probably not the same as Epaphroditus Phil. 2. 25), *our beloved fellow-servant*; one of the first, and perhaps the very first, preacher of the gospel in Colossae. He is here fully endorsed by the apostle. — *ὃς ἐστὶν κτέ.*, *who is faithful for you (in your behalf) as a minister of Christ*; a further commendation. W-H. prefer *ὑπὲρ ἡμῶν*. So R. V. *on our behalf*. (*διάκονος*, rendered *minister, servant, deacon*.) — *ὁ καὶ δηλώσας ἡμῖν*, *who also* (an additional statement concerning Epaphras) *made known, made plain, to us*. — *τὴν . . . ἀγάπην ἐν πνεύματι* (closely connected in sense: the omission of *τὴν* after *ἀγάπην* is in keeping with N. Test. usage. Cf. Winer, § 20, 2), *your love in the Spirit*, i. e. in the Holy Spirit, as the vital atmosphere in which their love existed. It seems irrelevant to inquire whether their love to Paul (so Chrys. et al.), or their love to one another (so De Wette, Olsh., et al.), or their love to Epaphras (so Meyer), is here meant. As the clause stands without particular qualification, it naturally includes all these, — Christian love, brotherly love, in the Spirit.

V. 9. *Διὰ τοῦτο*, *On this account*, viz. all that is said from verse 4; particularly their faith and love. — *καὶ ἡμεῖς*, *we also*, i. e. Timothy and I on our part. — *ἠκούσαμεν*, *we heard* (*it*, i. e. the account of your faith and love). — *οὐ παυόμεθα*. Cf. Eph. 1. 16, note; also verse 3. — *προσευχόμενοι*, *praying*, the generic word; *αἰτούμενοι*, *asking, begging*, spoken of any earnest request to any person. The two together intensify the thought. — *ἵνα πληρωθῇτε κτέ.*, the object and the substance of the prayer, *that ye may be filled, made full*, etc. — *τὴν ἐπίγνωσιν*, acc. of remote object w. the pass. voice, st. gen., see L. & Sc. *πληρώω*. *ἐπίγνωσις* is often rendered *full knowledge*; but a full knowledge of God's will is not possible for the finite mind; hence, perhaps we may render it, *a definite, or positive, knowledge*; in distinction from a vague, doubting, hesitating, knowledge. — *ἐν πάσῃ σοφίᾳ κτέ.* Connect closely in thought w. the verb. Lit. *in order that (being) in all spiritual wisdom and understanding ye may be made full as regards the definite knowledge of his (God's) will*. I see no necessity for regarding *ἐν* here as instrumental; but rather as denoting the sphere in which the action of the verb takes place. Cf. Eph. 1. 8; also notes on Eph. 3. 19, and 5. 18. Connect *πνευματικῇ* w. both nouns, *in all wisdom and understanding imparted by the Spirit*, i. e. the Holy Spirit. (*σοφία* is the generic word: *σύνεσις*, fr. *συνήμι*, *the act of putting together and comparing, intelligence*: cf. *φρόνησις*, Eph. 1. 8.) The opposite of *πνευματικός* is *σαρκικός*, 2 Cor. 1. 12.

V. 10. περιπατήσαι κτέ. (infin. denoting purpose, expegetical of *ἵνα πληρωθῆτε κτέ.*), *to walk etc., ut ambuletis* (Vulg.), *that ye walk, etc.* — *ἀξίως τοῦ κυρίου*, *worthily of the Lord*, i. e. of Christ. So κύριος is usually, perh. always, to be understood in Paul's epistles. "In the gospels, 2 Pet., and James, it commonly refers to God, but in 1 Pet. 2. 13, to Christ." Ell. — *εἰς πᾶσαν ἀρεσκίαν* (*ἀρεσκεῖαν*, Meyer, Winer, § 6, 1, g; *ἀρέσκεϊαν*, Alf., Ell., Lachm.), *unto all pleasing, directing attention and effort into, entering into, every form of pleasing, every action that is pleasing.* — Meyer calls attention to the three clauses describing more particularly περιπατήσαι ἀξίως κτέ., viz. (1) *ἐν παντὶ ἔργῳ ἀγαθῷ κτέ.*, (2) *ἐν πάσῃ δυνάμει κτέ.*, (3) *μετὰ χαρᾶς κτέ.* — *ἐν παντὶ ἔργῳ ἀγ.*, *in every good work*; "sphere in which the καρποφορία is manifested." Ell. — *αὐξανόμενοι τῇ ἐπιγνώσει κτέ.*, *increasing in the (definite) knowledge of God.* Many regard the dat. here as instrumental, *by the knowledge etc.* So Alf., Ell., Riddle, et al. I much prefer the rendering *in, or in respect to*, dat. of reference: "the dat. denoting that *with respect to which* a statement is made." Good. § 184. 4. *In every good work*, not in a life of indolence, bearing fruit and growing in respect to a clear and definite knowledge of God. Note that Paul does not undervalue, any more than James, *every good work.*

Vv. 11, 12. *ἐν πάσῃ δυνάμει κτέ.* (the second clause describing περιπατήσαι ἀξίως κτέ.), *in all power, or in every (form of) power, made powerful according to the might of his glory.* κατὰ κτέ. denotes the pattern, or the kind, according to which the Christian is made powerful. τῆς δόξης, possessive gen. Cf. Eph. 1. 6. For the three words, δύναμις, κράτος, ἰσχύς, cf. Eph. 6. 10, note. — *εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν*, *with a view to, or entering into, all patience and longsuffering*: "to lead you into every form of patience and longsuffering." Ell. ὑπομονή, *a remaining under, endurance, steadfastness, fortitude*; μακροθυμία, *a mind, courage, to bear long.* Cf. Rom. 2. 4, note. — *μετὰ χαρᾶς* may be joined with what precedes. So R. V., Alf., De Wette, Braune, W.-H., and many others. Or it may be connected w. εὐχαριστοῦντες κτέ. So Ell., Meyer, Huther, Ewald, Lachm., and many others. The ancient scholars and versions seem about equally divided. Viewing the structure of the entire sentence, the latter seems to me more natural; *with joy giving thanks etc.* (the third clause describing περιπατήσαι κτέ.). — *τῷ πατρὶ τῷ ἱκανώσαντι κτέ.*, *to the Father who made you able, who qualified you, (to enter) into the part (or the portion) of the allotment (or the inheritance) of the saints in light.* Meyer et al. read ἡμᾶς, st. ὑμᾶς, *made us able, or meet.* ἐν τῷ φωτί is best viewed, I think, as qualifying the words τοῦ κλήρου τῶν ἁγίων, *of the inheritance of the saints* (which is) *in light* (τῷ viewed as generic article). It may suggest the thought that there is another inheritance which is not in light, but in outer darkness.

V. 13. *ὃς ἐρύσατο* (*ἐρρύσατο*, Alf., Ell., et al., Lex. *ρύομαι*) *ἡμᾶς, who*

drew us, rescued us. Note the transition at this point, from the duty and privileges of the Christian, to the work and character of Christ in vv. 14 ff. — ἐκ τῆς ἐξουσίας κτέ., *from, out of, the power, the authority, of darkness.* ἐξουσία, as distinguished from δύναμις, κράτος, ἰσχύς, may often be rendered *authority*. See L. & Sc. "*darkness*," i. e. the powers which have their abode in darkness. — καὶ μετέστησεν (μετά, Lat. *trans*, ἵστημι, *to put, to place*) εἰς τὴν κτέ., *and translated, transported, us into* (lit. *placed us over into*) *the kingdom of the son of his love* (descriptive gen., "the son upon whom his love rests." Alf.). This is presented as a historic fact, which took place at our conversion. Note the two points: the rescue, and the placing over into the kingdom of his son. Can any human power, or any power of darkness, reverse what God has done? ἡ βασιλεία τοῦ υἱοῦ, ἡ βασιλεία τῶν οὐρανῶν, ἡ βασιλεία τοῦ θεοῦ, all denote one and the same kingdom.

Vv. 14, 15. ἐν ᾧ, *in whom* (not *by* etc.). — ἔχομεν, not fut., not past, but pres., *we have, are having*. — τὴν ἀπολύτρωσιν. The article may be viewed as denoting that which is well known, or as an unemphatic possess. pron., or as the generic article; *the* (well known) *redemption* (Ell., B. U.), or *our redemption* (Alf., R. V.), or simply *redemption*. — τὴν ἀφεσιν τῶν ἁμ., explanatory appos. w. τὴν ἀπολύτ., *the forgiveness, or the remission, of sins, or of our sins.* Cf. Eph. 1. 7, notes. — After telling what *we have* in Christ, the apostle proceeds to speak of the exaltation of Christ, to tell *what Christ is*: ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, *who is the image, the likeness, of the invisible God*: *Bild Gottes des unsichtbaren* (Meyer): εἰκὼν, predicate; hence without the article in Greek. With the expression here, cf. 2 Cor. 4. 4, Heb. 1. 3. — For the further use of εἰκὼν, cf. Rom. 1. 23, 8. 29. — For the three most important passages in the epistles of Paul which speak of the person and exaltation of Christ, compare with this Eph. 1. 20-23, Phil. 2. 6-11. "Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of his substance, nature, and eternity." Ell. — πρωτότοκος πάσης κτίσεως, *the first-born, or first-begotten, before every creature, or before all creation*, i. e. begotten and born before any created thing came into existence. After describing the relation of Christ to God, the Creator, the apostle here states his relation to that which is created. For the gram. const. cf. Jno. 1. 15. *πρῶτός μου, first in relation to me*, i. e. BEFORE *me*. πάσης κτίσεως is not gen. of the whole w. πρωτότοκος, but gen. of comparison. So Ell., Meyer, et al. Cf. Winer, § 35, 4, Note. Thus we may, I think, correctly render, *born before every created thing* (just as we must render *πρῶτός μου, BEFORE me*); "*vor jedem Geschöpf geboren.*" Meyer. For this meaning of κτίσις, cf. Rom. 1. 25, 8. 39, Heb. 4. 13.

Vv. 16, 17. These two verses distinctly and emphatically confirm the rendering of πρωτότοκος πάσης κτίσεως. — ὅτι . . . τὰ πάντα, *because in*

him (as the sphere, "the creative centre of all things, the causal element of their existence." Ell.) *all things were created*, i. e. in him all things which were created had their origin, came into existence: hence, he could not himself be included among the things created, not even though the first of them in the order of creation. Note the frequent use of *τά* w. *πάντα* in N. T. *all things*, distinctly and definitely, not in general and vaguely. Cf. Win. § 18, 8. The following clauses describe with great emphasis the meaning of *τά πάντα*, in respect to locality, and in respect to character. — *εἶτε θρόνοι . . . εἶτε ἐξουσίαι*, descriptive of the *τά ὁρατά* and the *τά ἀόρατα*, *whether thrones or dominions or principalities (governments) or powers (authorities)*. Cf. verse 13, note). — *τά πάντα . . . ἔκτισται*. A solemn and emphatic repetition of the thought: *all things have been created through him and for (or unto) him*: *ἐκτίσθη*, aor., *were created*: *ἔκτισται*, pf., *have been created* (up to the present time): *εἰς αὐτόν*, *for, or unto, him*, the purpose, the end in view. Cf. Rom. 11. 36, *ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν τὰ πάντα*. See note *in loco*. Not by any means a contradiction of the statement here in Col.; but showing the intimate relationship of the Father and Son. See also Heb. 1. 2; and Jno. 1. 3, *χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν*. — *καὶ αὐτός*, *and he* (emphat.), *he the Creator* in contrast with the things created, the *τά πάντα* of verse 16 (*αὐτός* in the nom. is never the simple unemphatic "he." Meyer. Yet in the N. T. it sometimes seems less emphatic than in classic Greek). — *πρὸ πάντων*, *before* (in the sense of time) *all things*: the thought in *πρωτότοκος*, verse 15, repeated, the pre-existence of Christ. — *τά πάντα . . . συνέστηκεν* (pf. in form, pres. in meaning), *all things in him consist, stand together*: out of him, they would fall to pieces, be dissolved.

V. 18. Second point presenting the exaltation of Christ. After speaking of him as *πρωτότοκος πάσης κτίσεως*, he now tells what he is to the church, as *πρωτότοκος ἐκ νεκρῶν*. — *καὶ αὐτός ἐστιν . . . ἐκκλησίας*, *and he (emphat. as in verse 17) is the head (emphat.) of the body (his body)*. Ell.), *the church*. By this figure, the vital union of Christ and the church is vividly presented. — *ὅς ἐστιν ἀρχή* (pred., hence without the article), *who is the beginning*. The relat. *ὅς* may be translated, as often, by a conj. and pers. pron.; *and he is* etc., or *seeing he is* (Ell.): *ἀρχή*, *the beginning*. The words following explain in what sense this is used. — *πρωτότοκος ἐκ τῶν νεκρῶν*, *first-born from the midst of the dead*. The word *πρωτότοκος* is perhaps here suggested by the expression above in verse 15. His resurrection and union with the spiritual body is spoken of as a birth. Others had been translated, or had been raised to the natural body to die again. He alone was *πρωτότοκος ἐκ τῶν νεκρῶν*. Cf. Acts 26. 23, 1 Cor. 15. 22, 23, Rev. 1. 5. — *ἵνα γένηται . . . πρωτεύων*, *in order that in all things (or among all) he might become preëminent*: lit. *that he might become in all things himself (alone) being first*. Note the repetition of the stem syllable *πρωτ-*.

Note also *ἵνα* w. the subjunc., st. *ἵνα* w. the optat., regularly in N. Test. Greek and also in the later Greek generally.

Vv. 19, 20. *ὅτι*, *because*, confirmation of the thought just expressed, *that he himself should become first in all things* (or *among all*). — *ἐν αὐτῷ*, *in him*, i. e. in Christ; placed first for emphasis. — *εὐδόκησεν* κτέ. Three constructions are possible. (1), *εὐδόκησεν* as impers., *it was pleasing* (to the Father), or *it was the good pleasure* (of the Father), (R. V.); (2), *he* (the Father) *was pleased* (so Alf., Meyer, Braune, et al.); (3), *the whole fulness* (of the God-head) *was pleased to dwell* (Ell.). The second const. seems to me preferable; 1st, because *εὐδοκεῖν* (a later Greek word; classic *δοκεῖν*) is usually personal; not impers. as in the first const. above (cf. 1 Cor. i. 21, Gal. i. 15); 2d, because *εἰρηνοποιήσας*, verse 20, is thus made regularly to agree with the implied subj. of *εὐδόκησεν*, sc. *θεός*. The const. *Χριστός* as subj. of *εὐδόκησεν* (Hofm., Conyb., et al.), I cannot adopt. I would therefore render, *because he* (God the Father) *was pleased that in him* (*Christ*) *all the fulness* (or *all his fulness*) *should dwell*. Whichever of the three constructions is adopted, the thought — a most striking and important one — remains the same. — *καὶ δι' αὐτοῦ ἀποκαταλλάξαι* (*ἀπό, κατά, ἀλλάσσω*), sc. *εὐδόκησεν*, and *through him* (he was pleased) *to reconcile all things unto himself* (lit. *into himself*, as the end; the one being into whose character and claims attention was directed. The reconciliation was to be no surface work, like the reconciliation among hostile nations; but intimate, internal, pervading). It seems to me more natural to refer *αὐτόν* to the Father than to the Son, although not reflexive in form (which is rare in N. T. Greek. Cf. Eph. i. 5, *εἰς αὐτόν*, note). — *εἰρηνοποιήσας . . . αὐτοῦ*, *having made peace through the blood of his cross* (i. e. through the blood shed upon his cross); particip. denoting manner or means. It seems unnecessary to inquire, as some have done, whether the particip. here denotes an act antecedent to that of the verb, or synchronous with it. It is sufficient to say that both denote accomplished facts; one fact, whether antecedent or synchronous, being the means for the accomplishment of the other fact. — *δι' αὐτοῦ*, *through him*, an emphatic repetition. — *εἴτε τὰ ἐπὶ τῆς γῆς κτέ.*, also an emphatic repetition: appos. w. *τὰ πάντα*; *whether the things upon the earth or the things in the heavens*. What, then, does this emphatic declaration of reconciliation signify? The best, and in fact the only safe answer, is found in the exact signification of the word *ἀποκαταλλάξαι*, from *ἀλλάσσω* *to effect a change*, *κατά*, intens., and *ἀπό* denoting departure from something. Without Christ, there was no access to God for the sinner, even if he had desired it. Christ effected a change (*ἀλλάξαι*); he effected it completely (*κατά*); a change from a former state, or relation, to a new one (*ἀπό*). By this change, a way of access to God, a righteous God, was opened up to the sinner. God could now be himself righteous, and account as right-

eous him who is of faith in Jesus (Rom. 3. 26). This is what the verse before us asserts in its relation to ourselves. But it may be said, we know that a large part of the world around us, and we are also assured that the powers of darkness, are not actually reconciled to God. How, then, are we to understand the entire statement? Simply as proleptic. Cf. Eph. 2. 6, Rom. 8. 30. Winer, § 40, 5, 2, p. 278. Also the prophetic use of the preterite in Hebrew. Green's Gram. § 262, 4. That which is here spoken of as an accomplished fact has only begun to be realized, is already fully assured, and will be seen in its entire fulfilment when the new heavens and the new earth, wherein dwelleth righteousness, shall appear (2 Pet. 3. 13, Rev. 21. 1); when the unbelieving and abominable shall have been cast out from the new heavens and the new earth and shall have their part in the lake that burneth with fire and brimstone (Rev. 21. 8); when the devil that deceived the nations, together with the beast and the false prophet, shall be cast into the lake of fire and brimstone (Rev. 19. 20, 20. 10). Cf. the interpretations of Meyer and of Braune *in loco*. For a similar train of argument, a similar prolepsis, see Heb. 2. 8, 9, ff. With the doctrinal statement of Paul in this passage, cf. Eph. 1. 10, note; also 1 Cor 15. 24-28.

V. 21. Application to the readers of the epistle. — καὶ ὑμᾶς (obj. of ἀποκατήλλαξεν) ποτὲ ὄντας ἀπηλλοτριωμένους (ἀπ-αλλοτριόω, ἀλλότριος, *of or belonging to, another*), *And you, when once, or though once, alienated, descriptive of their condition as Gentiles.* Cf. Eph. 2. 12, note; also Eph. 4. 18. — καὶ ἐχθροὺς τῇ διανοίᾳ, *and enemies (to God) in respect to your mind* (dat. of reference), *or in your mind.* So ἐχθροὺς is usually, and I think correctly, understood. Meyer, however, regards it as pass., *hated* (of God), and τῇ διανοίᾳ, as dat. of cause or means w. both words, *by reason of your mind alienated and hated* (of God). For this use of ἐχθροὺς, he refers to Rom. 5. 10, 11. 28. — ἐν τοῖς ἔργοις τοῖς πονηροῖς (emphat. position), *in the works which are evil*, the sphere or circle in which they moved. — νυνὶ δὲ (as though an independent sentence had preceded) ἀποκατήλλαξεν, *yet now* (in contrast w. ποτὲ ὄντας) *hath he reconciled.* Is the subj. of the verb God the Father? (so Alf., Ell., Riddle, et al.) or is it the Son? (so Chrys., Theod., Beza, Calvin, De Wette, Ewald, et al.). Meyer, Braune, et al. read ἀποκατηλλάγητε, *ye were reconciled*, and understand it as accomplished by the Father, but through the Son. With the reading ἀποκατήλλαξεν, it is perhaps more natural to understand the same subj. as for εὐδόκησεν, i. e. God the Father, yet I do not by any means feel certain of this.

V. 22. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ (the sphere in which the reconciliation was accomplished), *in the body of his flesh.* This expression becomes intelligible when it is recollected that Christ was now existing in the σῶμα πνευματικόν. — διὰ τοῦ θανάτου, *through, by means of, his death.*

— παραστήσαι (παρίστημι) ὑμᾶς κτέ., *to present you, to cause you to stand* (infin. of purpose w. ἀποκατήλλαξεν). — ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους (α priv., ν euphonic, ἐγκαλέω), *holy and without blemish* (R. V.), *without blame* (L. & Sc., Alf., Ell.; *untadelig, unblamable*, Meyer, Braune) and *unreprovable*, i.e. *not liable to any accusation*. The translation of ἁμώμος (α priv.; μῶμος, *a brand*) in the R. V. (*without blemish*) certainly appears preferable in this and other passages. Cf. Eph. i. 4. — κατενώπιον αὐτοῦ, *before him, in his presence*. Does αὐτοῦ here refer to Christ (so Meyer, Braune) or to the Father (so Alf., Ell., et al.)? Cf. Eph. i. 4, note. Taking the entire sentence, I am decidedly inclined to the opinion of Chrys. and the older expositors generally, to understand Χριστός as the subj. of ἀποκατήλλαξεν, and αὐτοῦ as referring to the Father. *Christ has now effected a reconciliation in . . . through . . . to present you . . . before the Father*.

V. 23. The condition of being thus presented. — εἴγε ἐπιμένετε τῇ πίστει, *if at least you continue in the faith, or abide upon* (ἐπι, *resting upon*) *the faith*. The manner of abiding is indicated in what follows; first, in the positive, then in the negative, form. — θεμελιωμένοι (θεμελιόω, θεμέλιος, *a foundation-stone*) καὶ ἐδραῖοι (fr. ἔδρα, *a seat, a base*), *grounded* (*placed on a foundation-stone*) and *steadfast* (*sitting firmly, fixed, settled*). The metaphor is that of a firm foundation and a fixed position on it. Cf. Eph. 3. 18, for a metaphor somewhat different. — καὶ μὴ μετακινούμενοι (pres. pass. fr. μετά, denoting change; and κινέω, *to move*), and *not being moved, not constantly changing, or habitually shifting*. See Lex. — ἀπὸ τῆς ἐλπίδος κτέ., *away from the hope of the gospel* (the hope belonging to, and arising from, the gospel) *which* (gospel) *ye heard* (ἀκούω may take either the acc. or gen. so that οὗ need not be regarded as an instance of attraction). — τοῦ κηρυχθέντος (κηρύσσω) κτέ., *which was preached, heralded, in all creation under heaven* (R. V.), or *in the presence of, in the hearing of, every creature* (Ell., Meyer); a popular form of expression which no reader of the epistle would misunderstand. Cf. Matt. 13. 38, *The field is the world*. The proclamation had already been made freely, to every human being alike, without any limits of race or government or condition in life. Cf. verse 6, note: also πάσης κτίσεως, verse 15, where also the article is omitted. — οὗ . . . διάκονος, of which (gospel) *I became a minister, a servant* (cf. verse 7, note. Eph. 3. 7, note).

Vv. 24-29. Paul here dwells on the thought οὗ . . . διάκονος in verse 23.

V. 24. In this verse, Paul speaks particularly of his *sufferings*; in the following, of his important calling. — Νῦν χαίρω, *Now* (understood here as temporal; “*now*, with the chain round my wrist.” Eadie: contrasted with the past time, οὗ ἐγενόμην κτέ.) *I rejoice, am rejoicing*. — ἐν τοῖς παθήμασιν, in (i.e. *in the midst of*; not, *on account of*) *my* (article for the unemphat. possess. pron.) *sufferings*. For a similar thought, cf.

Phil. 1. 18, 2. 17, Rom. 5. 3, 2 Cor. 7. 4. — ὑπὲρ ὑμῶν, *for, in behalf of, you*. The same words would be applicable addressed to other churches. — καὶ ἀνταναπληρῶ, *and am filling up in turn (ἀντί), or on my part*. — τὰ ὑστερήματα κτέ. I cannot adopt the ordinary rendering of these words, *that which is lacking, the deficiencies, of the afflictions of Christ*. I do not like these terms (*that which is lacking, the deficiencies*) as thus applied. I would rather understand ὑστερήματα in the earlier classic sense, that of *time* rather than of *quantity* (cf. Lex. ὕστερος, ὕστερον, ὕστερῶ), and render the sentence, *I am filling up in turn those of the afflictions of Christ (belonging to Christ, such as Christ suffered) which are left behind, which come afterwards*. There was no deficiency in afflictions or anything else belonging to Christ; but afflictions such as he suffered come afterwards as the lot of all who follow in his steps. Paul experienced them in large measure, and every truly Christian man experiences them now. Cf. Rom. 8. 17, 2 Cor. 1. 5, Phil. 3. 10. — ἐν τῇ σαρκί μου, connect closely in thought with the verb, *I am filling up on my part in my flesh (in my frail, mortal body) etc.* — ὑπὲρ . . . ὃ ἐστὶν ἡ ἐκκλησία, *for the sake of his body, which is the church*. Cf. verse 18.

V. 25. ἡς . . . διάκονος. Cf. verse 23.* There spoken of as a *minister* (or *servant*) of the gospel; here, as a *minister of the church, the body of Christ*: “qui evangelio servit, idem ecclesiae servit.” Grotius. — κατὰ τὴν οἰκονομίαν τοῦ θεοῦ, *according to the stewardship of God* (gen. of source). The office of steward (οἰκονόμος or οἰκοδεσπότης) was well known at that time; and Paul in using this metaphor compares his own position, as διάκονος of the church, to that of a steward. — τὴν δοθεῖσάν μοι εἰς ὑμᾶς, *which was given to me for you*: εἰς indicates the direction of thoughts and efforts *into the midst of*. The statement by no means implies that Paul’s stewardship related to the Colossians alone and would not be so understood. They were an integral part of the household in which he was appointed as a steward. — πληρῶσαι (infin. denoting purpose w. δοθεῖσαν) τὸν λόγον τοῦ θεοῦ, *to fulfil (make full) the word of God* (not alone in respect to its contents, but also in respect to its destiny, its spread throughout the Gentile world). Cf. Rom. 15. 19, note.

V. 26. τὸ μυστήριον κτέ., explanatory appos. w. τὸν λόγον τοῦ θεοῦ, *the mystery which has been hidden for ages and generations* (an emphatic and solemn form of expression, only here in N. T.): ἀπὸ here in the sense of time, *since (or beginning from) the ages and since the generations*: von den Zeitaltern her und von den Generationen her. Meyer. Not synonymous w. πρὸ τῶν αἰώνων. The counsel was formed πρὸ τ. αἰ., but hidden ἀπὸ τ. αἰ.. Cf. Eph. 3. 5, 9; also 1. 9. By the mystery here spoken of, the apostle seems to mean the same as in Eph. 1. 9, ff. and 3. 2, ff. — νῦν δέ (cf. νυνὶ δέ, verse 21, note) ἐφανερώθη κτέ., *but now has been manifested, made plain, to his saints*. (The idea is not to be limited, as it has been

by some, to the apostles and prophets of the N. Test.; but the word is to be taken in its usual and fullest sense.)

V. 27. οἷς ἠθέλησεν γνωρίσαι, *to whom God willed* (so Alf., Ell., Meyer, Braune, B. U.) *to make known*; *God was pleased* (R. V.) *to make known*. The first rendering of ἠθέλησεν seems more exact. — τί τὸ πλοῦτος τῆς δόξης κτέ., *what is the wealth of the glory of this mystery among the Gentiles*, i. e. what is the wealth (or the riches) of the glory belonging to this mystery, a wealth of glory among the Gentiles. — ὅς agrees with the predicate Χριστός. Winer, § 24, 3. p. 166. It is not quite certain to what it refers, whether to the idea of the entire preceding clause (De Wette, Eadie), or to το πλοῦτος (Meyer et al.), or to μυστηρίου (Chrys., Alf., Ell., et al.). Either is intelligible and makes good sense. The last is generally preferred. — ὅς ἐστιν Χρ- ἐν ὑμῖν, ἡ ἐλπὶς κτέ., *which* (mystery, or which wealth) *is Christ in you, the hope of glory*. “*Christus in gentibus, summum illis temporibus paradoxon.*” Bengel: ἐν ὑμῖν, *in you* (R. V.), *among you* (Ell., Alf., Riddle; “*unter euch*,” Meyer). Both renderings are correct grammatically and in thought; “not to be confined to the rendering *in you* individually, though this is the way in which Christ is *among you*.” Alf.: *among you* corresponds to the rendering in R. V. of ἐν τοῖς ἔθνεσιν, *among the Gentiles*. The Greek ἐν includes both ideas, *in* and *among*. Note the striking expression Χριστός ἐν ὑμῖν. Paul does not say, the knowledge of Christ, or the love of Christ, but simply and emphatically, *Christ in and among you*! ἡ ἐλπὶς τῆς δόξης, apposit. w. Χριστός ἐν ὑμῖν. *Christ among you*, this is the mystery now made plain: *the hope of glory*, this is wealth, true riches! Cf. the expression in Rom. 8. 24. τῇ γὰρ ἐλπίδι ἐσώθημεν, and the contrast ἐλπίδα μὴ ἔχοντες, Eph. 2. 12.

V. 28. ὃν refers to Χριστός as described in verse 27, *the wealth of the glory of this mystery among the Gentiles*; not the Christ after the Jewish conception and expectation. — ἡμεῖς (emphat.), *we*, i. e. Paul and Timothy and other preachers among the Gentiles of the same views, in distinction from the Judaizing teachers. — καταγγέλλομεν, *preach, announce, proclaim*; pres. tense, denoting what is habitual. — νουθετοῦντες . . . διδάσκοντες κτέ., participles denoting the character of the proclamation: πάντα ἄνθρωπον . . . πάντα ἄνθρωπον, *emphat. repetition, every man*, Gentile as well as Jew: ἐν πάσῃ σοφίᾳ, *the sphere in which the νουθετοῦντες and διδάσκοντες are accomplished: admonishing, warning* (points to the μετανοεῖτε of the gospel message. Meyer, Ell.) *every man and teaching* (lays the foundation for the πιστεύετε. Meyer, Ell.) *every man in all wisdom*. Cf. Eph. 1. 8, note. — ἵνα παραστήσωμεν πάντα ἄνθρωπον (repeated again with emphasis) τέλειον ἐν Χρ-, *in order that we may present* (cf. παραστήσαι, verse 22) *every man perfect in Christ*: ἐν Χριστῷ defines the character of the τελείότης, and the sphere, the only sphere, in which it becomes possible, and is actually realized.

V. 29. εἰς ὃ (relates to the entire thought in the preceding clause), *for which end*: εἰς denotes that *into* which the attention and the energies are directed, end in view, purpose. — καὶ κοπιῶ (κοπιᾶω), *I toil also* (as well as preach). Note the change to the sing., thus individualizing the apostle himself. — ἀγωνιζόμενος, *striving*, intensifies the idea of κοπιῶ. It seems irrelevant to inquire, as many have done, whether this refers to outward, or to inward, striving. Why not both? The one does not often take place without the other. In 4. 12, a limiting clause is added: but in 1 Tim. 4. 10, it stands as here without a defining clause. — κατὰ τὴν ἐνέργειαν αὐτοῦ (naturally refers here to Χριστῷ), *according to his working (his energy) that works in me in power* (emphat.); not in proportion to his own unaided strength, but according to the working of Christ that works powerfully in him. This inward working, however, would naturally lead, and did actually lead, to outward manifestations of the most marked character.

CHAP. II. (See GENERAL OUTLINE.)

V. 1. Θέλω γὰρ (epexegetic, explanatory of 1. 29) ὑμᾶς εἰδέναι, *For I wish you to know, I would have you know* (B. U., R. V.); a more accurate rendering than, *I would that ye knew* (O. V.). — ἤλικον ἀγῶνα ἔχω, *how great a striving* (cf. ἀγωνιζόμενος, 1. 29) *I have, how greatly I strive*. (This seems to refer chiefly, if not entirely, to an internal striving.) — ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικίᾳ (Λαοδικεῖα, Alf., Ell., Treg.), *for you (Colossians) and those in Laodicea* (a neighboring city, exposed to like dangers from teachers of false doctrines). — καὶ (sc. πάντων) ὅσοι οὐχ ἑώρακαν (ἑώρακαν, Lach., Tisch. 7th edit., Treg., et al., Alexandrian for Att. ἐώρακασιν) κτέ., *and (in fact) for as many as (for all who) have not seen my face in the flesh*. This evidently implies that the Colossians and Laodiceans had not seen Paul; and there is no statement elsewhere contradicting this view. Though they must have known the character and doctrines of Paul very well, they had not known him, as we say, *personally*; and this is what ἐν σαρκί naturally means.

Vv. 2, 3. ἵνα παρακληθῶσιν (παρακαλέω) κτέ., *in order that their hearts may be comforted* (connect ἵνα w. ἀγῶνα ἔχω). Always bear in mind the full meaning of παρακαλέω, which no one English word expresses; especially the meaning, *to exhort, to encourage*. The Christians in Colossae and Laodicea would need exhortation and encouragement, in their present exposure to the influences of heretical teachers, not less than consolation. — συμβιβασθέντες (fr. συμβιβάζω; the particip. agrees w. the logical subj. of the verb, the persons referred to. Cf. Eph. 4. 2): ἐν ἀγάπῃ, *being brought together, united, in love*; particip. denoting manner or means. The metaphor, *knit together*, is not in the original. — καὶ εἰς πᾶν πλοῦτος

κτέ., a change of const. from the element *in which* to the state *into which*; being united in love and (entering) into all (the) wealth, all riches, of the full assurance of understanding: "um durch jene Vereinigung in den Besitz dieses ganzen Reichthums zu gelangen," (in order to come into the possession of this entire wealth through that union). "καί connects the ἐν-relation of συμβιβασ- with the εἰς-relation." Meyer. — εἰς ἐπίγνωσιν κτέ., parallel const. w. εἰς πᾶν πλοῦτος, into a (definite) knowledge of the mystery of God, (even) Christ (Χριστοῦ appos. w. τοῦ μυστηρίου). This clause presents the one grand object for the exercise of the human understanding. Cf. I. 26 ff. — ἐν ᾧ (refers most naturally to Χριστοῦ) κτέ., in whom are all the treasures of wisdom and knowledge hidden away. He who has come into a definite, distinct, knowledge of Christ is ushered into the midst of all these treasures. On the words σοφίας and γνώσεως, cf. Rom. II. 33, note.

V. 4. τοῦτο λέγω, *This* (verses 1-3) *I say*. Bear in mind the situation of these churches, with tendencies to ascetic and theosophic ideas, and to that incipient Gnosticism which afterwards became more fully developed into dangerous and strange forms of heresy. See Alford's Introduction to this Epistle. — ἵνα . . . παραλογίζεται (παρά, aside; λογιζομαι w. acc., to lead by reasoning) ἐν πιθανολογίᾳ, that no one, in using persuasive, plausible reasoning, may lead you aside, astray, by reasoning; a plain reference to the heretical teachers, who sought by plausible speech to undermine the teachings and the influence of Paul. πιθανολογία only here in N. T.; παραλογίζομαι only once besides, in Jas. I. 22. Both occur in classic Greek, yet very rarely.

V. 5. εἰ γὰρ . . . ἄπειμι, *For if I am absent, or though I am absent as it regards the flesh*, i. e. *though I am absent in body*: καί emphasizes τῇ σαρκί (L. & Sc. καί, B. 2), not easily rendered: τῇ σαρκί, dat. of reference. — ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, *yet as it regards the spirit, in spirit, I am with you (in company with you)*. — χαίρων καὶ βλέπων, *rejoicing and seeing*. The first particip. denotes simply the relation of time; the second, the causal, as well as temporal, relation. — ὑμῶν (emphat. posit., suggesting a contrast with other churches) τὴν τάξιν, *your order*. Though the Colossians were assailed by heretical teachers, yet it appears that their order, their discipline, merited this commendation. — καὶ τὸ στερέωμα (a later Greek word; often in the LXX: only here in N. T.: fr. στερεός, firm, hard, solid; στερεόω, to make firm, or solid; στερέωμα, that which has been made firm, or solid) τῆς εἰς Χρ-πίστεως ὑμῶν, *the fact that your faith in Christ has been made firm, solid*: στερέωμα approaches very near the idea of the abstract στερεότης, and may be rendered *the firmness, steadfastness* (cf. the rendering of ὑπομονή in the R. V.) etc.; εἰς Χρ-, the person into whom action is directed, into whom our faith enters.

Vv. 6, 7. From the warning and commendation above, the exhortation

here given. — Ὡς (denoting manner) οὖν . . . περιπατεῖτε, *As therefore ye received* (an accomplished fact) *Christ Jesus the Lord* (a solemn and emphatic expression; not elsewhere in N. T.), *walk* (pres. tense; continued, habitual, action) *in him* ("as the sphere and element of your Christian course." Ell.). — ἑρριζωμένοι (ρίζω) καὶ ἐποικοδομούμενοι (ἐπ-οικοδομέω) ἐν αὐτῷ καὶ βεβαιούμενοι (βεβαιόω) τῇ πίστει, *having been rooted and being* (continually) *built up in him, and being* (continually) *made firm in respect to the faith, or in your faith.* Note that ἑρριζωμένοι is perf., implying an action finished: the other two participles are pres., implying an action continued. The being built up and made firm are a progressive work. The ἐπ- in composition suggests the idea of the *foundation*. — καθὼς ἐδιδάχθητε (διδάσκω) *even as, just as, ye were taught*, when you first received the gospel. Their progress was to consist in being built up in Christ and made firm in the faith; not in modifications of their earliest teachings. — περισσεύοντες ἐν εὐχαριστίᾳ (being περισσός, *over and above*), *abounding in thanksgiving.* I can see no reason whatever for making this clause subordinate to βεβαιούμενοι, as some understand it. The const. and thought are coördinate with the preceding participles. All are alike and equally important.

V. 8. A more specific exhortation in view of the dangers surrounding the Colossians. — βλέπετε μή τις κτέ., *Beware lest there shall be some one carrying you off as plunder, as spoil, or as booty* (Lex. συλαγωγέω). The fut. ἔσται, st. the subjunc., presents the danger more vividly, expresses more distinctly a solicitude lest such cases may actually occur: and the article ὁ before συλαγωγῶν presents the dangerous person as definite. Winer, § 18, 3, fine print. — διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, *through philosophy, or through his philosophy and vain deceit*: the means by which they were in danger of being carried off as spoil. Note one prep. and article w. both nouns, thus uniting the two more closely, the latter noun serving to define the former. The reference can hardly be to the Grecian philosophy in its best forms, but to the mingled Judaistic speculation and Gnostic theosophy which prevailed especially among the Phrygians in the first century. Cf. Eph. 5. 6. — κατὰ τὴν παράδοσιν τῶν ἀνθ., *according to the tradition of men.* Does this describe more fully the clause immediately preceding, or does it go with the verb? The former is the common view; the latter is the view of Alf., Ell., Meyer: *carrying you off as spoil by means of. . . according to etc.* Either const. is grammatical and logical: the former view is, I think, likely to prevail still (cf. Braune). — κατὰ τὰ στοιχεῖα τοῦ κόσμου κτέ., *according to the rudiments, the elementary principles, of the world and not according to Christ.* This clause further explains the one preceding it. Cf. Gal. 4. 3, note: *not according to Christ.* "Christ himself, the personal Christ, was the substance, end, and *norma* of all evangelical teaching." Ell.

Vv. 9, 10. Reason for the foregoing warning, ending with the words, *and not according to Christ*. — ὅτι ἐν αὐτῷ κατοικεῖ, *because in him* (i. e. in Christ) *dwells*. Note the force of the pres. tense, *dwells*, “now and evermore.” Ell. — πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulness of the Godhead, all the fulness of the divine nature*. Cf. 1. 19. The distinction of Alf., Ell., Meyer, Braune, et al. between θεότης and θεϊότης (the former from θεός, denoting the actual *essentia* of the divine nature; the latter from θεῖος (adj.), denoting the *qualitas* of the divine character, the divine attributes; the former, *deitas*; the latter, *divinitas*) may, or may not, have been in the mind of the writer. It is not observed, as Ell. states, in the Coptic, Syriac, Aethiopic versions, nor in the Vulgate; nor is it made in L. & Sc. (7th edit.); θεότης occurs only here in the N. T.; θεϊότης only in Rom. 1. 20; τὸ θεῖον in Acts 17. 29 (translated *the Godhead*, R. V.). — σωματικῶς, *bodily, in bodily form*, i. e. in the now glorified body of Christ. Cf. Phil. 3. 21. — καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, *and (because) ye are in him made full*. Cf. Eph. 3. 19, note; Col. 1. 9, note. — ὅς ἐστιν ἡ κεφαλὴ κτέ., *who (or since he) is the head of every sovereignty and authority*, suggests a very important reason for seeking their fulness from this source, and the folly of seeking it anywhere else.

Vv. 11, 12. Their complete consecration to Christ and to him alone presented figuratively by a reference to the initiatory ordinance of the Jewish church; and then by a reference to the actual fact, without any figure, of their baptism; by which they were buried with Christ and raised with him. — ἐν ᾧ καὶ περιετμήθητε (περιτέμνω) κτέ., *in whom ye were also circumcised with a circumcision made without hand* (i. e. a spiritual circumcision, in contrast with that of the flesh). Note the aor. tense, an accomplished fact: hence, the absurdity of the demand by the Judaizing teachers, that they should be circumcised. — ἐν τῇ ἀπεκδύσει . . . ἐν τῇ περιτομῇ κτέ. (two additional clauses, describing the nature of the circumcision which they had received), *in the putting off of the body of the flesh, in the circumcision of Christ*; “the body of the flesh” (as the seat of sinful passions). Cf. Rom. 6. 6. τὸ σῶμα τῆς ἁμαρτίας: “the circumcision of Christ,” i. e. such as he requires, such as belongs to Christianity. How strikingly is all this in contrast with the mere physical circumcision, the Jewish conception. Cf. Rom. 2. 28, 29. — συνταφέντες (συνθάπτω) κτέ., *having been buried with (him) in baptism, or in your baptism*. — ἐν ᾧ καὶ συνεγέρθητε, *in which ye were raised also* (i. e. raised as well as buried) *with (him)*. The reference of ᾧ to βαπτίσματι seems to me more natural both grammatically and logically. So O. V., B. U., R. V., Alf., Ell., Beza, De Wette, Hofm., et al. The reference of ᾧ to Χριστοῦ is preferred by Meyer, Braune, Eadie, et al., *in whom ye were also raised together* etc. “There seems no reason to doubt (with Eadie) that both here and in Rom. 6. 4 there is an allusion to the κατὰ-

δυσίς and ἀνάδυσίς in Baptism." Ell. "Das Untergetauchtwerden in der Taufe, nach seiner Aenlichkeit mit dem Begrabenwerden, ist, da die Taufe in die Gemeinschaft des Todes Christi versetzt (Rom. 6. 3), ein Mitbegrabenwerden mit Christo." (The becoming immersed in baptism, by its resemblance to becoming buried, is, since baptism places (one) in participation with the death of Christ, a being buried with Christ.) Meyer. — διὰ τῆς πίστεως, *through faith*, or *through your faith* (Alf.). The mere outward ceremony of baptism, without faith on the part of the recipient, is nowhere spoken of in the N. T. as signifying or availing anything. — τῆς ἐνεργείας (object. gen.) κτέ., *in the working of God who raised him from the dead*. The mighty power of God was signally exhibited in raising Christ from the dead (cf. Eph. 1. 19, 20). Our faith in this power is requisite to make the outward act of baptism of any spiritual significance. The words, *who raised him from the dead*, are added "to give a sure and certain pledge of the almighty ἐνέργεια of God, both in the present vivification to new life and the future vivification to glory." Ell.

V. 13. After stating the fact in verse 12, *ye were raised with* (him), the writer here dwells on this astonishing fact in its attendant circumstances and with a more direct application. — καὶ ὑμᾶς νεκροὺς ὄντας, *And you, being dead (when you were dead)*. — τοῖς παραπτώμασιν κτέ. (note the omission of ἐν), *through, by reason of, your trespasses and the uncircumcision of your flesh*; a reference to their very degraded condition before conversion. — συνεζωοποίησεν (συνζωοποιέω) ὑμᾶς σὺν αὐτῷ, *you (I say) he quickened, made alive (spiritually), together with him*; the prep. σὺν in compos. w. the verb and also before the case governed, a frequent idiom. Win. § 52, 2, a: ὑμᾶς expressed twice with emphasis. The very important question arises here, what is the subj. of συνεζωοποίησεν? Is it Χριστός, or θεός? The latter seems to me the correct view. So Alf., Meyer, Braune, Riddle, et al. Thus the following participles, χαρισάμενος, ἐξαλείψας, προσηλώσας, ἀπεκδυσάμενος, all refer naturally to the same (θεός). — χαρισάμενος (χαρίζομαι, χάρις) ἡμῖν πάντα κτέ., *having freely forgiven (as an act of χάρις) us all our trespasses*. On the derivation and exact meaning of παράπτωμα and παράβασις, see Rom. 5. 15, note. The aor. both in the indic. and in the particip. denotes an accomplished fact. Whether the one preceded the other, or whether the two were synchronous, is not determined grammatically. The action of the particip. is here usually viewed as antecedent to that of the verb. So Ell., Meyer, et al. Note here ἡμῖν, st. ὑμῖν, the writer thus including himself and all believers. Note also that the word, *all* (πάντα), goes with *trespasses*. For the same statement of *free forgiveness*, cf. Eph. 4. 32, where ἐν Χριστῷ is added. In Col. 3. 13, *free forgiveness* is predicated of Christ.

V. 14. *ἐξαλείψας* (*ἐξαλείφω*) *having wiped out, effaced* ("as a boy *wipes out* a sum he has done wrong." L. & Sc.). I do not like the metaphor *having blotted out*. No blot, no trace, remains visible when God has *wiped out* all that was written against us. Cf. Acts 3. 19, Rev. 3. 5. The act here described is regarded as synchronous w. that of *χαρισάμενος* (Alf., Ell., Braune): as antecedent to it (Meyer, Riddle). The aor. particip. may be viewed either way (cf. note on *χαρισάμενος*, verse 13). It denotes in itself simply an accomplished fact, and that is enough for us to know! That is all probably which the writer had in mind. — *τὸ καθ' ἡμῶν χειρόγραφον*, *the note of hand, the bond, (standing) against us*. — *τοῖς δόγμασιν* may be viewed in different ways; (a) as "that in which the *τὸ καθ' ἡμῶν* (the hostile aspect or direction) of the bond was specially evinced" (Ell.), *by its ordinances, by the points which had been determined*. These points had been previously determined, put in writing, and were still valid against us. The figure seems thus to be borrowed from ordinary business transactions. (b) The dat. may be viewed as denoting the contents of *the handwriting, the handwriting in decrees* (Alf.); *the handwriting of ordinances* (Braune). (c) Instrumental dat., denoting also the contents of that which was written and the outward form (Meyer). Either one of these constructions is certainly possible grammatically; and the leading thought is substantially the same. The *τὸ . . . χειρόγραφον* represents the law as a whole, written on tables of stone with the finger of God. The *τοῖς δόγμασιν* the points which were settled, determined, in the law: of which the law consisted. I think the two ideas of (a) and (b), repeated substantially in (c), are both contained in the condensed original expression; thus, *the bond consisting of points that were settled; and standing against us in these points, in respect to these points, or by these points*. — *ὃ ἦν ὑπεναντίον ἡμῖν*, *which was contrary to us, hostile to us* (spoken of enemies in battle drawn up in opposite ranks. Thucyd., Xen.); repeats more definitely the idea in *καθ' ἡμῶν*, which means *against us legally*; but *ὑπεναντίον ἡμῖν*, *opposed to us as an enemy in battle*: *ὃ* relates to the combined idea of the preceding clause. — *καὶ αὐτὸ* (referring to the same as *ὃ*) *ἦρκεν* (*ἄρρω*) *ἐκ τοῦ μέσου*, *and has taken it from the midst, out of the way*. — *προσηλώσας* (*προσ-ηλώω*) *αὐτὸ τῷ σταυρῷ*, *nailing it to the cross*. God took the Mosaic law out of the way and nailed it to the cross: a most startling statement, especially to the Jewish mind. What does it mean? To confine the idea to the "ceremonial law" (*Ritualgesetz*), or to the "moral law" (*Sittengesetz*), is opposed to the connection and not Pauline (unpaulinisch). We are to understand the law as an integral whole (Meyer). What then are we to conclude from the entire statement? Simply this, I think, that "the law," viewed as a system, the entire Mosaic system, was now done away, and supplanted by another system, that of the gospel; so that we are

"not under law, but under grace." Rom. 6. 14. This, however, by no means implies that we are released from moral obligations, or that the requirements of the gospel are less distinct, or less stringent, than those of the law. Cf. the entire argument of Paul in Rom. 6. 1 ff. Ellicott's statement of the meaning of the passage before us is this: "That in Christ's crucifixion the curse of the law was borne, and its obligatory and condemnatory power, its power as a *χειρόγραφον καθ' ἡμῶν*, was forever extinguished and abrogated." Cf. Rom. 7. 6, 10. 4, 2 Cor. 3. 6 ff., Gal. 3. 13. The participles *ἐξαλείψας* and *προσηλώσας* may be viewed as denoting the *means* in connection w. *ἦρκεν*. Whether the action which they denote was synchronous with that of the verb, or antecedent to it, is really a question of secondary importance.

V. 15. *ἀπεκδυσάμενος* (*ἀπ-εκ-δύομαι*, to strip off from one's self, or for one's self) *τὰς ἀρχὰς καὶ τὰς ἐξουσίας*, having despoiled the principalities and the powers (or the sovereignties and the authorities, cf. verse 10). See note on the subj. of *συνεζωποίησεν*, verse 13. I understand, by the *principalities and the powers*, those of evil, of darkness: all that has opposed the kingdom of God. At the moment when they supposed they had triumphed in the death of Christ on the cross, they were effectually despoiled, stripped of their regalia. — *ἐδειγμάτισεν* (*δειγματίζω*) *ἐν παρρησίᾳ*, he (θεός) made a show of (them), exhibited (them), openly, with boldness (Ell. Cf. Eph. 6. 19). — *θριαμβεύσας* (*θριαμβεύω*, *θρίαμβος*, akin to Lat. *triumphus*) *αὐτοὺς* (masc., referring to the persons implied in *τὰς ἀρχὰς κτέ.*) *ἐν αὐτῷ*, having triumphed, or triumphing, over them in it (i. e. in the cross, as the sphere of triumph). The action of the particip. here certainly seems contemporaneous with that of the verb: *αὐτοὺς*, direct obj. of *θριαμβ.*

This entire passage is one of unusual difficulty, and of course a great variety of opinions may be found in the commentaries. I have not aimed to present them all, but only such as seemed to me to give the true construction and meaning.

V. 16. *οὖν*, Therefore; since you stand on far higher ground than that of the law. — *Μὴ οὖν τις ὑμᾶς κρινέτω*, Let no one therefore judge you; the introduction of a topic of great practical importance at that time. Let no one decide for you, or sit in judgment on you. — *ἐν* (the particular in which judgment might be passed) *βρώσει ἢ ἐν πόσει*, in eating or in drinking, i. e. in respect to that which you may, or may not, eat or drink. A distinction between the endings *-σις* (the act) and *-μα* (the thing done), in *βρώσις*, *βρῶμα*, and *πόσις*, *πόμα* or *πῶμα*, seems not to have been very rigidly observed; so that we may render here, *in meat or in drink* (R. V.), *in food or in drink* (B. U.). As the Mosaic law forbade certain kinds of food (Lev. 7. 10 ff.), but not of drinks, except in special cases to Nazarites and Priests (Num. 6. 3, Lev. 10. 9), it would appear that the false teachers, in their asceticism, went beyond the requirements of the law. —

ἐν μέρει ἑορτῆς κτέ., *in respect* (cf. 2 Cor. 3. 10, 9. 3) *of a feast, or a new moon, or a sabbath day*. Note that σάββατον and σάββατα, sing. and plur., are both rendered in the N. T. by the word *sabbath*, and the word *week*; ἐν μέρει, *in the matter* (Ell.), *in the category* (Meyer). The exhortation does not imply a discontinuance of a proper sabbath observance any more than the discontinuance of food and drink. All are in the same const. ἐν w. the dat. *Let no one judge you in food, or in drink, or in respect of a feast day or a new moon or a sabbath day*. It appears that the Judaizing teachers, in their ascetic tendencies, were prescribing rules on all these points, which the apostle did not approve of. The expression of this disapproval is all that the verse means. It is one of the first clear notes sounding forth in the world "liberty of conscience." In respect to the perpetuity and proper observance of the sabbath, the words of our Lord should never be forgotten. Mark 2. 27. *The sabbath was made for man* (διὰ τὸν ἄνθρωπον, *on account of the human being*) and not man (ὁ ἄνθρωπος, *the human being*) *for the sabbath* (on account of the sabbath). One day of rest in seven, whether we call it first or seventh, is needful to man from his very constitution. This is implied in the words of our Lord. This is what they really signify. It should also be added that this one day of rest in seven is not a Jewish or Mosaic institution; but dates back to the creation. It belongs to the entire race of mankind. Cf. Gen. 2. 1-3. In the long run, this sabbath rest, of one day in seven, seems not less important to the preservation of health than proper food and drink. In what way the hours of this day may be spent most profitably, with the greatest benefit to one's own spiritual life, and with the highest honor to our Lord, the truly Christian man will usually have little doubt.

V. 17. ἃ ἔστιν σκιὰ κτέ., *which things*, referring to all the particulars just named; but more especially perhaps to the religious observances, — an annual feast (ἑορτή), a monthly festival (νουμηνία), a weekly sabbath rest (σάββατα), *are a shadow of the things to come, of the things about to be*. — τὸ δὲ σῶμα τοῦ Χριστοῦ, sc. ἔστιν, *but the body*, the substantial reality (the actual food and drink, the realization of the festivals, the soul rest of the sabbath day) *is Christ's, belongs to Christ, to Christianity*. Cf. Jno. 4. 13, 14, Heb. 4. 9. In him all the types and shadows had their fulfilment. Heb. 8. 5, 10. 1. If, st. ἃ ἔστιν, we read ὃ ἔστιν, a less probable reading, ὃ might refer to σαββάτων, which, though plur. in form, is sing. in idea; or, as Meyer thinks, to all the things mentioned in verse 16, viewed as one whole.

V. 18. Warning against a further danger. — μηδεὶς (the usual Attic word, not essentially different from μὴ . . . τις, verse 16) ὑμᾶς καταβραβεύω (only here in N. T., and once in classic Greek, in Dem.; from κατά, *against*, and βραβεύω, *to act as a βραβεύς, an umpire, arbi-*

trator, a judge who assigned the prizes at the games), let no one, assuming the office of βραβεύς, decide against you, and thus deprive you of your prize, let no man beguile you of your reward (Ell.), defraud you of your prize (Alf., B. U.), rob you of your prize (R. V.). The βραβεῖον in question was salvation through Christ, or carrying out the figure in βραβεύς, the crown of life (Jas. 1. 12), the amaranthine crown of glory (1 Pet. 5. 4). — θέλων agrees w. μηδεῖς, and may be connected closely in thought w. καταβραβευνέτω, *Let no one of purpose defraud you etc.* (Alf.); or it may go with what follows, *desiring (to do it) in humility* (element in which, Ell., or means by which, Meyer); or, still connecting it with what follows, it may, by a Hebraism, be rendered (cf. ἠθέλησεν, *was pleased*, 1. 27), *having pleasure in humility etc.* Hence we derive the rendering, *by a voluntary humility etc.* So Braune et al. All of these constructions are of course possible. That of Meyer and Ell. seems most in accordance with Greek usage, and suits the connection. It is the view of Theod., Theoph., Calvin, Huther, Butt. (N. Test. Gram.), et al. Thus, *Let no man defraud you of your prize, desiring (to do it) in lowliness etc.* — ἐν ταπεινοφροσύνῃ καὶ θρησκίᾳ (θρησκείᾳ, Meyer et al.) τῶν ἀγγέλων (both datives under the regimen of one prep., thus uniting them closely together in thought) *in lowliness of mind and worshipping of the angels*; tendencies which prevailed, especially among the Gnostic sects, in those portions of Asia Minor; perhaps not yet extinct. Cf. Conybeare *in loco*. — ἃ ἐώρακεν ἐμβατεύων (agrees w. μηδεῖς), particip. denoting manner or means w. θέλων, *by entering upon*, or as we say, *dwelling upon* (and recounting) *the things which he has seen, the visions which he has had*, descriptive of a fanatical dreamer. The reading ἃ μὴ ἐώρακεν (or ἐώρακεν), w. the neg., is not generally adopted, and does not suit the connection so well. — εἰκὴ φυσιοῦμενος (φυσιοῦμαι) κτέ., same const. w. the preceding clause, and more fully defining it, *being vainly puffed up by the mind of his flesh, by his fleshly mind* (R. V.), the higher intellectual nature in the possession of, and controlled by, the lower physical nature.

V. 19. καὶ οὐ κρατῶν τὴν κεφαλὴν, states further in a negative form the thought in ἃ . . . ἐμβατεύων, *entering upon the visions which he has had . . . and not* (note the neg. οὐ, a positive denial) *holding with a firm grasp* (κρατῶν, fr. κράτος) *the head* (i. e. Christ, the source and only source of hope and salvation). — ἐξ οὗ (referring to the idea in τὴν κεφαλὴν, i. e. τὸν Χριστόν), *from, out from, whom*. Meyer views οὗ as neut., referring to the idea implied in the preceding clause, and renders ἐξ οὗ *woraus, whence*, i. e. by holding firmly to the head. It is rather a grammatical than a logical question, since the thought remains substantially the same. — πᾶν τὸ σῶμα, *all the body*, the church as a whole, carrying out the metaphor in τὴν κεφαλὴν. No member of the body is excepted, or can expect its supply from any other source. — διὰ τῶν ἀφῶν . . . συνβιβαζόμενον, *being*

supplied and compacted, knit together (cf. note Eph. 4. 16) through the nerves (or joints, cf. note on ἀφή, Eph. 4. 16) and bands. — αὖξει τὴν αὖξιν τοῦ θεοῦ, grows with the growth (lit., as cognate acc., grows the growth) of God, i. e. which God supplies (gen. of source; Braune, Ell., Meyer, et al.; not, however, to the exclusion of the idea, which God requires and approves; quod Deus probat, Calvin; κατὰ θεόν, Chrys.).

Vv. 20, 21. Εἰ ἀπεθάνετε κτέ., *If ye died* (aor., an actual accomplished fact) *with Christ*. Cf. verse 12. After the warnings in verses 16-19, the apostle returns, enforcing these warnings, to the thought that the believer died with Christ (verse 20) and with him rose from the dead to a new life, (cf. 3. 1-4). — ἀπὸ τῶν στοιχείων τοῦ κόσμου, from (ἀπό, away from; not the same idea w. ἐκ or ἐξ, out from, source, origin, cf. ἐξ οὗ, sup.) the rudiments, or elements (cf. verse 8, note), of the world: "from ritualistic observances and all non-Christian rudiments which in any way resembled them" (Ell.). Cf. the declaration in verse 14. — τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε, why, as if living in the world (in its sphere of thought and principles), as if it were not a fact that ye died with Christ and were removed from the elements of the world, why are ye subjected, or why do ye subject yourselves, to ordinances, to dogmas (such as the following): δογματίζεσθε may be viewed as mid. (so Ell., Braune, and the most), or as pass. (so Alf., Meyer, et al.): the difference is not important. — μὴ ἅψη μηδὲ γεύσῃ μηδὲ θίγῃς, do not handle, nor taste, nor touch: ἅψη fr. ἅπτω, and γεύσῃ fr. γεύω, are aor. mid. subjunc. 2 pers. sing.; θίγῃς fr. θιγγάνω, is aor. act. subjunc. 2 pers. sing. Note the force of μὴ w. the aor. subjunc., do not (in a single instance) handle, nor etc. Observe that this is given as a specimen of the dogmas which the false teachers endeavored to force on the Colossian church. What the particular application of these prohibitions was, we are not informed; very probably to articles of food and drink and the ceremonial observances connected with them (cf. verse 16). It seems unfortunate that these words have in our day been taken so completely out of their original connection, and used for a purpose so totally different from that which the apostle had in mind. The precepts of ancient false teachers are not needed in any way in carrying on one of the most important moral reforms of our time.

V. 22. ἃ ἐστὶν πάντα . . . ἀποχρήσει, which things are all to perish (lit. for destruction) with the using; — a parenthetical and explanatory remark of the apostle respecting the objects referred to in the precept just cited; indicating that these objects deserve no such prominence in religious instructions as the false teachers gave them. — κατὰ τὰ ἐντάλματα . . . ἀνθρώπων; according to the precepts (injunctions, commandments) and doctrines of men? (Note the interrogation point at the end of this clause, which is to be connected closely in thought with τί . . . δογματίζεσθε. Thus the question begun with τί ends with ἀνθρώπων. Other construc-

tions of the sentence have been advocated ; but the one indicated is now generally preferred.) They had died and been buried with Christ, with him had risen to a new life quite removed from the rudiments of the world ; and yet were now tempted and inclined to return to these rudiments, — the precepts and doctrines of men. How plainly all this would show them their imminent danger !

V. 23. Descriptive of the τὰ ἐντάλματα κτέ. just mentioned. — ἀτινά (δοῖς) ἐστὶν λόγον . . . σοφίας, *Which things (all which things, Ell.) have (are having) a show, an appearance, of wisdom (the repute of wisdom, Ell., a reputation indeed of wisdom, Alf.).* Note that μέν here stands without a following δέ. — ἐν ἐθελοθησκίᾳ (or -κειᾳ), *in self-imposed worship (Ell., Braune), in a worship pleasing to one's self (cf. the force of ἠθέλησεν in 1. 27, and of θέλων in 2. 18), or chosen by one's self, self-chosen (B. U.); not appointed of God, or pleasing to Him.* The word occurs only here in N. T. I question whether the word, *will-worship*, conveys any very definite or correct idea to most persons. — καὶ ταπεινοφροσύνη καὶ ἀφειδία σώματος (both datives in the same const. w. ἐθελοθησκίᾳ, governed by one prep. : hence, all belong to the same category ; all are descriptive of an ascetic life), *and lowliness of mind, and unsparing treatment of the body ; humiliation, and neglecting of the body (B. U.) ; humility, and severity to the body (R. V.).* — οὐκ ἐν τιμῇ τινὶ (accented by Tisch., W-H. ; not by Meyer, Ell., Alf., Braune) πρὸς πλησμονὴν τῆς σαρκός. Of the many renderings, that of the R. V. seems to me decidedly preferable. It does no violence to the meaning of any word, and suits the connection : (but are) *not of any value (or honor ; lit. in any, with an emphasis on any) against the indulgence of the flesh.* The punctuation of Tisch. and W-H. agrees with this rendering : πρὸς, *in relation to, in regard to, against,* a frequent meaning : πλησμονὴν, *a filling up, a satisfying, an indulgence,* made definite by the limiting gen., *the indulgence* : τῆς σαρκός, more expressive here than τοῦ σώματος, as denoting the lower propensities : τιμῇ, in the sense, *price, worth, value,* is not unusual. Cf. L. & Sc.

CHAP. III. (See GENERAL OUTLINE.)

V. 1. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ. *If (it is a fact) therefore (οὖν with reference to the fact stated in 2. 12 ; and again implied in 2. 20) (that) ye were raised together with Christ (i. e. in baptism, 2. 12).* Do we reflect enough on the truth and deep significance of such expressions as this? — τὰ ἄνω ζητεῖτε, *seek (pres. imperat.), be in the habit of seeking, the things that are above ;* contrasted in verse 2 w. τὰ ἐπὶ τῆς γῆς. — οὐ ὁ Χριστὸς ἐστὶν . . . καθήμενος, *where Christ is, sitting at, or seated on (R. V.), the right hand of God :* presents the exaltation of the risen Redeemer, and a motive to seek those things which are above, in order to be with him.

V. 2. Emphatic repetition and expansion of the preceding. — τὰ ἄνω φρονεῖτε, *Have in mind, or keep in mind (habitually), the things that are above.* “Set your mind on” (R. V.) would rather be expressed by the aor. imperat., I think, than by the pres. — μὴ τὰ ἐπὶ τῆς γῆς, *not the things that are upon the earth*; the contrast expressed with emphasis: *the things that are upon the earth*, i. e. worldly possessions and pursuits. These are not to fill the mind. The true Christian knows how to attend to all worldly duties, while he keeps in mind *the things that are above.* What an infallible test have we here of Christian character!

V. 3. ἀπεθάνετε (no longer in a conditional form, but the statement of an actual fact) γάρ (presents the reason for the foregoing exhortation), *For ye died.* Cf. 2. 12, 20. — καὶ ἡ ζωὴ ὑμῶν, *and your life*: “life” in the highest sense, that life which is beyond the reach of death; “your real and true life” (Ell.). Note how often the word *ζωή* occurs in the N. T.; especially, in the writings of John, and of Paul; also, what a new meaning the word acquires. The idea is not to be limited, as some have done, to the “resurrection life,” that life on which we shall enter at the resurrection. The word here, as often elsewhere, means the new, spiritual life, that we now as believers in Christ actually possess. — κέκρυπται (κρύπτω) . . . ἐν τῷ θεῷ, *has been (and is) hidden with Christ in God*; “hidden,” “its glory and highest characteristics are concealed from view” (Ell.); “with Christ,” the apostle could not conceive of *life*, in this highest sense, apart from Christ; “in God” (the sphere in which), certainly, then, this “life” is safe, far beyond the reach of all enemies. What could be a higher motive for keeping in mind the things which are above?

V. 4. ὅταν . . . φανερωθῇ, ἡ ζωὴ ὑμῶν, *When Christ, your life, shall be manifested* (ἄν w. aor. subjunc., often = Lat. fut. perf., Win. § 42, 3, b, *shall have been made plain*, as an accomplished fact). The difference of reading bet. ὑμῶν and ἡμῶν is not important. Christ is here spoken of as being the actual life of the believer; in verse 3, that life is spoken of as hidden with him in God. The two expressions mutually explain each other. He is very naturally spoken of as our life, apart from whom we have no life in this highest sense of the term. — τότε καὶ ὑμεῖς, *then you also* (as well as Christ). Both subjects emphatic. — σὺν αὐτῷ φανερωθήσθε ἐν δόξῃ, *with him shall be manifested (shall be made plain) in glory.* Cf. 1 Jno. 3. 2, Rom. 8. 17. Of the glory of that manifestation, we can now have no adequate conception. Cf. 1 Cor. 2. 9, *what eye hath not seen* etc.; also Ps. 17. 15, *I shall be satisfied* etc.

V. 5. Νεκρώσατε (imperat. aor., to denote an accomplished fact) οὖν (a conclusion fr. vv. 3, 4), *Make dead, put to death, therefore.* The word “mortify” has now come to be used often in a sense so different that it is no longer a good rendering of νεκρώω. — τὰ μέλη τὰ ἐπὶ τῆς γῆς, *your*

members which are upon the earth. Certainly not to be understood in a physical, but in a spiritual, sense (cf. 2. 11). The same thought is contained in 1 Cor. 9. 27, *I keep my body under* etc. Cf. also Rom. 7. 27, *I behold another law in my members* etc.; also Rom. 8. 13, Gal. 5. 17, 24. All these passages when compared enable us to understand the evident meaning of the apostle here. That he has not in mind the life of the ascetic, and does not approve of it, may be seen clearly enough in chap. 2. 23, and from the tenor of the whole epistle. — τὰ ἐπὶ τῆς γῆς, *those (which are) upon the earth.* The meaning of this clause is made plain by the same expression used above, verse 2, and by the antithetical expression τὰ ἄνω. It defines here τὰ μέλη. Paul elsewhere exhorts that the τὰ μέλη be used as *instruments of righteousness* (Rom. 6. 13); thus showing that the members themselves *per se* are not to become νεκρά, but only in their evil tendencies, only as it respects their misuse. — πορνείαν κτέ. These accs. still further define τὰ μέλη, so as to make the meaning of the apostle unmistakable. They are usually viewed as in grammatical apposition. Meyer suggests that Paul might have used his explanatory words λέγω δέ, *and I say, I mean*; but omits them to make his sentence more compact and striking. The first four words, proceeding from the specific to the more general, describe the unchaste and voluptuous life of the heathen world, — *fornication, uncleanness* (cf. Rom. 1. 24, Gal. 5. 19, 2 Cor. 12. 21, Eph. 4. 19, 5. 3), *passion* (Meyer cites here Plat. Protag. p. 352, A. ἡ τᾶσθαι ὑπὸ τῆς ἡδονῆς, Rom. 1. 26, 1 Thess. 4. 5), *evil desire* (more general than πάθος. Cf. Matt. 5. 28, ἐπιθυμῆσαι, *to lust after*; in Rom. 7. 7, 13. 9, rendered *coveting, to covet*), and *covetousness* (*a having, or claiming, a larger share; a grasping selfishness*). Note w. this last word the article and the conj. καί, introducing an additional and distinct category; *and the* (notorious) *covetousness, avarice* (*Habsucht*, Meyer), *grasping selfishness*. Cf. Eph. 4. 19, note. — ἥτις ἐστὶν εἰδωλολατρεία, *the which is, since it is, quippe quæ est* (Meyer), *idolatry*, an idolatrous regard for riches, making property one's idol, the god that one worships. Meyer speaks of covetousness, or avarice, as especially a heathen trait. Can it anywhere be more marked and idolatrous than among the Jews of the present day, and in nominal Christian nations? Is not the exhortation, νεκρώσατε, *put it to death*, as needful now as ever?

Vv. 6, 7. δι' ἃ (refers to the sins just specified; not to μέλη (Bähr); since not the members, but the sins, call forth God's anger) ἔρχεται ἡ ὀργὴ τοῦ θεοῦ (note the omission here of ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας), *on account of which things the wrath of God (the anger of God, cf. Eph. 2. 3, 5. 6, notes) is coming*; pres. indic. denoting the certainty of its approach. The inquiry, whether the writer means in this life, or in the life to come, is irrelevant. Why should we limit the thought to either alone? The fact, and that alone, is asserted. — ἐν οἷς καὶ ὑμεῖς κτέ., *in which ye*

also (as well as the rest of the Gentiles) *once walked* (aor.). The reference of οἷς, omitting ἐπὶ τοὺς νιὸς κτέ., must be the same as that of ᾧ to the sins just named. — ὅτε ἐξήτε κτέ., *when ye were living* (imperf.) *in these things* ("the sphere of your existence and activities." Ell.) περιπατεῖν, and ζῆν, w. ἐν, regularly denote participation in.

V. 8. νυνὶ δὲ ἀποθέσθε (ἀπο-τίθημι) καὶ ὑμεῖς τὰ πάντα, *But now* (emphat., in contrast with the former time) *do ye also* (as others who have been converted from heathenism) *put away* (aor., put away at once as an accomplished fact) *all these things* (referring to the same as ἐν τούτοις, ἐν οἷς, δι' ᾧ); note πάντα w. the article, making it definite and emphatic; *the whole*, all without exception: and to those grosser sins, chiefly of the τὰ μέλη, the apostle now adds, in the same grammatical const., others of a different, but not less dangerous, character. — ὀργὴν θυμὸν κακίαν βλασφημίαν κτέ., *anger, wrath* (cf. verse 6, note; also Eph. 4. 31, note), *malice* (?), (or *badness of heart* (Ell.), *wickedness, baseness*¹), *railing* (or *evil affirmation, defamation, slander*), *shameful speaking* (or *foul language*) *out of your mouth*: ἐκ τοῦ στόμ- ὑμῶν is logically connected w. the two substs. preceding. Note that βλασφημία means *evil speaking* in general, and is not limited as in Eng. to the idea of *blasphemy*.

Vv. 9, 10. μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not* (pres. imperat., *do not continue the habit of lying*, formed in heathenism) *to one another* (εἰς, directing the thoughts and attention *into the midst of* etc.). — ἀπεκδυσάμενοι (ἀπ-εκ-δύομαι) τὸν παλαιὸν ἄνθρωπον, *having taken off, or since you have taken off* (da ihr ausgezogen habet, Meyer) *the old man* (a striking metaphor, denoting their former condition, their former envelopment. Cf. Eph. 4. 22). — σὺν ταῖς πράξεσιν αὐτοῦ, *together with his doings, his practices*. Cf. the difference bet. ποιῶ and πράσσω, Rom. 1. 32, 7. 15, notes. — καὶ ἐνδυσάμενοι (ἐν-δύομαι. Cf. ἀπ-εκ-δύομαι) τὸν νέον, sc. ἄνθρωπον, *and having put on the new* (man). — τὸν ἀνακαινούμενον (note the force of the pres. particip.), *who is being made καινός, new in kind, completely new; who is being renewed*. — εἰς ἐπίγνωσιν, *unto, (entering) into, definite knowledge*. What

¹ The two nouns κακία and πονηρία, with the adjectives κακός and πονηρός, are not easily distinguished: κακία and κακός (opposed to ἀγαθός, ἔσθλός, καλός) seem to be more comprehensive than πονηρία and πονηρός (opposed to χρηστός, see L. & Sc.): κακία is usu. rendered in the N. T. (R. V.) *malice*; in Rom. 1. 29, *maliciousness*; in Jas. 1. 21, and in 1 Pet. 2. 16, *wickedness*, or *malice*; in Acts 8. 22, *wickedness*; in Matt. 6. 34, *evil*. The word *malice*, as it is now usually understood, in the sense, *spite*, is, I think, too limited in its meaning. The word *wickedness*, or *baseness* (L. & Sc. *badness*), seems to me to represent more nearly the meaning of κακία: πονηρός (more frequent in N. T. than in classic Greek) is oftener rendered, *evil*; also, *wicked, bad*: πονηρία is usually rendered *wickedness*; in Acts 3. 26, *iniquities*. If both nouns, κακία and πονηρία, are used together for emphasizing the general thought, as in Rom. 1. 29, 1 Cor. 5. 8, we may perhaps render κακία (as the more general word), *wickedness*, and πονηρία, *villany*, or *knavery* (L. & Sc.).

particular knowledge is here referred to cannot be doubtful (τοῦ θεοῦ καὶ τῶν θείων, Theoph., of God and divine things). — κατ' εἰκόνα κτέ. ("there can scarcely be a doubt that this clause is to be connected w. ἀνακαινούμενον." Ell.; it is to be taken w. εἰς ἐπίγνωσιν. Meyer. Why not with both? The renovation and the definite knowledge are both alike, and equally, after the same likeness), *according to the image, the likeness, of him who created him* (the new man). With this expression, cf. Eph. 2. 10, 3. 9, 4. 24.

V. 11. **δπου**, where, i. e. in the renewed state just described. — οὐκ ἐνι, there is not, cannot be. Cf. Gal. 3. 28, note. — Ἕλλην καὶ Ἰουδαῖος, Greek and Jew (a common classification in the N. T. of nations. Cf. Rom. 1. 16, note). No national distinction is possible. — περιτομή καὶ ἀκροβυστία, circumcision and uncircumcision; no distinction on ritual or theocratic grounds is possible. — βάρβαρος, Σκύθης (the rudest of nations then known); no distinction, no exclusion, on the score of civilization. — δούλος, ἐλεύθερος, bond-servant, freeman; no social distinction. — ἀλλὰ πάντα . . . Χριστός (emphatic posit.), but CHRIST is all and in all: πάντα includes with emphasis the conception of persons. Cf. 1 Cor. 15. 28. Meyer refers to examples of the same idiom in classic writers. For a similar and equally emphatic statement, see Gal. 3. 28; ending with the words, *For ye are all one* (εἷς, one person) *in Christ Jesus*.

V. 12. Ἐνδύσασθε (ἐνδύομαι) οὖν, Put on (aor. imperat., let it be an accomplished fact) therefore (in view of the fact that you have put on the new man, verse 10). — ὡς ἐκλεκτοὶ τοῦ θεοῦ, as God's elect, as chosen ones of God (Ell.). — ἅγιοι καὶ ἡγαπημένοι. These words may be viewed as substantives in the vocative; or as adjectives w. ἐκλεκτοί; (who are) holy and beloved. The latter const. is usually preferred. The entire clause beginning w. ὡς suggests a powerful motive for putting on the Christian graces next enumerated. — σπλάγχνα (neut. plur., the inward parts, the viscera, as the seat of the affections, like our heart) οἰκτιρμοῦ (gen. of quality), a heart of compassion (obj. of ἐνδύσασθε). For the distinction bet. ἔλεος and οἰκτιμός, see Rom. 12. 1, note. — χρηστότητα, kindness, "benevolence and sweetness of disposition as shown in intercourse with one another" (Ell.). For the use of χρηστότης, cf. Gal. 5. 22, Eph. 2. 7, Rom. 2. 4, 3. 12, 11. 22. — ταπεινοφροσύνην (ταπεινός, low, humble; φρ, the initial consonants of φρήν, mind; and the subst. ending σύνη, expressing quality), lowliness of mind, humility (R. V.). — πραΰτητα (πρᾶος, or πραῦς, mild, gentle), gentleness, meekness. — μακροθυμίαν (μακρός, θυμός), longsuffering, patientiam (Vulg.). But what is the propriety of the exhortation, put on (as a garment) qualities of character which belong to the inner man? Is not the apostle making use of a mixed, or improper, metaphor? Not at all. These qualities, belonging to and pervading the inner man, are at the same time to become apparent, not hidden, secret, kept to one's

self, if that were possible, but enveloping, as well as pervading, the entire man; as conspicuous as the outer garment which one wears. This seems to be the thought, the exhortation, of the apostle. Is it not important?

V. 13. ἀνεχόμενοι ἀλλήλων (this clause and the following denote the manner in which the preceding exhortation is to be obeyed): *forbearing one another, bearing up in relation to, being patient with, one another.* Cf. Eph. 4. 2. — χαριζόμενοι ἑαυτοῖς, *forgiving* (as an act of χάρις, *showing favor to*) *each other.* Cf. Eph. 4. 32. — ἐάν τις . . . μομφήν (cf. μέμφομαι), lit. *if any one against any one have a cause of complaint, ground of blame* (Ell.). — καθὼς καὶ ὁ Χριστὸς . . . καὶ ὑμεῖς, *even as Christ forgave* (graciously, freely forgave) *you, so do ye also.* Cf. Eph. 4. 32, καθὼς καὶ ὁ θεὸς ἐν Χρ- ἐχαρίσατο ὑμῖν, *even as God in Christ etc.* Cf. also ch. 2. 13. A comparison of these three passages shows most strikingly the unity in action of the Father and the Son.

V. 14. ἐπὶ πᾶσιν δὲ τούτοις, *and over* (Alf., Ell., B. U., Lange), *above* (R. V.), *all these* (it is better, I think, to omit here the word *things*. So B. U.). — τὴν ἀγάπην, sc. ἐνδύσασθε, (*put on*) *love*; may perhaps be rendered *Christian love.* Cf. ch. 1. verses 4, 8, Eph. 4. 2. — ὃ (note the neut. st. ἡ, or ἥτις. Cf. ἐξ οὗ, 2. 19), *which act*, viz. the putting on, over all the graces above mentioned, *Christian love.* — σύνδεσμος τῆς τελειότητος, *the bond* (or *the band, that which binds together*) *of perfectness* (usually viewed as gen. object.). The entire figure, beginning with ἐνδύσασθε, verse 12, is consistent and forcible: thus, put on the various graces mentioned; then, over them, as a band holding them together and in their place, put on Christian love, which is indispensable to perfectness.

V. 15. καὶ ἡ εἰρήνη τοῦ Χρ- βραβεύετω, *And let the peace of Christ* (such as he imparts. Cf. Jno. 14. 27, Eph. 2. 14, Rom. 5. 1) *rule, arbitrate, be a βραβεύς.* — ἐν ταῖς καρδίαις ὑμῶν, *in your hearts.* Outward relations in this world may be far from peaceful; but within, the true Christian may have perfect peace. — εἰς ἣν καὶ ἐκλήθητε (καλέω), *into which* (*peace*), *into the possession of which, ye were also called.* — ἐν ἑνὶ σώματι, *in one body*, i. e. so as to abide in one body. Cf. Eph. 2. 16, Rom. 12. 5, 1 Cor. 10. 17. — καὶ εὐχάριστοι γίνεσθε, *and* (καὶ introduces an additional thought of importance) *become* (indicating the duty of a constant growth) *thankful.* The reference to the peace which Christ imparts, and to the divine calling, naturally suggests this thought, which is especially frequent in the writings of Paul. The word εὐχαριστία occurs 12 times in the epistles of Paul; only 3 times in the rest of the N. Test. He uses εὐχαριστέω 25 times, the other N. T. writers but 15 times. εὐχάριστος occurs only here in the N. T. The meaning *amabilis, friendly, amiable*, though occurring in classic authors, is entirely foreign to the N. T. usage of the cognate words εὐχαριστία and εὐχαριστέω.

V. 16. The general exhortations, beginning with verse 12, are concluded in verses 16 and 17, with a reference to our only abiding safety and guide; and to the manner of life which it enjoins.—ὁ λόγος τοῦ Χριστοῦ, *the word of Christ*, “the word spoken and proclaimed by him” (Ell.). Cf. 1 Thess. i. 8, 4. 15.—ἐνοικέτω ἐν ὑμῖν πλουσίως, *let it dwell* (pres. imperat., *continue to dwell, dwell habitually*) *in you richly*: πλουσίως has the emphat. posit. and is an expressive word. In whatever other respects they might suffer from poverty, in the word of Christ they might be rich; and the same is always true. Whether ἐν ὑμῖν means *among you* (Luther, De Wette), or *in your hearts, in animis vestris* (Theod., Beza, Olsh., Ell., et al.), or *in you as a church* (Alf., Meyer, et al.), seems to me an unprofitable and irrelevant question. It may be viewed without doubt in either of these three ways. Does it not then properly and forcibly mean all three at once,—among you in all the relations of life, among you in your organization as a church, and within you, in your hearts and minds? That this is not pressing the meaning too far is evident from the fact that all these various views have been taken by eminent scholars.—ἐν πάσῃ σοφίᾳ, *in all wisdom*, that wisdom which belongs specially to the Christian life and experience, in which the humblest Christian may often teach the profoundest philosopher. This clause seems more naturally connected with the following, than with the preceding, words. Cf. i. 28.—διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς, *teaching and admonishing* (cf. i. 28, note) *each other* (cf. verse 13, ἑαυτοῖς, also Eph. 4. 32). Note the anacoluthon in the const. of the participles, to give the thought which they express greater prominence. Winer, § 63, 2, a. Cf. Eph. 3. 18, note.—ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς, *with psalms, hymns, spiritual songs* (cf. Eph. 5. 19, note). It is not quite certain whether it is preferable to connect these words logically with the preceding or the following. The opinions of scholars seem to be about equally divided. Tisch. places a comma both before and after the clause; so also the B. U. version. The clause seems thus to have a more independent position in the sentence, and its logical force may extend equally to what precedes and to what follows. The punctuation of W-H. is as follows: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing each other with psalms, hymns, spiritual songs in grace, singing in your hearts to God.*—ἐν τῇ χάριτι, Tisch., Meyer, Ell., Alf., Braune, Riddle, R. V., B. U., et al. connect this with what follows; *in grace*, “refers to divine grace, the element to which the singing was to be circumscribed” (Riddle).—ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ, *singing in your hearts to God*. Whether this clause denotes an audible, or an inaudible, singing, is not quite certain. Alf., Meyer, Riddle, et al. understand it to mean “in the silence of the heart.” Whether audible or inaudible, it denotes the sphere in which the singing, the praise, should exist, and the person to whom it

should be directed. We are certainly not to understand the expression simply of public worship. Few verses are more doubtful than this in respect to grammatical details; yet the general thought, whatever we may prefer as to grammatical arrangement, is clear and most important.

V. 17. *καὶ πᾶν ὃ τι ἂν ποιήτε ἐν λόγῳ ἢ ἐν ἔργῳ* (a most emphatic expression), *and everything whatsoever ye may do* (pres. subjunc., *may be doing, or may at any time do*) *in word or in deed.*—*πάντα* (sc. *ποιεῖτε*, pres. imperat., suggested by *ποιήτε*) *ἐν ὀνόματι κυρίου Ἰησοῦ*, (*do*) *all things in the name of the Lord Jesus*; “in that holy and spiritual element which his name betokens.” Ell., Meyer: “in the life-sphere dearest to us, out of which we never go, the element which we cannot lack.” Braune. Cf. Eph. 5. 20, note.—*εὐχαριστοῦντες κτέ.*, *giving thanks to God the Father through him*. Cf. Rom. 1. 8, 7. 25. The *καί* at the beginning of this verse connects it with *ὁ λόγος . . . ἐνοικεῖτω κτέ.*, verse 16, *Let the word of Christ dwell in you richly, . . . teaching etc. singing etc.* AND *everything whatsoever ye do etc.* Cf. note on *καί* in verse 15.

Vv. 18-4. 1. Special precepts for the various members of the household. Cf. Eph. 5. 22-6. 9.

Vv. 18, 19. *Αἱ γυναῖκες, οἱ ἄνδρες*, voc.—*ὑποτάσσεσθε* (pres. imperat., continued, habitual, action), *be in subjection.*—*ὡς ἠνέκεν* (*ἀν-ήκω*), imperf., *as was fitting, as became your duty*, i.e. when you entered upon a Christian life; and hence, is still your duty. The imperf. expresses here something commenced in past time, but not completed (Win. § 40, 3, c); and hence may be translated by the pres.; *as is fitting.*—*ἐν κυρίῳ*, *in the Lord*, is joined directly with *ἀνέκεν*, but belongs equally with the whole injunction *ὑποτάσσεσθε κτέ.*, as I think. On this point I am compelled to differ very decidedly with Meyer, Ell., Alf., Braune, who limit the force of *ἐν κυρίῳ* to *ἀνέκεν*. I certainly think it belongs to the whole injunction. So Chrys., Theoph., Estius, Rosenmüller, Hofm., and many others. It seems to me a necessary qualification, either expressed or understood, of *ὑποτάσσεσθε*. Cf. notes on Eph. 5. 22, 24.—*ἀγαπᾶτε . . . μὴ πικραίνεσθε* (note the force of the pres.), *love, appreciate, cherish a Christian love towards* (cf. Eph. 5. 25 ff.) *. . . be not embittered, do not foster bitter feelings.*

Vv. 20, 21. *ὑπακούετε . . . τὰ πάντα*, *obey your parents in all things*. Should a converted child, who is forbidden by ungodly parents to be baptized and join a Christian church, obey? Evidently not. I think, therefore, that this injunction, like the one in verse 18, is qualified by *ἐν κυρίῳ* at the end.—*τοῦτο γὰρ . . . ἐν κυρίῳ*, *for this* (obedience to parents in all things) *is well-pleasing in the Lord* (the sphere in which everything should be done, and beyond which nothing is binding on the conscience).—*οἱ πατέρες*. Cf. Eph. 6. 4, note. Yet the question occurs whether this word may not in both these passages be used as in Heb. 11. 23, i.e. as a

synonym with *οἱ γονεῖς*, *parents*. — *μὴ ἐρεθίζετε*, *do not excite to anger, do not irritate*. — *ἵνα μὴ ἀθυμώσιν*, *that they may not be without heart* (a priv. and *θυμός*, *courage*), *discouraged, disheartened*. *ἀθυμέω* occurs only here in the N. T., but often in classic writers and in the LXX.

V. 22. Here again the exhortation to obedience in all things is qualified and guarded by the concluding words of the sentence, *φοβούμενοι τὸν κύριον*, *fearing the Lord*. This does not admit of any debasing obedience, or of any yielding to sinful requirements. — *μὴ ἐν ὀφθαλμοδουλαίᾳ κτέ.*, *not in eye-service* (plur. in acts of eye-service) *as men-pleasers*. — *ἐν ἀπλότῃτι καρδίας*, *in singleness* (*frankness, freedom from duplicity*) *of heart*.

Vv. 23, 24. *ὃ ἐὰν* (Att. *ἂν*) *ποιήτε*, *whatsoever ye do* (pres. subjunc. *whatsoever ye may be doing at any time*); a comprehensive exhortation added to the preceding. — *ἐκ ψυχῆς ἐργάζεσθε*, *work from the soul, from the heart*. — *ὡς τῷ κυρίῳ κτέ.*, *as if to* (or *for*, dat. of interest) *the Lord, and not to* (or *for*) *men*. This, like *ἐν κυρίῳ* and *φοβούμενοι τὸν κύριον* above, forbids the idea of doing anything dishonorable or sinful. — *εἰδότες* (*οἶδα*), *knowing*; particip. w. causal force, *because ye know*. — *ὅτι . . . ἀπολήμψεσθε* (Attic, *ἀπολήψεσθε*, fr. *ἀπο-λαμβάνω*) *κτέ.*, *that ye shall receive from the Lord the full recompense in turn* (*ἀντ-*) *of the inheritance* (gen. of apposition), *namely, the inheritance* (and that certainly will be a full recompense). Recollect the force of *ἀπό* in compos. w. *δίδωμι* (see Lex.). I question whether the ordinary distinction between *παρά* w. gen., *communication from*, and *ἀπό*, simply *departure from*, can be strictly applied in N. T. Greek. — *τῷ κυρίῳ Χριστῷ δουλεύετε*. *Serve the Lord Christ*; a solemn exhortation, standing without connective (*asyndeton*), and hence the more impressive.

V. 25. *ὁ γὰρ ἀδικῶν*. *For* (enforcing the last exhortation) *he who does wrong*. Does this refer particularly to the servant, or to the master, or does it apply here equally as a general proposition to both? It has been understood in these three different ways. Alf., Ell., Meyer, et al., understand it as applied here to the master, and hence as an encouragement to the servant. Many others (Chrys., Theoph., Bengel, Braune, et al.) understand it as specially applied here to the servant, a solemn warning to be faithful and to do nothing inconsistent with Christian service. The latter view certainly seems natural and forcible. — *κομίζεται* (fut. fr. *κομίζω*) *δ ἡδίκησεν*, *shall receive again* (R. V.), *shall receive back* (Ell.), *will receive* (B. U.), *for the wrong that he hath done* (R. V.), *that which he did wrongfully* (B. U.). — *καὶ οὐκ ἔστιν προσωποληψία*, *and there is not, does not exist, cannot exist, respect of persons, partiality, Partheilichkeit* (Meyer). No preference will be shown for the master over the slave at the final day of retribution. Cf. Eph. 6. 8, 9, note, Gal. 2. 6.

Ch. iv. verse 1. This seems properly to belong in the same paragraph with ch. iii. verses 18-25. — τὸ δίκαιον . . . παρέχθε, *render (on your part) to your servants (bond-servants) that which is just and equal* (as required by the new Christian law of love, under which you now live ; i. e. *justice and equality* so far as relates to all Christian privileges). Such seems to be the exact meaning of τὴν ἰσότητα, a meaning to which Meyer and Braune adhere. Cf. 2 Cor. 8. 13. In this sense often in classic writers. See Lex. For the thought, cf. Philem. 16. Many, however, understand the word here in a sense closely akin to that of τὸ δίκαιον and would render the two *justice and equity* (Ell.), *fairness* (Alf.), *impartial treatment* (Erasm. et al.). It is better always to adhere to the exact and ordinary meaning of a word, when that meaning suits the connection ; and certainly that meaning seems pertinent and forcible here. — εἰδότες, causal. Cf. 3. 24. — καὶ ὑμεῖς, *ye also*, as well as your bond-servants. Thus both master and bond-servant are placed on an equality before the Master in heaven. For the thought, cf. Eph. 6. 9.

CHAP. IV. Vv. 2-6. Exhortations to perseverance in prayer and to exemplary conduct towards those who are not Christians. — Vv. 7-9. A word of commendation respecting Tychicus and Onesimus. — Vv. 10-17. Salutations. — V. 18. A special salutation and request in the handwriting of Paul.

V. 2. Τῇ προσευχῇ προσκατερέϊτε, *Continue steadfastly* (R. V.), *Persevere* (B. U.) *in prayer*. — γρηγοροῦντες ἐν αὐτῇ, *watching, being vigilant* (in opposition to the idea of drowsiness. See Lex. γρηγορέω, ἐγείρω) *therein*. — ἐν εὐχαριστίᾳ, *in thanksgiving*, the element, or spiritual atmosphere, in which the Christian moves. Cf. 3. 15, note. Prayer, perseverance, vigilance, thanksgiving, — how much of Christian duty and life is summed up in these words !

Vv. 3, 4. προσευχόμενοι . . . ἡμῶν, *praying at the same time for us also* (as well as for yourselves and others) : ἡμῶν, i. e. Paul and Timothy. See ch. 1, verse 1. — ἵνα . . . ἀνοίξῃ (ἀνοίγνυμι and ἀνοίγω) . . . τοῦ λόγου (objective gen.), *that God may open to us a door for the word*, i. e. a full and free opportunity to preach the word. What was meant by "the word," they would have no doubt. Cf. 1. 5, 25, 3. 16. — λαλήσαι (infin. of purpose) τὸ μυστήριον τοῦ Χριστοῦ, *to speak the mystery of Christ*, i. e. the divine mystery which is summed up in him. Cf. Eph. 3. 4, note, Col. 1. 26, 2. 2, Eph. 1. 9, Rom. 16. 25. — δι' ὃ καὶ δέδεμαι (δέω), *for which, on account of which* (ὃ may refer to μυστήριον, or to the idea of the whole clause, the preaching the mystery of Christ) *I am also in bonds, have also* (in addition to all other sufferings) *been bound*. Meyer thinks of him as being in Caesarea at this writing ; Alf., Ell., and the most think he

was in Rome.—*ἵνα* (connect this with the leading thought of the preceding verse, *praying . . . that God may open to us a door for the word, to speak* etc.) *φανερῶσω αὐτό*, *that I may make it* (the mystery of Christ) *plain, manifest*.—*ὥς δεῖ με λαλῆσαι*, *as it is necessary that I speak, as I ought to speak*. With verses 3, 4, cf. Eph. 6. 19, 20. The two passages, the one before us and that in Eph., so similar in language and written in circumstances so similar, have usually, from the time of Chrys. to the present day, been interpreted alike: yet the recent expositors (Meyer, Braune, Alf., Ell.) understand them differently. The expression in Eph. is explained as it has ordinarily been understood; *as I ought to speak*, i. e. to speak (while in prison) with boldness, holding back nothing of the truth. The expression before us, following the clause, *that God may open to us a door for the word*, is thought to signify a necessity (*δεῖ*) that he should be released from prison so as to resume his full and accustomed activity as an apostle. (Das *Predigen im Gefängnisse* war es nicht was Paulus meinte. The *preaching in prison* was not what Paul meant. Meyer.) It remains to be seen whether this view of the meaning will prevail over the older interpretation.

Vv. 5, 6. *Ἐν σοφίᾳ περιπατεῖτε*. *Walk in wisdom*,—the sphere or element in which they were to act. On the meaning of *σοφία*, cf. Eph. 1. 8, note.—*πρὸς τοὺς ἔξω*, *to, toward, in your relations to, those who are without*, i. e. those who are without the fold of Christ. Cf. 1 Cor. 5. 12, 1 Thess. 4. 12.—*τὸν καιρὸν εξαγοραζόμενοι*. Cf. Eph. 5. 16, note.—*ὁ λόγος*, sc. *ἔστω*, imperat.; suggested by the preceding imperat.—*ἐν χάριτι*, *in grace*, i. e. *gracious, kind, winning*. Cf. Luke 4. 22. Note this use of *χάρις* in the earlier and classic sense.—*ἄλατι* (*ἄλας*) *ἡρτυμένος* (*ἁρτύω*), *seasoned, made savory, with salt*, a metaphor borrowed from the culinary art. The word salt often denotes wisdom, good sense. Cf. Mark 9. 50, Luke 14. 34; also Latin, *sales*. As dishes for food are seasoned with salt, so let your speech (particularly to those who are without) be made pleasing, persuasive, and united with wisdom.—*εἰδέναι* (*οἶδα*), infin. denoting purpose or consequence, *to know, so as to know, so that ye may know*.—*πὼς δεῖ ὑμᾶς* (subj. of *ἀποκρίνεσθαι*, pres. infin. expressing something habitual), *how it is necessary that you reply, how you ought to reply* etc.

Vv. 7–9. The sending of Tychicus with Onesimus.—*Τὰ κατ' ἐμέ* (cf. Eph. 6. 21) *πάντα* (added here to intensify the expression): lit. *the things relating to me all*, i. e. *all my affairs, everything relating to me*.—*Τυχικός*. Cf. Eph. 6. 21, note.—*ἀδελφός . . . διάκονος . . . σύνδουλος*: various relations which Tychicus sustained to Paul: *brother . . . servant or helper . . . fellow bond-servant*.—*ἐν κυρίῳ* belongs with all the three nouns. The English word *minister* is now generally understood in a sense so different from *διάκονος* that it is hardly a correct rendering. Compare with this

Eph. 6. 21, where σύνδουλος is omitted. — εἰς αὐτὸ τοῦτο, *with a view to this very thing, for this very purpose*, explained by ἵνα γνῶτε . . . παρακάλεσθ, *that you may know . . . that he may comfort*. — τὰ περὶ ἡμῶν, *the things concerning us*, substantially the same thought as τὰ κατ' ἐμέ. Cf. Eph. 6. 22. — σὺν Ὀνησίμῳ, connect w. ἐπεμψα. Onesimus, the servant (or as we render δοῦλος in classic Greek, the slave) of Philemon, is mentioned only here and in the Ep. to Philemon. — ὅς ἐστιν ἐξ ὑμῶν, *who is of you*, i. e. *who belongs to your city*. The letter to Philemon is supposed to have been conveyed at the same time with the letters to the Ephesians and Colossians. Philemon is supposed to have been a Colossian, or at least to have resided there when Paul's letter was sent to him. — γνωριούσιν (fut. of γνωρίζω), *they will make known*. — τὰ ὧδε, w. πάντα, *all things . . . the things here*. It seems to me far more probable that this epistle and the others sent with it were written in Rome, rather than in Caesarea, as Meyer argues.

Vv. 10, 11. Ἀρίσταρχος. A Thessalonian; was with Paul in Caesarea, and made the journey with him to Rome. Cf. Acts 19. 29, 20. 4, 27. 2, Philemon 24. — ὁ συναιχμάλωτός μου, *my fellow-prisoner*. In Philemon he is mentioned, with several others, as a fellow-worker (συνεργοί μου); while Epaphras is there spoken of as συναιχμάλωτος. It is surely quite credible that both may have been fellow-prisoners, and at the same time fellow-workers; so that either designation would be suitable. — Μάρκος. Thought to be the same as John Mark (Acts 12. 12 and 25), and author of the gospel of Mark. — ὁ ἀνεψιὸς Βαρνάβα (gen. first declens.) *the cousin of Barnabas* (R. V., B. U., Ell., Alf.). This relationship seems to be mentioned in commendation. — οὗ refers to Μάρκος. — ἐντολάς. What these commandments were and when received is not known, and it seems useless to conjecture. They were probably of a commendatory character. — καὶ Ἰησοῦς . . . Ἰούστος, and *Jesus* (Greek form of the word Joshua), *who is called Justus* (his Roman name); sc. ἀσπάζεταιται, *salutes you*. He is not mentioned elsewhere in the N. T. — οἱ ὄντες (referring to the three just mentioned) κτέ., *who are of the circumcision, these only* (of the circumcision) *(are) fellow-workers* (with me). — εἰς τὴν βασιλείαν τοῦ θεοῦ, *towards the kingdom of God* (Ell., Alf.); *für das Messiasreich* (Meyer); strictly means (directing their energies and thoughts) *into the kingdom of God*. — οἵτινες . . . παρηγορία, *who became to me a comfort*. Paul mentions these three Jewish brethren as having alone worked with him, and as having been a comfort to him; implying that the other Jewish Christians in Rome (or in Caesarea, as Meyer supposes) were anti-Pauline. (Note how often οἵτινες, *quippe qui*, *since they, such as*, occurs in N. T. Greek: ἐγενήθησαν, a later form for ἐγένοντο: παρηγορία, only here in N. T.).

V. 12. Ἐπαφράς. Cf. 1. 7. — ὁ ἐξ ὑμῶν (cf. verse 9), *who is of you*,

i. e. of your city. This and the following clauses would have a tendency to win the confidence and affection of the Colossians. — πάντοτε ἀγωνιζόμενος κτέ., *always striving earnestly, agonizing, for you in his prayers*; — a strong expression. Cf. ἀγῶνα . . . ὑπὲρ ὑμῶν, 2. 1, also 1. 29, and Rom. 15. 30, note. — ἵνα with its usual force, *in order that, to the end that*. — σταθῆτε (1 aor. pass. subjunc. fr. ἵστημι), *that ye may be made to stand*. Alf., Ell., Meyer, et al. read here στήτε (2 aor. act. subjunc.), *that ye may stand*. — τέλειοι καὶ πεπληροφορημένοι (πληροφορέω), *complete, entire, perfect, and fully assured*. — ἐν παντὶ θελήματι τοῦ θεοῦ, *in all the will (in everything that has been willed) of God*. Meyer, Alf., et al. connect this closely with σταθῆτε (στήτε); Ell., Braune, et al., with the words directly preceding. Why not with both, — the entire clause after ἵνα?

V. 13. Confirmation (γάρ) of the preceding. — μαρτυρῶ γὰρ αὐτῷ (dat. of interest, Win. § 31, 4, b.), *For I bear him witness, I testify for him, or in respect to him*. — πολὺν πόνον (rare in N. T., cf. πένομαι, *to toil*; nearly the same in meaning with the more frequent N. T. word κόπος), *much hard work, toil, labor*. Cf. ἡλίκον ἀγῶνα ὑπὲρ ὑμῶν, 2. 1. It denotes the inward struggle in their behalf. — The three cities, Colossae, Laodicea, and Hierapolis, were near together (eastward from Ephesus; and S. E. from Philadelphia and Sardis. See map), and in all three of them Ephras had probably labored in the gospel.

Vv. 14, 15. Λουκᾶς . . . ἀγαπητός, *Luke, the physician, the beloved*. The epithets seem to be added, not to distinguish him from any other person of the same name, but as above vv. 7, 9, 10, 11, 12. There seems to be no good reason for doubting that this is the same as the author of the gospel which bears his name and of the Acts. Note that no commendatory word follows the name Demas. In Philemon, verse 24, he is mentioned among the συνεργοί of the Apostle; but in 2 Tim. 4. 10, as having loved the present world and forsaken the Apostle. — ἀσπάσασθε (ἀσπάζομαι) κτέ., *Do ye (Colossians) salute etc.* From vv. 10–14, the salutations of others are given; here the Apostle addresses them directly. — καὶ Νυμφᾶν, *and (in particular) Nymphas or Nympha (the Greek word may be either masc. or fem.)*. This person, whether brother or sister, was no doubt prominent in the church at Laodicea. — καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *and the church in their house*. With this reading, αὐτῶν would refer to Νυμφᾶν and τοὺς . . . ἀδελφούς. The reading of W–H., αὐτῆς st. αὐτῶν, seems quite probable; *and the church in her house*; αὐτῆς referring to Νυμφᾶν (or Νύμφαν, W–H.). Note the use here of κατὰ w. οἶκον, indicating extension through; *the church occupying her house*. Cf. Winer, p. 400, § 49.

V. 16. καὶ ὅταν ἀναγνώσθῃ (ἀναγιγνώσκω) παρ' ὑμῖν ἢ ἐπιστολή, *And when the letter has been read (shall have been read) with you*; παρ' ὑμῖν, not *by you*, not exactly *among you* (ἐν ὑμῖν); but properly, *near, at the side of*

with you. Winer, § 48, p. 394. — ποιήσατε ἵνα . . . ἀναγνωσθῇ, *cause that it be read in the church of the Laodiceans also*. Note the const. ποιήσατε ἵνα. Winer, § 44, p. 337. — καὶ τὴν ἐκ Λαοδικίας, placed before ἵνα for emphasis. Winer, § 61, p. 550. *And (cause) that ye also read the (letter) from Laodicea*, i. e. the letter written to Laodicea and sent from thence to Colossae. Winer, § 66, p. 629. Whether the epistle here referred to has been lost, or is the same as the epistle to the Ephesians, will perhaps never be determined beyond controversy. Cf. note on ἐν Ἐφέσῳ, Eph. 1. 1.

V. 17. καὶ εἶπατε (impv.; in the indic. εἶπα, or εἶπον; cf. φημί) Ἀρχίππῳ, *And say to Archippus*; mentioned also in Philem. verse 2; but what his position or particular service in the church was, we have no reliable information. — βλέπε τὴν διακονίαν κτέ., *look to, give heed to, the service which thou didst receive in the Lord*: ἐν κυρίῳ emphasizes the idea that it was a religious service of some kind. — ἵνα . . . πληροῖς (pres. subj. act.), *that thou mayest make it full, fulfil it*; that there may be no deficiency in it.

V. 18. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, *The salutation of me Paul with my own hand*; or more literally, *the salutation by the hand of me Paul*. Παύλου is in appos. w. the gen. ἐμοῦ implied in the possess. pron. ἐμῇ. Good. § 137, Note 1; Had. 675, b. It appears that this epistle, as some other epistles of Paul, was written by an amanuensis; and Paul adds with his own hand this verse to attest the genuineness of the epistle. — μνημονεύετε μου τῶν δεσμῶν, *Remember my bonds!* — a simple, brief, and touching reminder of his situation, as he wrote these last words. — ἡ χάρις μεθ' ὑμῶν (sc. εἴη), *Grace (be) with you*. The readers would have no doubt as to what was meant by ἡ χάρις, the grace of God in Christ. Cf. notes on Eph. 6. 23, 24.

I. AND II. THESSALONIANS.

THEY were written from Corinth, about 52-3 A.D., to the church established about three months before in Thessalonica.

Paul had been driven forth by the persecution of the civil authorities, who were instigated by false charges of the hostile Jews. Many notable conversions had occurred under his preaching at Thessalonica, and the report of them had spread through Macedonia and Achaia.

Timothy reaches Paul at Corinth, and brings word of the condition of the church. Many things were commendable. Some things were in need of plain rebuke. Persecution had led them to look for the instant second coming of Christ. Hence many had ceased to work, and were idly waiting. Some were troubled lest their friends already dead should not witness the second coming.

Some heathen vices had crept in.

To correct all these things was the purpose of the Epistles.

They are supposed to be the oldest of all the New Testament writings.

Their authenticity is generally accepted.

FIRST EPISTLE TO THE THESSALONIANS.

FOR general information on this and also the second epistle, see Conybeare and Howson, Farrar, and the Bible Dictionaries. Place of writing, Corinth. Date, 52 or 53.

CHAP. I. Salutation (verse 1). Thanksgiving for their Christian walk and example (vv. 2-10).

V. 1. Παῦλος καὶ Σιλουανὸς κτέ. *Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.* Note the simplicity and brevity of the address; also that Paul does not here style himself an apostle. In addressing such devoted friends as the Thessalonians, who did not question his apostolic authority, this was not necessary. — Article omitted w. πατρί and κυρίῳ, on the same principle as often w. proper names. — χάρις ὑμῖν καὶ εἰρήνη, sc. εἴη, optat. of wishing. *Grace . . . peace*, a salutation uniting the Greek χαίρειν and the Hebrew שָׁלוֹם (Gen. 43. 23: Judges 6. 23, et al.) — *Silvanus*, so called by Paul and Peter. In Acts called Silas.

V. 2. Εὐχαριστοῦμεν κτέ., *We give thanks to God always concerning you all, making mention (of you), or making to ourselves (mid.) a remembrance (of you) in our prayers.* ἐπὶ w. the gen., *in the time of*; cf. Lex. Th.; μνεῖα, in the sense *remembrance*: cf. ch. 3. 6; Phil. 1. 3; 2 Tim. 1. 3. It does not necessarily imply the use of any actual words. Cf. μνημονεύοντες, next verse.

V. 3. ἀδιαλείπτως κτέ., *unceasingly remembering your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ before our God and Father.* — ἀδιαλείπτως (fr. α priv., διαλείπω), used only by Paul in N. Test. and with reference, direct or indirect, to prayer. — ὑμῶν τοῦ ἔργου τῆς πίστεως, *your work of faith, your work connected with your faith*, the direct result of your faith, which is not a mere speculative belief. Cf. the teaching in the Ep. of James. — τοῦ κόπου τῆς ἀγάπης, *your labor,*

your toil, of love, the direct result of your Christian love. — τῆς ὑπομονῆς κτέ., *your steadfastness of hope in our Lord Jesus Christ*: a hope that does not waver and that bears up (cf. ὑπομένω) under all trials; a hope in our Lord Jesus Christ, so different in character from every other hope. — ἔμπροσθεν κτέ., *before our God and Father*: all that is affirmed in the entire sentence being in the presence of our God and Father; securing his approval; and taking place with the utmost sincerity and earnestness.

Vv. 4, 5. εἰδότες κτέ., *knowing (feeling assured; particip. causal; referring to the subj. of εὐχαριστοῦμεν), brethren beloved of God, your election*; i. e. the fact that you have been chosen, selected from the mass of mankind, of God: — a precious truth and an occasion for thanksgiving. — ὅτι (causal. The verse shows how Paul was convinced of their election) τὸ εὐαγγέλιον ἡμῶν κτέ., *because our gospel did not come among you in word only, but also in power, and in the Holy Spirit and much assurance, even as ye know what (of what character) we became among you on your account: our gospel, i. e. the gospel which we preach; not in word only, i. e. there was something more than mere argumentation, and logical force; in the Holy Spirit and much assurance, added to the preceding clause to make it more definite, and to intensify the thought; even as ye know etc., — an appeal to their own experience in confirmation of the foregoing; of what character etc., i. e. such as is implied in the foregoing, — not in word only etc.*

Vv. 6, 7. καὶ ὑμεῖς μιμηταὶ κτέ., *And ye became imitators of us and of the Lord*. This may be viewed as an additional assurance of their election; and of the Lord, as he was presented to their minds in the example and the preaching of the apostle. — δεξάμενοι κτέ., *having received (particip. causal, in that ye received) the word in much affliction*. Cf. Acts 17. 6; also ch. 2. 14; ch. 3. 2, 3. — μετὰ χαρᾶς κτέ., *with joy of the Holy Spirit* (joy inspired by the Holy Spirit); and this, too, in the midst of their affliction, — an experience of many in other places and times. — ὥστε γενέσθαι ὑμᾶς τύπον κτέ., *so that you became an example (an example to be imitated of Christian character and living) to all those having faith (Christian faith) in Macedonia and in Achaia* (the usual name, from 146 B. C., for Greece; st. Ἑλλάς).

V. 8. ἀφ' ὑμῶν γὰρ ἐξήχηται (ἐξ-ηχώ, cf. ἡχώ, Lat. and Eng. *echo*) ὁ λόγος κτέ., *For (in confirmation of verse 7) from you has sounded forth the word of the Lord (i. e. the gospel) not only in Macedonia and in Achaia, but in every place (everywhere, a popular hyperbole) your faith toward God has gone forth, so that we have no need (lit. have not need) to say anything, i. e. anything respecting your faith toward God. It is already everywhere well known.*

V. 9. αὐτοὶ γὰρ κτέ., *For they themselves (the people in every place) report concerning us (the apostle and his co-laborers) what manner of en-*

trance, *what access, we had to you.* — *καὶ πῶς ἐπεστρέψατε* (ἐπι-στρέφω, quite different in sense fr. ἐπι-τρέπω. See Lex. Th.) *κτέ.*, and *how ye turned (were converted) to God from idols (from the idols, von den Abgöttern, Luther) to serve the living and true God (B. U.), or to serve a living and true God (R. V.).* The first is usually preferred. For the omission of the article w. *θεός*, see Win. p. 121 ff. Note the order of the Greek words, *to serve the God, or a God, who is living and true,* — in emphatic contrast to those that have no life and are spurious. For the meaning of ἀληθινός, as distinguished from ἀληθής, see Lex. Th.

V. 10. *καὶ ἀναμένειν κτέ.*, and *to wait for* (ἀναμένειν, like δουλεύειν, depends on ἐπεστρέψατε, *turned . . . to serve . . . to wait for*) *his son from heaven* (for the plur. οὐρανῶν, see Win. §§ 27, 3). — *ὃν ἡγειρεν* (ἐγείρω) *κτέ.*, *whom he raised from the dead, Jesus, the one who is delivering us from the anger that is coming.* The work of deliverance is represented as going on, but not yet completed. The leading thought in this verse, *to wait for his son from heaven*, is satisfactorily explained in John 14. 1-3.

CHAP. II. The same leading thoughts. Their reception of the truth; Paul's conduct among them; his desire to see them.

Vv. 1, 2. *Αὐτοὶ γὰρ οἶδατε κτέ.*, *For ye yourselves know, brethren, our entrance to you, that it has not been vain (or empty).* γὰρ, confirmatory; *τήν*, repeated, pointing out more distinctly the connection of πρὸς ὑμᾶς w. εἰσοδόν. — *ἀλλὰ προπαθόντες* (προ-πάσχω) *καὶ ὑβρισθέντες* (ὑβρίζω) *κτέ.*, *but 'having suffered before, and having been injuriously (insolently) treated, as ye know, in Philippi.* — *ἐπαρρησιασάμεθα* (παρρησιάζω) *κτέ.*, *we were bold, confident, in our God* (a sure ground, and the only sure ground, of confidence) *to speak to you the gospel of God in much conflict,* — referring to external dangers. Cf. Acts, chs. 16, 17. *ἀγών*, spoken of a contest of athletes; then of any severe conflict.

V. 3. *ἡ γὰρ παράκλησις ἡμῶν κτέ.*, *For* (introducing the reason for his speaking with boldness and confidence) *our exhortation is not of error, nor of uncleanness, nor in guile (deceit).* παράκλησις, *exhortation, encouragement, comfort.* ἐκ . . . ἐξ, *out from*, as the source. ἐν, *in the sphere of.* *πλάνη*, *a wandering, an error; also a leading into error, deception.* ἀκαθαρσία, (α priv., καθαίρω), *uncleanness, impurity,* — used here probably in the moral sense of impure motives (see Lex. Th.); the desire for gain, covetousness, Alf., Ell., Lünem. *δόλος*, *a snare, bait, deceit.*

V. 4. *ἀλλὰ καθὼς δεδοκιμάσμεθα* (δοκιμάζω) *κτέ.*, *but as we have been approved of God to be intrusted with the gospel, so we speak; not as if pleasing men, or, viewing the present as conative, not as if seeking (habitually) to please men, but God, who tests our hearts.* δοκιμάζω, *to test, to*

prove, and as a result *to approve*. Can all who now preach the gospel adopt the language of this verse?

Vv. 5, 6. οὔτε γὰρ ποτε κτέ., *For neither at any time did we use (engage in) flattering language, as ye know, nor any pretext arising from covetousness, God is witness.* ἐγενήθημεν, see Lex., γίνομαι or γίγνομαι. Note also the const. w. ἐν, *to engage in, to appear in*: ἐν λόγῳ κολακείας, *in language consisting of flattery*; ἐν προφάσει πλεονεξίας, *in a pretext dictated by, arising from, covetousness*. They themselves might judge whether he had used flattering language (καθὼς οἴδατε); but God alone could know whether he had been secretly moved by a covetous spirit (θεὸς μάρτυς). Cf. Rom. i. 9; Phil. i. 8. — οὔτε ζητοῦντες κτέ., *nor (were we) seeking glory of (or from) men, neither from you nor from others.* ἐξ, *out from*; ἀπό, *simply from*. No stress on the distinction here. — δυνάμενοι . . . ἀπόστολοι, *though we might, as apostles of Christ, be in authority.* δυνάμενοι, lit. *being able*, may be viewed as temporal or as concessive, — *when we were able, or though we were able*; ἐν βάρει, *in the position of a weight, or in authority*. The latter idea seems most suitable in the connection. With βάρος, cf. Eng. *weight*, and *weighty* in the secondary sense, *influential*; ἀπόστολοι probably in the wider sense, including Silvanus and Timothy. Cf. Lex. Th.

Vv. 7, 8. ἀλλὰ ἐγενήθημεν κτέ., *But we were gentle in the midst of you (or we proved ourselves, we were found, gentle; see Lex. Th. γίνομαι, 5); with the reading νήπιοι, we were found (as) babes in the midst of you.* — ὥς ἂν τροφὸς θάλπη κτέ., *as (lit. as if, a case supposed) a nursing mother cherishes her own children, so while yearning towards you (having a tender and strong affection for you, see Lex.) we were well pleased to share with you, to impart to you, not only the gospel of God, but our own souls also, because ye became to us beloved (very dear).* Was such affection found elsewhere in human society than in the hearts of Christians? εὐδοκέω, a later Greek word (cf. εὐδοκία), freq. in N. Test., spoken often of God's good pleasure. Cf. Matt. 3. 17; 12. 18; 17. 5; Mark i. 11; Luke 3. 22; 12. 32. — καὶ τὰς ἑαυτῶν ψυχάς, *our own souls also, or even our own souls*; not merely outward civilities and services, such as are commonly accepted in human society, but our own hearts, our lives, all that we possess.

V. 9. μνημονεύετε γὰρ κτέ., *For (confirmatory) ye remember, brethren, our toil and sorrow.* κόπον . . . μόχθον, nearly synonymous in meaning; the thought intensified by the two words, *our hard labor (labor and travail, R. V.).* Cf. 2 Thess. 3. 8; 2 Cor. 11. 27. — νυκτὸς καὶ ἡμέρας κτέ., *night and day working.* νυκτὸς placed first (an exception Acts 9. 24), as the day was usually by the Jews (so also by the Athenians) reckoned from evening to evening. Cf. Gen. 1. 5; Acts 20. 31. The continuing to work by night was also something more exhausting. ἐργαζόμενοι,

referring here to manual labor, perhaps tent-making. Cf. Acts 18. 3. — πρὸς τὸ μὴ ἐπιβαρῆσαι τινα κτέ., *that we might not burden any of you*. Cf. 2 Thess. 3. 8; 2 Cor. 2. 5. — ἐκηρύξαμεν (κηρύσσω) εἰς ὑμᾶς κτέ., (in these circumstances) *we proclaimed among you* (εἰς ὑμᾶς, *having entered among you*) *the gospel of God*.

Vv. 10-12. ὑμεῖς μάρτυρες καὶ θεός, *Ye are witnesses and God*. Cf. verse 5, note. — ὥς ὁσίως κτέ., *how holily and righteously and unblamably we behaved ourselves in relation to you who believe*. ὁσίως καὶ δικαίως, spoken of divine and human relations; cf. Eph. 4. 24, note. ἐγενήθημεν, cf. v. 5. — καθάπερ οἴδατε, ὥς κτέ., *even as ye know how* (we behaved ourselves), *exhorting and encouraging you, each one of you, as a father his children, and testifying, to the end that ye walk worthily of God, who calls you into his kingdom and glory*. Bear in mind, in vv. 11 and 12, ἐγενήθημεν. — παρακαλοῦντες, *exhorting, encouraging, comforting*. παραμυθούμενοι, nearly synonymous, added to dwell on the thought. Cf. note on κόπον . . . μόχθον, verse 9. — εἰς τὸ κτέ., the purpose, the end in view; connect w. the three participles. — καλοῦντος, pres., the divine call continued to the consummation, when we enter into his kingdom and glory.

V. 13. Καὶ διὰ τοῦτο, *And on this account*, referring to what precedes, — the continued call to enter into the kingdom and glory of God. — καὶ ἡμεῖς κτέ., *we also* (we, as well as all believers who hear of the Christian walk of the Thessalonian church) *give thanks to God unceasingly, that* (the ground of the thanksgiving) *having received* (by a public profession) *the word preached by us* (the word) *of God, ye embraced it* (accepted by an inner experience), *not* (as) *the word of men, but even as it truly is, God's word, which also works in you who believe*. Note the distinction between παραλαμβάνω as objective, and δέχομαι as subjective. So Alf., Lünem., et al. — λόγον ἀκοῆς, lit. *the word of hearing*, i. e. *the word heard, the word preached*. Cf. Heb. 4. 2; also Gal. 3. 2, note. With this use of ἀκοῆς, παρ' ἡμῶν is logically connected with it. — ὅς may grammatically refer either to λόγον or to θεοῦ. The former construction is preferable. When ἐνεργέω is spoken of God, the act., not the mid. or pass., is regularly used. Cf. 1 Cor. 12. 6; Gal. 2. 8, et al.

V. 14. ὑμεῖς γὰρ κτέ., *For* (proof of the statement just made) *ye became imitators, brethren, of the churches of God which are in Judæa in Christ Jesus, in that ye also suffered the same things of your own fellow-countrymen* (the Gentiles in and around Thessalonica) *even as they* (the Christians in Judæa) *also* (did) *from the Jews*. — μιμηταί, *imitators*, in a good sense, — those who follow an honorable example. — ἀδελφοί. Note the frequent repetition of this word, indicating the hearty brotherly love of the apostle.

V. 15. τῶν καὶ τὸν κύριον ἀποκτεινάντων κτέ., *who both slew the Lord Jesus and the prophets, and drove us out, and are not pleasing to God and*

are opposed to all men. The last clause may remind the classical student of the words of Tacitus, Hist., v. 5: "Adversus omnes alios hostile odium." With this seemingly severe judgment we may well compare, or rather contrast, the words of Paul in Rom. chs. 9 and 10, vv. 1 ff. The first *καί* seems best viewed as correl. with *καί . . . καί . . . καί* in the following genitive clauses. So R. V. — *τὸν κύριον*, separated from *Ἰησοῦν*, thus more emphatic. — *ἡμᾶς ἐκδιωξάντων*, *drove us out*, i. e. from among you. Acts 17. 5 ff. So Alf., Ell., R. V. Others understand it as a strengthened form of the simple verb, *who persecuted us*. So Lünem. Cf. Lex. Th. — *ἡμᾶς*, *us*, is understood by some of Paul alone; by others, of Paul and Silas; by others, of the apostles generally, understanding *ἐκδιωξάντων* in the sense *persecuted*.

V. 16. The same construction continued. — *κωλύόντων ἡμᾶς κτέ.*, *forbidding us to speak to the Gentiles that they may be saved, to the end that they (the Jews) may fill up their sins always* (expressing the divine purpose). With the figure of speech cf. Gen. 15. 16. — *κωλύόντων*, lit. *trying to hinder*. *ἡμᾶς* as above. — *ἐφθασεν (φθάνω) δὲ κτέ.*, *but the anger (that of God) is come upon them to the uttermost; lit. into an end*, i. e. an end of the anger. The figure of a definite measure is to be kept in mind. With the thought here cf. Rom. 2. 5. In the aor. *ἐφθασεν* Paul appears to look back on that which was still impending (in the divine purposes) as an accomplished fact. — *ἡ ὀργή*, *anger*; *ὁ θυμός*, *wrath*. Is it not well to distinguish between the two?

Vv. 17-20. Paul now relates how greatly he had desired to visit the Thess. ch., and how he had been hindered. In close connection with verse 13.

V. 17. *Ἐμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες (ἀπορφανίσω) . . . ἐσπουδάσαμεν (σπουδάω) κτέ.*, *But we, brethren, being bereft of you (more lit. bereft and separated from you) for a short season (lit. for a season of an hour) in actual presence (lit. in face), not in heart, the more exceedingly endeavored (made haste) to see your face in great longing.* Note here the force of the aor. particip., *after we had been bereft of you for a brief period, we endeavored* etc.; also the metaphor in *ἀπορφανισθέντες*, *having had a feeling of bereavement like that of orphans*. — *περισσότερος*, *the more exceedingly, the more* because the period of separation had been so brief. — *ἐν πολλῇ ἐπιθυμίᾳ*, *emphat. posit.*; strengthens the idea in *ἐσπουδάσαμεν*.

V. 18. *διότι ἠθελήσαμεν (ἐθέλω) κτέ.*, *because (the reason for ἐσπουδάσαμεν) we desired to come to you, I Paul both once and twice, and Satan hindered us.* Note the meaning of *διότι*; always causal, never illative. — *ἐγώ*, sing. and definite, in appos. w. the plur. subj. of *ἠθελήσαμεν*. — *μέν*, restrictive, Lat. *quidem*; not usually rendered, yet having a very decided force in the Greek. — *καὶ ἅπας καὶ δὶς*, sc. *ἠθελήσα κτέ.* Thus

the general statement in the plur. is restricted and emphasized. — ἐνέκοψεν (ἐγκόπτω). By what means Satan hindered him is not stated.

Vv. 19, 20. τίς γὰρ ἡμῶν ἐλπὶς κτέ., *For* (introducing the reason why he longed to see them) *what is our hope or joy or crown of glorying* ("crown of which we can boast," Th.)? *Are not ye also* (ye as well as other churches) *before our Lord Jesus at his coming?* — ἢ οὐχί. "The ἢ introduces a second and negative interrogation, explanatory and confirmatory of what is said in the first" (Ell.). Not rendered into English. — καὶ before ὑμεῖς may be viewed as emphatic, *even ye*. So R. V. The anticipation of meeting them among the redeemed in the presence of the Lord Jesus at his final appearing might well be the crowning joy to Paul, as the same anticipation may be the crowning joy of the faithful pastor now. — ὑμεῖς γὰρ ἔστε κτέ., *For* (confirmatory) *ye are our glory and joy*; "ye are" at all times; ye are now, and ye will be in that day.

CHAP. III. Being himself hindered from visiting them, Paul again sends Timothy. The tidings received through him are cheering. Paul prays that he may himself soon be able to visit and encourage them.

Vv. 1-3. Διὸ μηκέτι στέγοντες κτέ., *Wherefore no longer bearing up* (under our continued absence from you and desire to see you or at least to hear from you), *we thought it good* (we consented) *to be left behind in Athens alone* (emphat. posit.). The plur. here seems to be spoken simply of Paul, not of Paul and Silas. From Acts 17. 13 ff., compared with 18. 5, it would appear that Timothy and Silas first rejoined Paul at Corinth. Thus Paul was actually left alone, so far as these his travelling companions and helpers in the ministry were concerned; and also with little if any Christian society. Note the force of the neg. μηκέτι, indicating the subjective state, the inward feeling. Bear in mind also the tendency in later Greek to use the neg. μή oftener than in Attic. — καὶ ἐπέμψαμεν κτέ., *and sent Timothy our brother and God's servant in the gospel of Christ*. St. διάκονον the reading συνεργὸν κτέ., *fellow-worker with God*, is preferred by some, Alf., Ell., Lünem., et al. Cf. 1 Cor. 3. 9. — εἰς τὸ στηρίξαι (στηρίξω) κτέ., *that he might establish you* (*make you firm, stable*) *and encourage* (*comfort*) *you respecting your faith*. — ὑπέρ in later Greek often synonymous w. περί. Some prefer to render ὑπέρ here, *on behalf of, for the furtherance of*, Alf., Ell., Lünem. Not so R. V., Rigg. — τὸ μηδένα σαλευσθαι (only here in N. T.) κτέ., *that no one be moved* (*agitated, troubled*) *in these afflictions*. The gram. const. is not certain. It may be viewed as the direct obj. of παρακαλέσαι, or εἰς expressed above may be understood. — αὐτοὶ γὰρ οἴδατε κτέ., *for ye yourselves know that with this in view* (these afflictions), *to this end, we* (Christians) *are appointed* (*are set, placed, in the divine plan*). Cf. on κείμει Luke 2. 34; Phil. 1. 16. On the

thought cf. Matt. 5. 10-12 ; Jno. 15. 18 ff. ; 16. 2 ; Acts 14. 22 ; 2 Tim. 3. 12.

Vv. 4, 5. **καὶ γὰρ κτέ.**, *For verily* (confirmation of αὐτοὶ γὰρ οἶδατε κτέ. : καί, ascensive; γὰρ, causal; Vulg. *nam et*), *when we were with you, we told you beforehand* (or *we told you plainly*) *that we* (Christians generally, as in verse 3) *are about to suffer affliction, even as it truly came to pass and ye know.* See Lex. **προλέγω**, *to tell beforehand, or to tell plainly.* Why not both? *to tell plainly beforehand*; καὶ . . . καὶ may be correl., *both . . . and*; or the first may be ascensive, *truly*, as above rendered. — **διὰ τοῦτο κάγω μηκέτι στέγων κτέ.**, *On this account* (because of your tribulations) *I also, no longer bearing up* (no longer supporting the weight of anxiety; cf. verse 1), *sent to know your faith, lest in some way the tempter had tempted you and our toil might prove* (to have been) *in vain.* — κάγω, καὶ ἐγώ, *I also*, as well as you (so Ell.); as well as Timothy; or as well as the other Christians who had heard of their affliction (so Alf., Lünem.). Cf. note on καὶ ἡμεῖς, ch. 2. 13. — **εἰς κενὸν γένηται**, *might come into* (pass into) *that which is vain, empty*; **κόπος**, *toil, hard labor.* Cf. ch. 2. 9.

Vv. 6-8. **Ἄρτι δὲ ἐλθόντος κτέ.**, *But now, since Timothy has come to us from you and brought to us the good news of your faith and love and that you have a kind remembrance of us always, longing to see us, just as we also* (to see) *you, on this account we were comforted* (and encouraged), *brethren.* — Note ἄρτι in emphat. posit.; connect logically w. ἐλθόντος, εὐαγγελισαμένου, and w. παρεκλήθημεν (παρακαλέω), i. e. w. the entire sentence. Note also the later Greek usage of ἄρτι. See Lex. Th. — **τὴν πίστιν καὶ τὴν ἀγάπην**, a comprehensive description of Christian character, implying ἐλπίς. Cf. 1 Tim. 1. 14; 2 Tim. 1. 13. — **ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ κτέ.**, *over you* (in respect to you) *in all our distress and affliction through your faith*; *because now we live, if ye stand fast in the Lord.* — ἐπὶ πάσῃ κτέ. The rendering *in* etc. is not very accurate, though the usual Eng. idiom; ἐπὶ w. the dat. properly, *upon* etc., *over and above.* Thus we often speak of rising *above* our trials and distresses. — **ζῶμεν . . . στήκετε.** Note the force of the pres. tense: *we continue to live, if ye continue to stand fast, firm.* — **ἐν κυρίῳ**, *in the Lord*, the sphere in which they were to stand and the only sphere in which as Christians they could be firm.

Vv. 9, 10. **τίνα γὰρ εὐχαριστίαν κτέ.** *For* (a confirmation of verse 8) *what thanksgiving are we able to render in full to God concerning you for all the joy with which we rejoice on account of you before our God; night and day above measure* (exceedingly) *praying that we may see your face and make complete those things which are lacking in your faith?* — **ἀντ-απο-δοῦναι**, *to give in return* (ἀντ-) *in full, or what is due* (-απο-). — ἐπὶ πάσῃ τῇ χαρᾷ. Note here another rendering of ἐπὶ w. the dat. Cf. v. 7. — ἢ χαίρομεν. The dat. is commonly viewed here as an attraction fr. the acc. ἤν, acc. of cogn. meaning. Cf. Matt. 2. 10.; yet the dat. with χαίρω

also occurs, cf. Jno. 3. 29. — ἔμπροσθεν τοῦ θεοῦ ἡμῶν shows the character of the joy. — νυκτὸς καὶ ἡμέρας. Cf. 2. 9, note. — δέόμενοι agrees w. the subj. of δυνάμεθα. — καταρτίσαι (καταρτίζω), same const. w. ἰδεῖν, *to set in order, to make complete τὰ ὑστερήματα κτέ.* It may be supposed that they still needed much instruction, as they had so recently been converted from heathenism or Judaism. The surprising thing is that they should already have made so great and rapid advances in a knowledge of Christianity, — a proof of the enlightening influences of the Holy Spirit.

Vv. 11, 12. Αὐτός δὲ ὁ θεὸς κτέ. This sentence may be rendered grammatically in several different ways. The simplest const. is that in the R. V. *Now may our God and Father himself, and our Lord Jesus direct* (lit. *make straight*) *our way to you.* Thus ἡμῶν limits both πατήρ and θεός, and the intens. αὐτός qualifies both. The rendering in the O. V. — *Now God himself and our Father and our Lord Jesus Christ direct* etc. — is certainly objectionable, as liable to mislead the common reader, suggesting three distinct persons. Note κατευθῆναι, opt. without ἄν, expressing a wish (the infin. is κατευθύναι). Note also the sing. number here and in v. 12, suggesting the unity in action of the Father and the Son. — The reading Χριστός, after Ἰησοῦς, not retained in critical editions. — ὑμᾶς δὲ ὁ κύριος πλεονάσαι (πλεονάζω) κτέ., *and you — may the Lord make you to increase and abound in love towards one another and towards all men, as we also (do) towards you.* Note the emphatic repetition of ὑμᾶς. ὁ κύριος in verse 12 may refer either to the Father or to the Son. The connection (cf. verse 11) and the ordinary use in Paul's epistles would indicate the latter. — πλεονάσαι καὶ περισσεύσαι, *make you to become πλεόν, more abundant, and περισσόν, over and above,* — words nearly synonymous, the idea continued for emphasis. — τῇ ἀγάπῃ. Note the prominence given to this trait in Christian character. Cf. 1 Cor. 13. 13. — καὶ ἡμεῖς. The ellipsis in the 1st pers. plur. is readily supplied. — εἰς ἀλλήλους, εἰς πάντας, εἰς ὑμᾶς. Not simply *towards, reaching up to*, as in an Eng. idiom; but *into*. Their love was to reach *into the inner being, the inner life, the vital interests*, of all.

V. 13. εἰς τὸ στηρίξαι (cf. verse 1) κτέ., *in order that (to the end that) he may establish (confirm, Alf.) your hearts unblamable in holiness before our God and Father at the coming (or in the presence) of our Lord Jesus with all his saints. Amen.* Connect εἰς τὸ στηρίξαι κτέ., closely w. the optatives in verse 12, as expressing the end in view. — ἀμέμπτους, *so as to be unblamable.* — ἐν ἀγιωσύνῃ, *in holiness, moral purity.* Cf. ἀγίωτης. ἀγιασμός. Lex. Th. Rare words in N. T. Cf. also δικαιοσύνη, freq. in N. T. — τοῦ θεοῦ καὶ πατρὸς ἡμῶν. Note the order of the words and the rendering · ἡμῶν w. θεοῦ and πατρὸς; cf. verse 11, note. — μετὰ κτέ., *with, in the midst of, all his saints, all his holy ones*, including probably the idea of both saints and angels. — ἀμήν is omitted by Alf., Ell., Lünem., Riggenbach, et al.

CHAP. IV. Exhortation to continue and make progress in the Christian life; to be consecrated, chaste, and free from covetousness (Vv. 1-8). Exhortation to brotherly love, to quiet industry, and to exemplary living (Vv. 9-12). Respecting departed friends and the coming of the Lord (Vv. 13-18).

Vv. 1, 2. **Λοιπὸν οὖν κτέ.** *Finally then, brethren, we beseech you, and exhort (encourage you) in the Lord Jesus, that (in order that) as ye received from us how (τὸ πῶς, just how) ye ought to walk (to conduct yourselves, to live) and to please God, even as ye do also walk, that ye abound still more (in your Christian walk and conversation).* — **Λοιπὸν** marks the transition to another line of thought: **οὖν**, closely united w. **λοιπὸν**, introduces the appeal to the Thessalonians in view of the thought in verse 13, chap. 3. — Note the N. T. use of **ἐρωτάω**. — **ἐν κυρίῳ Ἰησοῦ**, the sphere and element in which alone the appeal is made. Cf. Phil. 2. 1; Eph. 4. 17. — **ἵνα** after the intervening clauses repeated before **περισσεύητε**. — **τὸ πῶς δεῖ ὑμᾶς κτέ.**, lit. *how it is necessary, is a duty, that ye walk etc.* — **καὶ** before **περιπατεῖτε**, also. Ye not only received the instructions, but ye also walk in accordance with them. — **οἴδατε γὰρ τίνας κτέ.** *For ye know (an appeal to their own recollection and knowledge) what charges (what commands, orders) we gave to you through the Lord Jesus (through him as the authority; hence they did not originate with the apostle, although he was commissioned to deliver them).* Cf. 1 Cor. 1. 10. **παρακαλῶ . . . διὰ κτέ.**

Vv. 3, 4. **τοῦτο γὰρ ἐστὶν κτέ.** *For this is the will of God, your sanctification, that ye abstain from (keep yourselves aloof from) fornication, that each one of you know how to acquire for himself his own vessel in sanctification and honor.* — **θέλημα**, that which has been willed, made definite by the limiting gen. — **ἁγιασμός**, strictly means **τὸ ἁγιάζειν**, the making **ἅγιος**, progress in consecration; also the effect, sanctification. Rom. 6. 19. Cf. **ἁγιωσύνη**, ch. 3. 13; **ἁγιότης**, 2 Cor. 1. 12, notes. See Lex. Th. — **ἀπὸ τῆς πορνείας**, from fornication, a prevalent sin among heathen nations. — **τὸ ἐαυτοῦ σκεῦος**, his own vessel. Does this mean his own body? If so, we are compelled to give **κτᾶσθαι** a meaning which is found nowhere else, — *to possess*. But the pf. **κεκτήσθαι** is the word for this idea. The evidence seems conclusive that **τὸ σκεῦος** was, in common usage and in Roman law, spoken of the wife. So the Latin *vas*. Hence we adopt the rendering above given, *that each one of you know how to acquire for himself his own vessel (i. e. his own wife) in sanctification and honor*. Cf. 1 Pet. 3. 7; also Lex. Th. **κτάσθαι** and **σκεῦος**. Such is now the prevailing view of the meaning. So Alf., Ell., Lünem., Ewald, Hofman, Jowett, De Wette, Riggenbach; and among the older commentators, Augustine, Thomas Aquinas, Zwingli, et al.

Vv. 5, 6. In the same const. and closely connected w. what precedes. — *μη ἐν πάθει ἐπιθυμίας κτέ.*, *not* (ye should not do this) *in the passion of lust, as the Gentiles also*. If they were to do thus, they would be acting as the Gentiles *also*; hence the force of *καί*, comparative. — *τὰ μὴ εἰδότες τὸν θεόν*, *who know not God*, i. e. have no just and adequate idea of his holiness and other attributes. — *τὸ μὴ ὑπερβαίνειν κτέ.* (same const. w. the preceding infinitives), *that no one* (we may readily supply *τινὰ*) *go beyond and gain the advantage of his brother in the transaction (in the thing done)*, i. e. in acquiring for himself *τὸ ἑαυτοῦ σκεῦος*, *his own vessel*, his wife. Such is the only natural interpretation. It is quite probable that intrigue and unfair dealing may have been common among the Gentiles in this matter; and this would be a great disturbing element in social life. — *διότι ἔκδικος κύριος κτέ.*, *because the Lord is an avenger* (one who exacts the penalty) *concerning all these things, as also we before* (plainly) *told you and testified* (*διεμαρτυράμεθα, διαμαρτύρομαι*). — *καθὼς καί*, *as also*; it is not only true, but we *also* told you. Cf. note on *καί*, verse 5.

Vv. 7, 8. *οὐ γὰρ ἐκάλεσεν κτέ.* *For* (introduces a fact which confirms the foregoing) *God did not call us for uncleanness* (to practice impurity, like the Gentiles in their private social relations) *but in sanctification, (consecration, purity)*. Note the use of *ἁγιασμός* here; in opp. to *ἀκαθαρσία*. — *τοιγαροῦν ὁ ἀθετῶν κτέ.* *Wherefore then he that rejects* (sets aside and counts as naught these exhortations) *rejects not man* (a mere human being) *but God, who also gives his Holy Spirit to you* (*εἰς ὑμᾶς*, entering into you). — *τοι-γαρ-οῦν*, each particle has its usual force, — intens., causal, illative. Cf. Germ. *doch denn nun*. — *τὸν καὶ διδόντα*, *who also gives*. He not only makes plain his requirements, but he *also gives his Holy Spirit*, — the Spirit whose attribute is holiness, — to encourage us in the right way, the way of holiness. Note the form of expression in the Greek: *τὸ πνεῦμα αὐτοῦ τὸ ἅγιον*, *his own Spirit, the Holy one*.

Vv. 9-12. *Περὶ δὲ τῆς φιλαδελφίας κτέ.* *But concerning brotherly love* (love of the brethren, R. V.) *ye have no need of our writing to you*. — "This is a not unusual touch of delicate rhetoric with St. Paul (cf. 2 Cor. 9. 11; Philem. 19; ch. 5. 1.). It conveys tacit but gentle reproof. The knowledge and the practice already exist; but the latter is not quite in proportion to the former." Alf. — *αὐτοὶ γὰρ ὑμεῖς κτέ.* *For ye yourselves are taught of God to love one another*. — *εἰς τὸ ἀγαπᾶν κτέ.* Keeping in view and entering into the loving one another. — *καὶ γὰρ ποιεῖτε αὐτὸ εἰς κτέ.*, *for indeed ye do it towards all the brethren in all Macedonia*. (*εἰς κτέ.* Your love is not only directed to or towards, *πρὸς*, all the brethren; but it reaches into the midst of them.) *παρακαλοῦμεν δὲ ὑμᾶς κτέ.*, *But we exhort you, brethren, that ye abound still more* (in this love), *and that ye make an earnest effort* (make it your aim) *to lead a quiet life and to do your own business* (i. e. not to neglect your own proper duties and not to meddle

with the affairs of others) *and to work with your own hands* (the church no doubt being composed of those who were engaged in manual labor), *according as* (καθώς, fr. κατά, ὡς) *we charged you* (i. e. when we were present with you), *in order that ye may walk in a becoming manner in relation to those who are without* (those who are not Christians) *and may have need of nothing* (or *of no man*, Ell., et al. The neut. seems more logical). The importance of all these exhortations, in the circumstances in which the Thessalonian church was placed, can hardly be over-estimated. This fact becomes still plainer in what follows.

Vv. 13, 14. Οὐ θέλομεν δὲ κτέ. *Now we are not willing that you continue ignorant, brethren, concerning those who are sleeping* (or *those who fall asleep*, pres.), *that ye sorrow not as also the rest* (of men), *those who have not a hope* (a hope respecting the future life). It would appear that the Thessalonian church were expecting the final coming of Christ in their own day and were greatly troubled respecting the welfare of their departed friends.—εἰ γὰρ πιστεύομεν κτέ. *For* (introducing the reason why they should not sorrow) *if we believe that Jesus died and rose again* (this doctrine they had accepted when they first believed), *thus also will God, through Jesus, bring those who have fallen asleep, together with him* (i. e. with Jesus). Thus Jesus is viewed as mediator; and those who are raised accompany him at the resurrection. This const. adheres most closely to the ordinary use of διὰ w. the gen. Most modern scholars view it thus. Cf. Lex. Th. διὰ, III. 2. a. Many, however, connect διὰ τοῦ Ἰησοῦ w. τοὺς κοιμηθέντας, and render, *so also those who have fallen asleep in Jesus will God bring with him*, or “*those laid to sleep through Jesus*” (Ell.). This const. is acknowledged to be unusual; and is doctrinally no more in accordance with the other scriptures. By τοὺς κοιμηθέντας, the Thessalonians would understand those of their own number, i. e. believers, who had fallen asleep.—ἄξει, *will bring*, understood of raising from the dead and bringing to the heavenly home.

Vv. 15, 16. τοῦτο γὰρ ὑμῖν λέγομεν κτέ. *For* (confirmation by a direct revelation) *this we say to you by the word of the Lord* (lit. *in the word* etc.: Eng. idiom, *in the words of the Lord*) *that we who are alive, who are left to the coming of the Lord* (εἰς, into that day) *will certainly not precede those who have fallen asleep*.—οὐ μὴ φθάσωμεν (φθάνω): an emphat. form of denial.—ὅτι αὐτὸς ὁ κύριος κτέ. *Because* (reason for the foregoing statement) *the Lord himself will descend from heaven with a command* (a loud summons), *with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise at first*.—ἐν κελεύσματι . . . ἐν φωνῇ . . . ἐν σάλπιγγι, lit. *in* etc.; i. e. the descent will take place during, in the sphere of these occurrences: dat. of time when.—αὐτὸς ὁ κύριος, *the Lord himself*, i. e. the Lord Jesus.—ἀρχαγγέλου, *of the archangel*; Greek article omitted, as often w. a proper name.—πρῶτον, *at first*, adv.;

not *πρῶτοι*. No reference here to the first and second resurrection, as in Rev. 20. 5; but⁺ as *ἔπειτα* suggests, before the event mentioned in verse 17.

The words *ἡμεῖς οἱ ζῶντες* suggest the important inquiry, did Paul expect to live until the *parousia*? Was he thus mistaken? Many expositors say, yes! Others say, no!—and, I think, rightly. Paul still belonged to the class *οἱ ζῶντες* when these words were written; and it was quite in keeping with the popular use of language to say *we who are alive*; but this is guarded and modified by the next clause, *those who survive*. Farrar remarks on this passage: "He had as little meant positively to assert that he would survive to the Advent when he said '*we* that are alive,' as he meant positively to assert that he should die before it occurred, when, years afterwards, he wrote, 'He which raised up the Lord Jesus shall raise up *us* also by Jesus.' That the *we* in these instances was generic is obvious from the fact that he uses it of the dead and of the living in the same Epistle, saying in one place, '*We* shall not all sleep,' and in another, 'God will also raise up *us* by His own power.'" Cf. 1 Cor. 6. 14; 15. 51. We are thus able by a strict and proper interpretation of language to avoid the hypothesis that the apostle Paul was laboring under a great mistake respecting the Messiah and his work on earth.

Vv. 17, 18. *ἔπειτα ἡμεῖς οἱ ζῶντες κτέ.*, *then we who are alive, who are left, shall be caught up* (*ἁρπαγησόμεθα, ἁρπάξω*) *at the same time* (or *all together*, *ἅμα*) *in company with them* (*σὺν αὐτοῖς*, the dead that have been raised) *in clouds to meet the Lord in the air; and thus we shall be always with the Lord. Wherefore comfort (encourage) one another with these words.*—*ἔπειτα . . . ἅμα σὺν κτέ* denote the sequence and the close proximity of the two great events,—the resurrection of the dead in Christ and the reception to himself of those still living.—*εἰς ἀπάντησιν κτέ.*, lit. *into a meeting of the Lord*, as he is coming down from heaven.—*εἰς ἄέρα*, *into the air*, away from the earth.—*καὶ οὕτως . . . ἐσόμεθα*, *and thus we*,—those who have been raised and those who have been caught up.—*ὥστε παρακαλεῖτε* (pres. tense), *Wherefore comfort* (continually) etc. What assurance could be more comforting?

With this passage cf. 1 Cor. ch. 15. It should be borne in mind that both passages were written to Christian churches, for instruction respecting the future of believers in Christ. Neither passage can legitimately be viewed as a presentation of the general subject of the resurrection. This is found elsewhere, particularly in Matt. ch. 25, and in Rev. ch. 20. Alford remarks on verse 17, "That he advances no further in the prophetic description, but breaks off at our union in Christ's presence, is accounted for by his purpose being accomplished, in having shown that they who have died in Christ, shall not be thereby deprived of any advan-

tage at His coming." Any inference from this passage that the wicked will not be raised from the dead is illogical, and contradicts other passages of Scripture.

Chap. V. The definite time of the Lord's coming not revealed. It will be sudden and unexpected by the world. Hence it is important to watch and be ready (vv. 1-11). General exhortations (vv. 12-24). He asks for their prayers, sends a salutation to all the brethren, and a direction that his letter be read before the assembled church (vv. 25-27). He closes with a brief prayer for the divine blessing to abide with them (v. 28).

Vv. 1, 2. *Περὶ δὲ τῶν χρόνων κτέ.* But concerning the times and the seasons (the times in general and the definite times, i. e. when the events just predicted will occur), brethren, ye have no need that anything be written to you (cf. the const. ch. 4. 9). Paul had already taught them as much as could be known on this subject. — *αὐτοὶ γὰρ ἀκριβῶς κτέ.* For ye yourselves know definitely that the day of the Lord is coming just as a thief in the night. Of the time when it would come, they were not informed (cf. Acts 1, 7); but of the manner of its coming, they were already informed, and he again assures them. The words *ἡμέρα κυρίου* have been differently understood; as meaning the day of one's death; the destruction of Jerusalem; and the final coming of Christ. That it may be used in these three ways cannot fairly be questioned; but the connection here points plainly to the final coming. Of this, the destruction of Jerusalem was a sign, an anticipation, the beginning of the end. So also, as Ell. remarks (Note on Phil. 1. 6), "The day of Christ, whether far off or near, is the decisive day to each individual; it is practically coincident with the day of his death." Of the nearness or remoteness of that day the apostle does not here speak.

V. 3. *ὅταν λέγωσιν· εἰρήνη κτέ.* When they say (they, i. e. men in general); peace and safety, then sudden (unforeseen) destruction is coming upon them (stands by them, Lex. Th. ἐφ'-ίστημι) even as the travail-pain upon the woman with child, and they certainly (οὐ μή) shall not escape (ἐκ-φύγωσιν, ἐκ-φεύγω). The suddenness and certainty of the future event; yet with the uncertainty as to the time of its occurrence; the character only of the time — when men are not expecting it — is here declared. — *εἰρήνη καὶ ἀσφάλεια*, sc. *ἔστίν*.

Vv. 4, 5. Very different will it be with believers in Christ. — *ὑμεῖς* (emphat.) *δέ, ἀδελφοί, κτέ.* But ye, brethren, are not in darkness, that the day (the day spoken of in verse 2) may, as a thief, overtake (surprise, Ell.) you. — *ἵνα*, that, in order that; denoting the divine purpose. — *πάντες γὰρ ὑμεῖς κτέ.*, for ye are all sons of light and sons of (the) day; we are not of

(the) night nor of darkness. Hence the reason why believers in Christ will not be taken by surprise. — ὑμεῖς, *ye*, addressed to the Thessalonian church; *we*: Paul here includes himself with them, and with all Christians.

Vv. 6, 7. ἄρα οὖν μὴ κτέ. *So then let us not be asleep, as the rest (of men, "i. e. the careless world." Alf.), but let us watch (be wide awake) and be sober (temperate, in no way intoxicated); for those who sleep sleep in the night, and those who are drunken are drunken in the night.* — Note ἄρα οὖν, freq. w. Paul: not thus in Attic; οὖν the general illative; ἄρα (post-pos. in Att.) denoting a subjective impression. See Lex.

Vv. 8, 9. ἡμεῖς (emphat. cf. ὑμεῖς, verse 4) δὲ ἡμέρας ὄντες νήφωμεν, κτέ. *But let us, since we are of the day (ὄντες, causal, as well as temporal) be sober (free from intoxication, habitually; pres. tense), having put on the breastplate of faith and love (gen. of appos.; having put on faith and love as a breastplate) and as a helmet the hope of salvation: figures of speech readily understood, and expressive, in those days when the weapons of the heavy-armed soldier were so constantly seen.* — σωτηρίας, object. gen. Note how frequently our salvation is spoken of as something still in the future; begun, but not yet complete. — ὅτι οὐκ ἔθετο ἡμᾶς κτέ., *because (introducing the reason for such hope; and more remotely, for our continuing sober) God did not appoint us for anger (to enter into such a state) but for a securing (as one's own property) of salvation through our Lord Jesus Christ.* A knowledge of the divine purpose might well strengthen the hope of salvation and conduce to a life of sobriety. They are also reminded through whom their salvation was made secure; and in verse 10, how it was accomplished.

Vv. 10, 11. τοῦ ἀποθανόντος περὶ ἡμῶν κτέ., *who died for us, that whether we are awake or asleep (not in the same sense as in verse 6, spiritually asleep, but the same general idea as Rom. 14 8, whether we live or die) we may live (have spiritual life) together with him.* Note περὶ w. the gen. after ἀποθανόντος, the usual const.; never in this sense the dat., as some interpret τῇ ἁμαρτίᾳ Rom. 6. 2. — εἴτε . . . εἴτε, here w. the subjunc., a rare const. st. εἰάν τε . . . εἰάν τε, Rom. 14, 8. — ἅμα (distinct fr. σύν), *that we may live together, united (ἅμα), in company with (σύν) him.* Cf. ch. 4. 17. — διδὸν παρακαλεῖτε κτέ. *Wherefore continue to exhort and comfort one another (pres. tense; παρακαλέω, to exhort and comfort), and build each other up, even as ye also are doing.* The assurances in vv. 9, 10 afforded a sufficient encouragement for all this. — Note the metaphor in οἰκοδομεῖτε, *build up, edify, i. e. strengthen in every Christian grace: εἰς, appos. w. the subj.; τὸν ἕνα, obj. of the verb, suggests individual effort.* Each one was exhorted to participate in this work. — καθὼς . . . ποιεῖτε, *an encouraging acknowledgment of what they were already doing.*

Vv. 12, 13. Ἐρωτῶμεν δὲ ὑμᾶς κτέ. *Now (δέ metabatic) we ask (en-*

treat, beseech, cf. 4. 1) *you to know those who toil among you and are over you in the Lord and admonish you.* — εἰδέναι, *to know*, i. e. *to recognize and appreciate them in their work and office.* Has this exhortation lost any of its importance at the present day? — ἐν κυρίῳ, *the sphere of their labor and in which they are over you.* καὶ ἡγάσθαι κτέ., *and to think exceedingly highly of them in love on account of their work.* — ἐν ἀγάπῃ, *in love, in Christian affection and esteem.* It was not to be a mere intellectual admiration of their brilliant talents, as is too often the case now. The reason for this love follows, — *on account of their work.* — εἰρηνεύετε ἐν αὐτοῖς, *be at peace among yourselves*, — an independent sentence. Note αὐτοῖς (st. αὐτοῖς, or ἑαυτοῖς) in Tisch. So freq. With the thought cf. 2 Cor. 13. 11. A very important exhortation at all times, but especially in the earliest days of Christianity.

Vv. 14-22. Exhortations addressed to the entire church (ἀδελφοί); not simply to the Elders, as some have understood them.

V. 14. παρακαλοῦμεν δὲ ὑμᾶς, κτέ. *And we exhort you, brethren, admonish the disorderly, encourage (comfort) the faint-hearted, support (hold firmly to) the weak, be patient towards all.* — παρακαλέω and παραμυθέομαι, nearly synon. Cf. 2. 11, note. The latter word very rare; used only twice in Paul's Epistles; παραμυθία, once only, 1 Cor. 14. 3. — μακροθυμία, μακροθυμέω, *patience, longsuffering*; verb, *to be patient, longsuffering*; ὑπομονή, ὑπομένω, *a remaining under, steadfastness, endurance, fortitude*; verb, *to endure, remain under, support*; ἀνοχή (once only in N. T.), ἀνέχομαι (nearly the same meaning as ὑπομένω), *a holding up, endurance, forbearance*; verb, *to hold up, to endure, to forbear, to suffer*; ἀντέχομαι (rare, no noun corresponding), *to have, or to hold, one's self opposite to so as to support, to hold firmly* (Tit. 1. 9).

Vv. 15-18. ὁράτε μὴ τις . . . ἀποδοῖ (subjunc. st. ἀποδῶ) κτέ. *See that no one render evil in return for evil to any one, but always pursue that which is good towards one another and towards all* (looking into the interests of one another and of all). *Always rejoice, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus towards you.* Who but the Christian has understood all these exhortations and sought faithfully to obey them? With the Holy Spirit in the heart, one cannot be revengeful even towards those who have injured him, but will seek to promote their welfare. He will rejoice continually, will be in the spirit of prayer without ceasing, and in everything will be thankful. Evidently, the prayer here enjoined is not a form of words, but the frame of mind. Cf. Eph. 6. 18; Col. 4. 2; also Eph. 5. 20. — τοῦτο γὰρ κτέ., *for this etc.* refers directly to the giving of thanks; but includes, I think, the precepts before this in vv. 16, 17.

Vv. 19-22. τὸ πνεῦμα μὴ ζβέννυτε (st. σβέννυτε, σβέννυμι) κτέ. *Quench not the Spirit* (a figure of speech readily understood. It would not be

forgotten that on the day of Pentecost the Holy Spirit had appeared visibly as tongues of fire); *despise not* (*do not set at naught*, ἐξουθενεῖτε, ἐξουθενέω, οὐθέν = οὐδέν) *prophesyings*. The tendency to set them at naught, in comparison with the gift of speaking with tongues, may have been seen at Thessalonica. It was especially marked in the Corinthian church. Cf. 1 Cor. chs. 12-14. — πάντα δὲ δοκιμάζετε κτέ., *but prove (test) all things, hold fast (firmly) that which is good*. The three points follow each other logically. Do not despise prophesyings, but test them (separating the good from the bad), and hold fast the good. — ἀπὸ παντὸς εἵδους κτέ., *abstain from (keep yourselves aloof from) every form (every visible appearance) of evil*. — εἶδος, properly *that which strikes the eye, anything seen, a form*. Lex. Th.

Vv. 23, 24. Αὐτὸς δὲ ὁ θεὸς κτέ. *And may the God of peace himself sanctify you wholly, and may your spirit and soul and body be kept entire without blame at the coming of our Lord Jesus Christ. Faithful (trust-worthy) is he who calls you, who will also do it*. — ὁ θεὸς τῆς εἰρήνης, *the God of peace*; He who loves peace, and who alone can impart perfect peace. — ἀγιάσαι (optat. of wishing, fr. ἀγιάζω) . . . ὁλοτελεῖς (adj.), *sanctify (consecrate, purify) you wholly (completely, ὅλος, whole, entire, τέλος, end)*. Sanctification is thus viewed as progressive. It was already begun in them, but was not yet complete, the τέλος was not yet reached. — ὁλόκληρον (ὅλος, κληρος, *a lot, a share*), *all that has fallen by lot* (Lex. Th.), *complete in all its parts, entire*: adj. agrees w. πνεῦμα, understood w. ψυχὴ and σῶμα. The spirit, soul, and body, the entire man, all that belongs to the human being. — τὸ πνεῦμα, *the spirit*, the higher immaterial nature of man, *vis superior*; ἡ ψυχὴ, “the lower or animal soul, containing the passions and desires which we have in common with the brutes, but which in *us* is ennobled and drawn up by the πνεῦμα” (Alf.), *vis inferior*. — ἀμέμπως (ἄμεμπτος, *a priv., μέφομαι, to blame*), *not liable to censure or blame, blameless*, expressing quality; connect w. ὁλόκληρον, expressing quantity. — ἐν τῇ παρουσίᾳ, *the time when, or in which, i. e. the coming of our Lord to judgment*, cf. ch. 2. 19, notes. The anticipation of this great day, however remote it may appear to us, might well occupy a larger place in our thoughts as a future certainty. — τηρηθείη (τηρέω), optat. of wishing. — ὁ καλῶν, *He who calls*, i. e. God the Father Cf. Gal. 1. 6; 5. 8; 1 Cor. 1. 9. — ὃς καὶ ποιήσει, *who will also do it, accomplish it*, i. e. will bring to pass all that is contained in the foregoing prayer, verse 23.

Vv 25-28. Ἀδελφοί, κτέ. *Brethren, pray for us* Note περὶ, nearly = ὑπέρ. Cf. Eph. 1. 16. — ἀσπάσασθε (ἀσπάζομαι) κτέ. *Salute all the brethren with a holy kiss*, — a common form of affectionate salutation: ἐν, lit. *in*, “the kiss being the vehicle of the salutation” Alf — ἐνορκίζω (w two accs. So in Attic) ὑμᾶς κτέ. *I adjure you (I solemnly entreat you)*

by the Lord that the epistle be read (ἀναγνώσθηναι, ἀνα-γινώσκω) to all the brethren (i. e. publicly read to all the brethren in Thessalonica). The solemn earnestness with which he makes this request is noteworthy. It contained, beyond a question, some most important instructions; important not less to the members of the church generally than to the few who might first receive the letter. Alf. suggests that the aor. infin. refers to a single act; i. e. a reading of the whole at one meeting. One eminent commentator, in another connection, asserts very positively that the aor. denotes momentary action. The time occupied in the reading of this epistle would be rather a long moment. Paul solemnly asks that the thing *be done*; that is all: not in a moment, and not necessarily at one meeting of the church. See Greek grammars, aor. tense. — Ἡ χάρις κτέ. (sc. εἴη optat. of wishing), *May the grace of our Lord Jesus Christ be with you*. Note the omission of ἀμήν. This, the first of Paul's extant epistles, closes with one of his briefest forms. For the longest, and to us most familiar, see 2 Cor. 13. 13. Cf. also note on the same.

SECOND EPISTLE TO THE THESSALONIANS.

WRITTEN also at Corinth, not many months after the first Epistle.

CHAP. I. Address and salutation (vv. 1, 2). A recognition of the progress of the church in faith and love and steadfastness in the midst of trials (vv. 3, 4); a comforting and encouraging reference to their reward at the coming of Christ (vv. 5-10); Paul assures them of his remembrance of them in his prayers, stating to them for what he prays (vv. 11, 12).

Vv. 1, 2. Παῦλος κτέ. *Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace to you and peace from God our Father and the Lord Jesus Christ.* Cf. 1 Thess. 1. 1, note. — ἀπὸ θεοῦ κτέ. (not added in 1 Thess.), *from* as the source.

V. 3. Εὐχαριστεῖν ὀφείλομεν κτέ. *We ought (it is our duty) to give thanks to God always concerning you, brethren, as it is befitting (meet), because (in view of the fact that) your faith increases exceedingly (ὑπερ-) and the love of each one of you all towards one another abounds (becomes πλεόν).* — περὶ κτέ. Cf. 1 Thess. 5. 25, note. — ἄξιον, not a mere repetition of ὀφείλομεν, *we owe it, we feel it to be a duty and we acknowledge it, in view of the fact that (ὅτι) etc.* — ὑπεραυξάνει, only here in the N. T. Note the fondness of Paul for compounds of ὑπέρ. — ἡ ἀγάπη κτέ. The love of each member of the church for every other member increases. The form of expression in the Greek is noteworthy; and the statement suggests an important lesson for us.

Vv. 4, 5. ὥστε αὐτοὺς ἡμᾶς κτέ., *so that we ourselves glory in you (as the sphere, or the object) in the churches of God (those in Corinth and Achaia) concerning your steadfastness and faith in the midst of all your persecutions and the afflictions which ye endure.* — *We ourselves*, as well as others who hear concerning you. Cf. 1 Thess. 1. 8; *we* naturally includes here the three who address the church in verse 1. — αἶς, attracted to the case of the antecedent. — ἀνέχεσθε (ἀνέχομαι); cf. 1 Thess. 5. 14,

note. — **ἐνδειγμα κτέ.** (in explanatory appos. to the foregoing) *a proof (demonstration, evidence) of the righteous judgment of God* (that which will appear at his final coming; cf. vv. 6, 7), *that ye may be counted worthy of the kingdom of God, for which ye also suffer.* Their steadfastness and faith in their trying situation pointed to the righteous decision which would come at last, by which they would be counted worthy of the kingdom of God. So is it ever. The same Christian graces, to the thoughtful mind, point to the same glorious result. — *The kingdom of God*, “of which the Christian here on earth is a subject, but the full privileges of which he is to enjoy hereafter.” Ell. Cf. 1 Thess. 2. 12.

Vv. 6–8. Explanation and confirmation of “the righteous judgment of God.” — **εἴπερ δίκαιον κτέ.**, *if indeed* (a supposition which admits of but one answer) *it is a righteous thing with God to repay affliction to those who afflict you, and to you who are afflicted* (to repay, to give in full) *rest (relief) with us, at the revelation* (ἐν w. dat. the time when) *of the Lord Jesus from heaven with the angels of his power in flaming fire* (lit. in a fire of flame), *giving (awarding) vengeance to those who know not God and to those who obey not the gospel of our Lord Jesus.* — **εἴπερ δίκαιον**, sc. **ἐστίν**, not subjunc., *if it is* (as a matter of fact) *a righteous thing.* The punishment of the wicked, and the reward of the righteous, are here assumed to be a righteous thing, about which there could be no question. — **διδόντος**, agrees w. τοῦ κυρίου Ἰησοῦ. — **ἐκδίκησιν**, *full vengeance, retribution.* The clauses following declare to whom this will be awarded: *to those who know not etc.* is thought to refer to the Gentile world; *to those who obey not etc.*, to the unbelieving Jews.

Vv. 9, 10. **οἵτινες δίκην τίσουσιν (τίνω) κτέ.**, *being of such a character that they will pay the penalty of (will suffer as a punishment) eternal ruin from the face of the Lord and from the glory of his might.* — **οἵτινες**, Lex. Th. **ἔστις**, 2. — **ἄλεθρον**, *destruction, ruin*; as we say now of a man who loses his reputation or his property “he is ruined.” Here, “the loss of a life of blessedness after death, future misery.” Lex. Th. — **ὅταν ἔλθῃ ἐνδοξασθῆναι (ἐνδοξάζω) κτέ.** (the time when the events just predicted shall be fulfilled), *when he shall come (shall have come, ἔν w. aor. subjunc.) to be glorified in his saints and to be wondered at in all those who believed (because our testimony to you was believed) in that day* (connect w. ἐνδοξασθῆναι . . . θαυμασθῆναι κτέ.). — *In his saints*, “the element of his glorification. He will be glorified in them, just as the sun is reflected in a mirror.” Alf. Cf. Gal. 1. 24; Is. 49. 3. — *In all those who believed*, “sc. owing to the reflection of His glory and power which is displayed in those that believed on Him while they were on earth.” Ell.

Was St. Paul mistaken in all these representations of the final destiny of the righteous and the wicked? The language is as plain and free from ambiguity as language can be. We do well to profit by what is

here so plainly revealed to us, and not to cavil or seek to go beyond what is revealed.

Vv. II, 12. *Εἰς δὲ καὶ προσευχόμεθα κτέ.* *To which end (looking into which, i. e. the glorious destiny that awaits believers in Christ) we also pray always concerning you (for you, περὶ, cf. 1 Thess. 5. 25, note) that our God may count you worthy (make you worthy, Luther, Grotius, Flatt, Olsh., Ewald, et al.) of your calling (the divine invitation) and may fulfil, bring to completion, every desire (good-will, choice) of goodness and work of faith, in power (connect w. πληρώση).* — *τῆς κλήσεως* includes the idea of the initial act (1 Thess. 2. 12), the life here on earth (Eph. 4. 1), and the future blessedness, as here. Cf. Phil. 3. 14. — *ἔργον πίστεως*, *work of faith*, work belonging to faith, resulting from it. Paul, not less than James, believed in a vital faith, which prompted Christian activity. Cf. 1 Thess. 1. 3, note. — *ὅπως ἐνδοξασθῇ κτέ.*, *that the name of our Lord Jesus may be glorified in you and you in him, according to the grace of our God and the Lord Jesus Christ.* — *τὸ ὄνομα κτέ.*, “not a mere periphrasis for *ὁ κύριος*, but specifies that character and personality as revealed to and acknowledged by men.” Ell. A very important point, to be ever borne in mind; especially in such passages as Acts 2. 38. — *ἐν ὑμῖν . . . ἐν αὐτῷ*, applies distinctively to the Thessalonians; verse 10 is general, applies to all believers. Lünem. and Hofmann refer *αὐτῷ* to *ὄνομα* (and you in it). The thought is not materially changed. — *κατὰ τὴν χάριν κτέ.* Some translate this, *according to the grace of our God and Lord Jesus Christ*, comparing it with Rom. 9. 5; Tit. 2. 13. So Hofmann, Riggenbach. Yet as the omission of the article before *κύριος* (viewed as a proper name) is so common, most commentators prefer the usual translation (as above).

CHAP. II. Vv. 1–12. The leading doctrine of the epistle; viz. the man of iniquity must first be revealed and destroyed, before the final coming of the Lord. Then follows, to ch. 3. 15, the hortatory portion of the epistle. Vv. 13–17, exhortation to persevere in a life of faith; and prayer to God that he would enable them to do this.

Vv. 1, 2. *Ἐρωτῶμεν δὲ ὑμᾶς, κτέ.* *Now (δέ, metabatic) we beseech you, brethren, concerning (ὑπὲρ nearly = περὶ) the coming of our Lord Jesus Christ and our gathering together unto him; to the end that (in order that, Alf.) ye be not quickly shaken from your mind nor yet be troubled, either by spirit or by word or by epistle, as if by us (purporting to be from us), as that (as if it be a fact that) the day of the Lord stands near, stands in sight, impends. (Lex. Th. ἐν-ίστημι) — ἡμῶν ἐπισυναγωγῆς κτέ., our gathering together etc. Cf. 1 Thess. 4. 17; Matt. 24, 31 Mark 13. 27. — ἐπ’ αὐτόν,*

unto him, denotes not merely direction towards (πρός), but the actual arrival. — εἰς τὸ μὴ κτέ denotes purpose and at the same time is usually viewed as the obj. of ἐρωτῶμεν. Cf. 1 Thess. 2. 12; 3. 10. With this const. a period is placed at the end of verse 2. So Alf., Ell., Tisch., B. U., et al. The punctuation of W-H., and R. V., placing only a comma, or semicolon, after κυρίου, makes the first clause of verse 3 the obj. of ἐρωτῶμεν, — *We beseech you, brethren, respecting the coming of our Lord etc. . . . let no man deceive you etc.* — σαλευθῆναι (Lex. Th. σαλεύω) . . . ἀπὸ τοῦ νοός, *to be shaken, agitated, away from the mind, so as to lose one's intelligence.* — μὴ . . . μηδέ, *not . . . nor yet*; μήτε . . . μήτε, *neither . . . nor*. The last negatives, in an English idiom, not rendered here, after εἰς τὸ μὴ. — *By spirit*, i. e. by any one assuming to have a supernatural, spiritual revelation; *by word*, oral communication; *by epistle*, as if by us (connect w. the two preceding clauses, — *by word*, purporting to come from us; *by epistle*, claiming the same source). It appears that there were deceivers in those days, as well as now. — ὥς ὅτι, *supposing that, as if it be a fact that*. Cf. 2 Cor. 11. 21. — ἐν-έστηκεν, lit. *stands in*, i. e. *is just at hand* (Am. R. V.).

Vv. 3, 4. μὴ τις ὑμᾶς ἐξαπατήσῃ (aor. subjunc. fr. ἐξαπατάω) κτέ. (*We beseech you, brethren, . . . let no man deceive you in any manner, because (that day will not arrive) unless there shall have come the falling away (the apostasy) in the first place, and there shall have been revealed (ἀποκαλυφθῇ, ἀπο-καλύπτω) the man of lawlessness, the son of perdition, he who stands in opposition and exalts himself (ὑπερ-αιρόμενος, ὑπερ-αίρω) against (ὑπερ-, above, ἐπὶ w. acc., against) every one called God or that is an object of worship, so that he sits in the temple of God exhibiting himself that he is God.* — The ellipsis after ὅτι is requisite to make a complete sentence and is suggested by the connection. — ἡ ἀποστασία, *the apostasy*, article expressed. It is not improbable that Paul and the other apostles may already have forewarned the churches on this point. Cf. verse 5. — ὁ ἄνθρωπος τῆς ἀνομίας (or τῆς ἁμαρτίας), *the man of lawlessness (or of sin)*, described more fully in what follows. — ὁ υἱὸς τῆς ἀπωλείας, applied by our Lord to Judas, Jno. 17. 12. — ὁ ἀντικείμενος, *he who stands in opposition*, i. e. to Christ and the progress of the gospel. — πάντα, acc. sing. masc. here, λεγόμενον agreeing with it. — ὥστε αὐτὸν εἰς τὸν ναὸν . . . καθίσαι (aor. infin. fr. καθίζω), a condensed const.; *so that he enters into the temple of God and sits down in it*. — ἀποδεικνύντα (agrees w. αὐτόν) κτέ., *exhibiting himself etc.*

Vv. 5, 6. Οὐ μνημονεύετε κτέ. *Do you not remember that while I was yet with you (lit. being yet etc.) I told you (ἔλεγον, impf., used to tell you) these things? and now that which restrains (holds in check) ye know, to the end that he may be revealed in his own season.* — καὶ νῦν, *and now*; in the logical, rather than temporal, sense. — τὸ κατέχον, *that which, the power*

which, restrains (the man of lawlessness). — εἰς τὸ κτέ., *to the end that* etc. the divine purpose. — ἐν τῷ αὐτοῦ (or αὐτοῦ) καιρῷ, *in his own season, proper time, and not sooner.*

Vv. 7, 8. τὸ γὰρ μυστήριον κτέ. *For the mystery of lawlessness is already working, (yet) only until he who now restrains shall have been taken from the midst.* (It is already working, but only with restraint up to a certain time.) Or, supplying ἐστίν w. ὁ κατέχων, *only (there is) the one who restrains now until he shall have been taken from the midst. And then will be revealed the lawless one, whom the Lord Jesus will destroy (ἀνελεί fut. of ἀν-αιρέω) with the breath of his mouth (thus easily) and will bring to naught (render powerless) by the manifestation of his coming. — ἐνεργείται* may perhaps in this condensed sentence denote what is now going on and will continue up to a certain point in the future. The pres. expressing a future action is not unusual. Cf. ἐστίν, verse 9. — ὁ κατέχων, presented as a person; above, τὸ κατέχων, as a power. This is usually understood to mean civil government, as suppressing disorder and protecting society. — καὶ τότε, *and then*, when he who now restrains shall have been removed. — ὁ ἄνομος, same as αὐτόν, verse 6, and ὁ ἄνθρωπος τῆς ἀνομίας, verse 3. — ἀνελεί κτέ. Cf. Is. II. 4.

Vv. 9, 10. οὗ (same as ὅν, verse 8; relates to ὁ ἄνομος) ἐστίν ἡ παρουσία κτέ., *whose coming (or presence) is according to the working of Satan in all power and signs and wonders (portents) of falsehood. — ἐστίν*, pres. to denote the certainty of the future event. — κατ' ἐνέργειαν τοῦ σατανᾶ (1st declens. gen.), an efficiency, a superhuman working, such as belongs to Satan. On the form of the expression, cf. Eph. I. 19; Col. I. 29. — Connect πάσῃ and ψεύδους logically w. the three substantives. — καὶ ἐν πάσῃ ἀπάτῃ κτέ., *and in all deceit of unrighteousness* (such as belongs to and is practiced by unrighteousness) *for those who are perishing* (dat. incommodi), *because they did not receive the love of the truth to the end that they might be saved. — ἀνθ' ὧν*, *for that, because.* Luke I. 20; Acts 12. 23, et al. Thus it appears that the responsibility for their fate rests on themselves.

Vv. 11, 12. καὶ διὰ τοῦτο πέμπει κτέ. *And on this account God sends them a working of error* ("a working which tends to enhance and develop πλάνη." Ell.) *to the end that they should believe (put faith in) that which is false, the lie; in order that they all may be judged, condemned* (the more remote purpose, after εἰς τὸ πιστεῦσαι κτέ) *those who did not believe (did not put faith in) the truth, but took pleasure in unrighteousness.*

But what does this entire chapter thus far mean? On few passages in the New Testament has there been a greater diversity of opinion, and scholars are still far from being agreed as to the application of the leading expressions. Farrar shows conclusively that "the man of lawlessness" is not in detail the Roman Hierarchy. It seems rather to be a

personified description of human wickedness in its worst forms in every age.

Some sentences of Farrar on this subject are worth quoting. After some pertinent suggestions, he speaks thus: "To that vast limbo of exploded exegesis — the vastest and the dreariest that human imagination has conceived — I have no intention of adding a fresh conjecture. That the 'check' was the Roman Empire, and the 'checker' the Roman Emperor, may be regarded as reasonably certain; beyond this, all is uncertain conjecture. . . . As to the precise details, considering the utter want of unanimity among Christian interpreters, I am content to say, with St. Augustine, 'I confess that I am entirely ignorant what the apostle meant.'"

But the question arises, What would be the effect of the passage on the Thessalonians? Though they might be unable to interpret all the details, as is often the case with prophecy, yet the general impression made can hardly be doubted. It would correct the misunderstanding of the first Epistle, and would lead them to resume their neglected business, which was so important to their welfare. Whether they, or even Paul himself, had any correct conception of the nearness or the remoteness of the *parousia* is very doubtful.

In connection with this subject, it is well to bear in mind the words of our Lord, in Acts, I. 7, "It is not for you to know times and seasons, which the Father hath set within his own authority." And again, the words of Peter contain a principle of great importance (2 Peter, 3. 8), "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." How different must be the human and the divine estimate!

A single remark more on this subject. Is not the general idea in verse 8 in accord with Rev. 20. 8, ff.? It would appear that Paul had some visions of the future similar to those of John. May he not also, like Matt. in chs. 24, 25, have comprehended in one view, both in one line, the earlier and the later *parousia*, — the earlier, at the destruction of Jerusalem; the later, at the end of the world, the final *parousia*? It may be said that at the destruction of Jerusalem the Lord did not come with his angels. But can we safely make this assertion? In the famous picture of Kaulbach, our Lord and his angels form a conspicuous part of the sublime view; and the truthfulness of the picture, in its leading conceptions, has not been questioned. If we adopt this supposition, there were no doubt many in the church at Thessalonica who lived till after that great event in A. D. 70, — a period of only eight years.

Vv. 13, 14. Ἡμεῖς δὲ ὀφείλομεν κτε. But we (Paul, Silvanus, Timothy; we emphat., in contrast w. those just mentioned) ought to give thanks to God always concerning you (you also, in contrast w. those described in verse 12), brethren beloved of the Lord (i. e. the Lord Jesus. In 1 Thess.

I. 4, ἡγαπημένοι ὑπὸ θεοῦ), *because God chose you from the beginning* (W-H., et al., read here ἀπαρχήν, *chose you as first-fruits*) unto (to enter into) *salvation in sanctification of the Spirit* (i. e. wrought by the Holy Spirit) *and faith in the truth* (ἀληθείας, objective gen.); *to which end* (with a view to which; more lit., directing attention into which) *he also called you* (εἴλατο ὑμᾶς . . . καὶ ἐκάλεσεν ὑμᾶς) *through our gospel* (the gospel which we preach; as the means) *to the obtaining of the glory of our Lord Jesus Christ* (entering into the obtaining as a secure possession, of the glory etc. See Lex. περιποίησις, and περι-ποιέω).

Vv. 15-17. ἄρα οὖν, ἀδελφοί, στήκετε κτέ. *So then, brethren, stand fast* (pres. continue to stand fast, firm. Cf. I Thess. 3. 8. Used here in antithesis to σαλευθῆναι, verse 2), *and hold* (hold with strength, κράτος. Cf. κατέχετε I Cor. II. 2) *the principles* (the instructions) *which ye were taught, whether by word* (i. e. orally) *or by our letter*. The rendering of παραδόσεις, *traditions*, as the word is usually understood, hardly applies to the teachings of Paul, which were so new in that age. This definition is not in Lex. Th.—ἄρα οὖν. Cf. I Thess. 5. 6, note.—αὐτὸς δὲ ὁ κύριος ἡμῶν . . . παρακαλέσαι . . . στηρίξαι (optat. of wishing) κτέ. *And may our Lord Jesus Christ himself and God our Father, who loved us and gave (us) eternal comfort and good hope in grace, comfort your hearts and strengthen (you), make (you) firm, in every work and word that is good* (ἀγαθῶ, emphat. posit.). An earnest prayer following closely on the exhortation in verse 15.—The R. V. understands τὰς καρδίας after στηρίξαι. The majority of scholars (Alf., Ell., Lünem., et al.) understand ὑμᾶς, as above rendered.—Bear in mind the full meaning of παράκλησις, *comfort, encouragement*; and of παρακαλέσαι, *to comfort and encourage*.

CHAP. III. Exhortation to pray for him and his fellow-laborers (vv. 1, 2). Expression of confidence that the Lord would establish and guide them (vv. 3, 4). A prayer for them (v. 5). A charge to avoid all who walk in a disorderly manner, and to be industrious in their habits, taking the apostle for an example in this particular; with a prayer that the Lord would give them peace (vv. 6-16). Autograph salutation and concluding prayer for them (vv. 17, 18).

Vv. 1, 2. Τὸ λοιπὸν προσεύχεσθε κτέ. *Finally* (lit. as to that which remains) *pray, brethren, for us* (note here again περί nearly = ὑπέρ), *that the word of the Lord may run and be glorified* (cf. I. 12), *even as with you also* (cf. I Thess. I. 6 ff.), *and that we may be delivered from unreasonable* (perverse, lit. those who are out of their place) *and evil men; for not all* (men) *have faith* (genuine Christian faith).—ῥυσθῶμεν (ῥύομαι) ἀπὸ. Cf. Matt. 6. 13 (ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ).

Vv. 3, 4. πιστός (note the paronomasia, ἡ πίστις, πιστός) δέ ἐστιν ὁ κύριος κτέ. *But faithful is the Lord, who will strengthen you, make you firm, and guard you from evil (or from the evil one. Cf. again Matt. 6. 13). And we have confidence in the Lord respecting you (ἐφ' ὑμᾶς, extending over you) that what we charge ye are doing and will do (in the future).—πιστός, faithful, worthy to be trusted.—πεποιθήμεν, 2 pf. of πείθω. See Lex.*

V. 5. ὁ δὲ κύριος κατευθύναι (optat. of wishing) κτέ. *And may the Lord direct your hearts (by a straight course, εὐθύς) into the love of God and into the endurance (fortitude) of Christ (such as belongs to his character and such as he imparts to those who trust in him).—The love of God, his love of the Christian and the Christian's love of him. There is no good reason for limiting the idea to either one of these relations. The genitive properly includes both. Cf. Rom. 8. 35, note.*

V. 6. Παραγγέλλομεν δὲ ὑμῖν, κτέ. *Now (δέ, metabatic) we charge you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves (ὑμᾶς, subj., στέλλεσθαι, mid.; pres. tense, that ye habitually, continually, withdraw yourselves) from every brother who walks in a disorderly manner and not according to the instruction (the communication. Cf. 2. 15, note) which they received from us.—ἐν ὀνόματι κτέ., in the name etc.; a solemn form of expression: not in our own name or by our own authority do we charge you.—ἀτάκτως περιπατοῦντος. It would appear that there were a considerable number in this church who were negligent in their business, and also disorderly (cf. vv. 10–12); as a result, perhaps, of not understanding aright the first epistle; yet in that he alludes to the same tendency (1 Thess. 5. 14); and exhorts the church to admonish such persons. Here, he takes a less hopeful view, as their conduct may have become still more irregular, and exhorts the church to withdraw from them (in modern phrase, “to withdraw the hand of fellowship.”—παρέλαβον, Att. παρέλαβον (παραλαμβάνω).—Note the dif. between ἀπό, from, and παρά, communication from a person.*

Vv. 7, 8. αὐτοὶ γὰρ οἶδατε κτέ. *For ye yourselves know how ye ought (πῶς δεῖ, how it is necessary, how it is a duty) to imitate us, because we did not act in a disorderly manner among you (ἡτακτήσαμεν, ἀτακτέω, adj. ἀτακτος, fr. a priv. and τάσσω, to set in order), nor did we even eat bread from any one as a gift (without compensation); but in toil and sorrow (cf. 1 Thess. 2. 9, note) working night and day so as not to burden (so as not to press heavily on. Cf. 2 Cor. 2. 5) any one of you. Sc. ἄρτον ἐφάγομεν, in these circumstances, we ate our bread.*

This is a very noteworthy statement in regard to the life and work of the apostle Paul.

Vv. 9, 10. οὐχ ὅτι οὐκ ἔχομεν κτέ., *not that we have not a right (i. e. a right to a support from the church. Cf. 1 Cor. 9. 4), but [we toil thus] that*

we may give ourselves as an example to you, so that you should imitate us, or more lit. so as to imitate us. — οὐχ ὅτι, *I do not say that, I do not mean that.* For other examples in the epistles of Paul of this elliptical expression, cf. 2 Cor. i. 24; 3. 5; Phil. 3. 12; 4. 11, 17. — ἑαυτοὺς, *ourselves*, Att. ἡμᾶς αὐτοὺς. — καὶ γὰρ ὅτε ἦμεν κτέ. *For even (For also, Ell.) when we were with you, this we commanded you (this we charged upon you), that if any one is not willing to work, neither (not even) let him eat.*

Vv. 11, 12. ἀκούομεν γὰρ τινὰς κτέ. *For (introducing the reason for what he had just said) we hear that some are walking among you in a disorderly manner, not at all working at their own business (for themselves, mid.) but working beyond that which belongs to them (Lex. Th. περί, III. 2), i. e. meddling with the business of others.* — ἀκούομεν w. acc. and particip. This const. freq. in Attic, after *verba sentiendi*. — Note the paronomasia ἐργαζομένους, περιεργαζομένους, which we have endeavored to represent (though very imperfectly) in English. — τοῖς δὲ τοιοῦτοις κτέ. *Now such persons we charge and exhort in the Lord Jesus Christ (ἐν κυρίῳ, cf. verse 6) that (in order that) with quietness working they eat their own bread.* — ἐργαζόμενοι, mid. *while working (or by working) for themselves*; and this μετὰ ἡσυχίας, *with quietness*, in opposition to the noisy, bustling life of the intermeddler.

Vv. 13-15. ὑμεῖς δέ, κτέ. *But ye, brethren (in distinction from those just addressed), become not weary, faint-hearted, in well-doing, or while doing that which is honorable (καλόν).* — μὴ ἐγκακήσητε (aor. subjunc.), *become not etc.* The aor. of verbs denoting a state or condition often expresses an entrance into that state or condition. — εἰ δέ τις κτέ. *And if any man fails to obey (listen to, ὑπακούει) our word conveyed by the epistle, mark, or note (for yourselves, mid. of σημειῶ) that man; do not associate with him (or do not keep company with him, συν-ανα-μίγνυμι) in order that he may be ashamed (may be turned to look within, to reflect; and thus through shame may be led to change his habits of life: ἐντραπή, 2 aor. subjunc. pass. of ἐν-τρέπω).* — Note the neg. οὐχ in a conditional sentence, modifying not the entire condition, but the verb only. — καὶ μὴ ὡς ἐχθρὸν κτέ., *and do not regard him, think of him, as an enemy, but admonish him as a brother.*

All these directions were without doubt especially necessary in the churches of that day, composed as they were largely of those who had but recently been converted from heathenism. Yet it would not be amiss, if they were studied and observed more carefully in our times.

V. 16. αὐτὸς δὲ ὁ κύριος . . . δώῃ (optat., Att. δοίῃ) κτέ. *And may the Lord of peace himself give to you peace (from such a source, peace would be genuine) always in every manner (note again the paronomasia διὰ παντὸς ἐν παντί).* — ὁ κύριος (sc. εἴη) κτέ. *May the Lord be with you all.* This would include even those who were walking in a disorderly

manner, whom they were exhorted to admonish. We may surely ever pray for such persons. If they may but have the divine presence, it will be to them the best, the only sure, safeguard.

Vv. 17, 18. Ὁ ἀσπασμὸς κτέ. *The salutation of me Paul with my hand, which (ὃ, which thing) is a sign (token, mark) in every epistle, i. e. every epistle which required special identification. — οὕτως γράφω, so (in such a hand) I write (as in vv. 17, 18). — ἐμῇ, possess. adj. pron. = ἐμοῦ, gen. pers. pron. Παύλου in appos. — ἡ χάρις κτέ. (sc. εἴη), May the grace of our Lord Jesus Christ be with you all. The same as the conclusion of 1 Thess., except that he here adds πάντων, cf. verse 16. Here again he would include those whom he had censured.*

I. TIMOTHY.

THIS Epistle was written from Macedonia to Timothy at Ephesus, about 67 A.D.

Paul feared that he might not reach Ephesus in this last missionary tour, and evidently thought that Timothy might need reinforcing through specific apostolic authority and instruction for the work of governing the Ephesian church. Hence he writes him authoritatively in regard to the proper government and discipline of the church, the proper qualifications for its officers, and various directions about its internal organization.

Its authenticity is generally accepted.

FIRST EPISTLE TO TIMOTHY.

Two leading objects are apparent : 1st, to encourage Timothy in opposing the heresies which were then beginning to appear ; 2d, to give him special instructions as pastor of the church in Ephesus. For the discussion of all collateral questions, the student is referred to the Dictionaries of the Bible ; to Conybeare and Howson ; to Farrar ; to the Bible Handbooks and Introductions ; and to the larger Commentaries.

CHAP. I. Vv. 1, 2. Salutation. Vv. 3, 4. Object in leaving Timothy at Ephesus. Vv. 5-7. Character of the false teachers. Vv. 8-11. True use of the law, and its agreement with the gospel. Vv. 12-17. A reference to the writer's own conversion, with an expression of gratitude to God and of adoration. Vv. 18-20. Exhortation to Timothy.

V. 1. **ἀπόστολος**, *an apostle* ; used to signify the official character and authority of the Epistle. In Romans he uses **δοῦλος** and **κλητὸς ἀπόστολος**, in 1 Cor. **κλητὸς ἀπόστολος**, in 2 Cor. **ἀπόστολος**. Cf. Gal., Eph., Col. In Philemon, **δέσμιος**. — **κατ' ἐπιταγήν**, *according to the command, the injunction*. Made definite by the limiting gen. Winer, § 19, 2. b. An expression apparently more pointed and authoritative than **διὰ θελήματος** in Eph., Col., 2 Tim. — **σωτήρος ἡμῶν**. Note this use of **σωτήρος** as predicated of God the Father. Cf. Jude, verse 25, Luke 1. 47, and the thought in 2 Cor. 5. 19. This use of the word occurs several times in the Pastoral Epistles, and often in the LXX. — **τῆς ἐλπίδος ἡμῶν** (cf. Col. 1. 27), *our hope* ; in every sense of the term, the object, the author, the foundation, the substance of our hope.

V. 2. **Τιμοθέω γνησίῳ τέκνῳ**, *to Timothy, true child, genuine child*. — **ἐν πίστει** denotes the sphere in which he was a genuine child, *in (Chris-*

tian) *faith*. — χάρις, ἔλεος, εἰρήνη, sc. εἴη, optat. of wishing; not a “benediction,” but a prayer. — ἀπό, expressed but once, denoting the one, united source.

Vv. 3, 4. Καθὼς κτέ., *As I exhorted thee*, etc.; a protasis, without the corresponding apodosis. This is readily suggested to the mind at the end of verse 4, somewhat in this form, — οὕτω καὶ νῦν παρακαλῶ σε, *so now also I exhort thee*. See Winer, § 63, p. 570. — προσμεῖναι (προσ-μένω), *to stay longer* (προσ-). The aor. infin. denotes the simple fact, without regard to the idea of momentary or continued action. — πορευόμενος agrees with the subj. of παρεκάλεσα. The reference here, *while on my way into Macedonia*, seems to be to some occasion subsequent to the narrative recorded in Acts (not to Acts 20. 1). Supposing him to have been imprisoned twice, it naturally refers to something in the intervening period. So it is now generally understood. Cf. Alf., Ell., Huther, Wiesinger, Hackett, Hovey, et al. — ἵνα παραγγείλῃς (παραγγέλλω), 1 aor. subjunc., *that thou mightest announce to, give orders, transmit the message, charge*. The word suggests that Timothy would be simply transmitting what he had received from a higher authority. — μὴ ἑτεροδιδασκαλεῖν, *not to teach other (and different ἑτερο-) doctrines, not to teach a different doctrine* (R. V.); i. e. different from what the apostle had taught. Cf. ch. 6, verse 3. — μηδὲ προσέχειν κτέ., *and not to give heed to myths and genealogies without limit*. The word “fables,” by which μύθοις is usually translated, denotes to most minds an altogether different idea. There has been much discussion among the commentators as to what is here referred to; probably to myths and genealogies of a Jewish character and origin. — αἵτινες (ὅστις), *since they, seeing they* (Ell.); introduces the reason for not giving heed to them. — ἐκζητήσεις (ἐκζητησις, not found in L. & Sc. 7th edit., allied to ἐκζητέω: another reading is ζητήσεις, fr. ζήτησις), *questionings, controversies*. — μᾶλλον ἢ οἰκονομίαν θεοῦ κτέ., *rather than a godly development in faith*. These questionings had a tendency to destroy faith, then as well as now. The meaning of οἰκονομίαν has been much disputed. The Revised Version renders the clause, *rather than a dispensation (or stewardship) of God which is in faith*. To “minister a dispensation or stewardship” is not very intelligible. The meaning, *development* or *edifying, building up*, seems to me much clearer; yet Ellicott remarks that this is “a translation which οἰκονομία cannot bear.” It would be interesting to know how Ellicott ascertained this fact. It is rendered *edification* or *edifying* by Wiclif, Tyndale, Cranmer, in the Geneva, Rheims, and Authorized (1611) Versions. In the Vulgate, *aedificationem*; Luther, *Besserung*; De Wette, *Erbauung*; Martin (French Protestant version), *l’édification*; Diodati (Italian version), *edificazion*. Certainly, the transition from the thought of good management to that of *development, building up*, is most natural; and I have no doubt this

secondary meaning was in the mind of the apostle, combined perhaps with the primary meaning. Cf. Eph. 1. 10, note. The gen. θεοῦ may include the two ideas, — development *such as comes from God and such as God requires*. Note τὴν, making ἐν πίστει a qualifying clause of οἰκονομίαν.

Vv. 5-7. Τὸ δὲ τέλος κτέ., *But* (introducing a thought in opposition to the giving heed to myths, etc.) *the end* (or *the aim*) *of the word communicated, of the charge*. Cf. παραγγελίης, verse 3, note. — ἀγάπη, *love, Christian love*, — in a general sense, *love to our fellow men*, — seems here to be meant. — ἐκ, *out from*; not a mere surface love, which so often passes current in this world. The prep. expressed but once; thus uniting the three clauses more closely. Not one of these could be wanting in genuine Christian love; and they suggest a contrast to the false teachers just alluded to. — ὧν, *from which*; relating to the three clauses just preceding, and connected logically both with ἀστοχῆσαντες and with ἐξετράπησαν. — ἀστοχῆσαντες (α priv. and στόχος, *an aim or shot*) means strictly, *without aim*, or *having acted without a correct aim*; and assigns the reason for ὧν . . . ἐξετράπησαν (ἐκ-τρέπω) εἰς κτέ., *from which some, having missed the mark, were turned aside into vain talking*. Cf. 6. 21, and 2 Tim. 2. 18, where ἀστοχέω is used with περί and the acc. — νομοδιδάσκαλοι, *teachers of the law*, i. e. of the Mosaic law; as νόμος is usually understood in the N. T. — μὴ νοοῦντες, both temporal and concessive, *while they do not understand, and though they do not understand, though they have not a clear perception*. Are not such persons most likely to argue perpetually, and confidently to affirm?

Vv. 8-II. Οἷδαμεν δέ, *But* (introducing a thought in opposition to the use of the law made by the vain reasoners and false teachers) *we know*, etc. — καλὸς ὁ νόμος. Cf. Rom. 7. 12, 14, 16, notes. — νομίμως, *lawfully*, i. e. as the law was designed to be used. Note the paronomasia, ὁ νόμος . . . νομίμως. — εἰδώς, agreeing with τῷ, not with the subject of οἷδαμεν, as it might in English be understood. — νόμος is rendered in the Revised Version *law*, without the article. Yet I think it refers here, as usually, to the Mosaic law, though without the article; and I should translate it, *the law*. Cf. Winer, § 19, 1; Butt. § 124, 8. So Alf., Ell., De Wette, Huther, Wiesinger, et al. So also Chrys. and the other ancient Greek expositors. Cf. Rom. 2. 12, note. — οὐ κεῖται (cf. Thayer, Lex. κεῖμαι, 2. b), *is not established, not enacted*. It may be objected that the law of Moses was not *enacted*, but *given* (ἐδόθη, cf. Jno. 1. 17). It may be said in reply that Paul was simply using the common word. — ἀνόμοις . . . ἀνυποτάκτοις (fr. α priv., ν euphon., ὑπό, τακτός verbal adj. fr. τάσσω), *but for persons without law, or regardless of law, and disorderly*; the latter word denoting perhaps something more positive, — *overt acts*. — ἀσεβέσι (ἀσεβής, α priv. and σέβομαι, *to revere*) καὶ ἁμαρτωλοῖς, *for*

persons without reverence (without piety) and sinners (the latter denoting again something more positive). — **ἀνοσίοις** (a priv. and *θσιος*) **καὶ βεβήλοισ**, for persons unholy and profane (fit to be trodden on, — the second a stronger word than the first). — **ἀνδροφόνους**, murderers; the generic word after the two preceding specific words. Yet I am inclined to view the preceding words as meaning *smilers of fathers and smiters of mothers* (**πατρολῶις, μητρολῶις**: see L. & Sc., **πατραλοίας, μητραλοίας**). So Ell. et al. — **ἀρσενοκόταις**, sodomites. Cf. Rom. i. 27. — Note how the successive clauses beginning with **ἀσεβέσι** and closing with **ἐπιόρκοις** follow very nearly the order of the commandments (Exod. 20), as violations of them. — **καὶ εἴ τι . . . ἀντίκειται** (*ἀντί, κείμει*), and if any other thing is opposed to the sound (healthful) doctrine; sc. to this the law stands opposed. (*εἴ τι*, not if there be (R. V.), but if there is, — *εἰ* with the indic.). — **κατὰ τὸ εὐαγγέλιον κτέ.**, gives the test, the unfailing and invariable test, of sound doctrine. — **τῆς δόξης**, of the glory, is probably best viewed, not as a mere subjective gen., *glorious, possessing the glory*, but also as objective, *setting forth, proclaiming the glory*. — **ὃ ἐπιστεύθην ἐγώ**, with which I was entrusted. *ὃ*, acc. with a pass. verb, Winer, § 32, 5. Note the emphatic position of *ἐγώ*.

Vv. 12, 13, suggested by what he had just stated. — **χάριν ἔχω** (a classic expression, but rare in N. T.; usually in N. T. *εὐχαριστῶ*), *I have gratitude, I thank*. — **τῷ ἐνδυναμώσαντί με** (*ἐνδυναμώω*), *him who enabled me, who strengthened me, who gave me power* (*δύναμις*) *within*. — **ὅτι** (causal) . . . **διακονίαν**, in that, putting me into service, he thought me trustworthy. The aor. particip. seems to denote here “a simple occurrence, without regard to time,” “not time past with reference to the leading verb,” Good. Cf. H-A. 856, b. — **ὄντα** (agreeing with *μέ*, concessive) **κτέ.**, *though I was*, etc. — **ὕβριστήν** (cf. *ὕβριζω*, to insult, to outrage; *ὕβρις*, insolence, wanton violence), an insolent, overbearing person; “one who displays his insolence, not in words merely, but in deeds of violence and outrage,” Ell. The rendering “injurious” is very weak. — **ἀλλὰ ἠλεήθην** (*ἐλέεω*, fr. *ἐλεος*, pity, mercy), *still I was pitied, mercy was shown me*. — **ὅτι ἀγνοῶν** (*ἀγνοέω*) **κτέ.**, *because being ignorant I did it in unbelief*. This is given, not as an excuse for his misconduct, but as the reason why God showed mercy. Note *ἀγνοῶν*, *being ignorant*. Paul, though one of the best educated and most gifted men of his nation, speaks of himself as an ignorant man, without the knowledge of Christ. How many now are in the same pitiful condition!

Vv. 14, 15. **ὑπερεπλεόνασεν** (*ὑπερ-πλεονάζω*, fr. *πλέον*, more) **κτέ.**, and the grace of our Lord (became more, *πλέον*, over and above, *ὑπέρ*) *abounded exceedingly*. — **μετὰ πίστεως κτέ.**, with faith and love; one prep., uniting the two words more closely. *μετά*, in the midst of, expressing participation (*σύν*, in company with). The faith and love belonged specially to

Paul; but were centred in Christ Jesus, — τῆς ἐν Χρ- Ἰησοῦ, *that in Christ Jesus*, their only true sphere. — πιστὸς ὁ λόγος, *trustworthy is the saying, the word*. This expression is found only in the Pastoral Epistles. Cf. 3. 1; 4. 9; 2 Tim. 2. 11; Titus 3. 8. — ἁμαρτωλοὺς σῶσαι (σώζω), *to save sinners*; infin. denoting purpose, aor. infin. states the simple fact. — ὦν πρῶτός εἰμι ἐγώ, *of whom I am chief, am first*, — not in respect to time, but to magnitude or degree. The only natural reference of ὦν is to ἁμαρτωλοῦς. The expression indicates, even near the close of life, the deep penitence and strong emotion of the apostle. Cf. the equally strong expression in Eph. 3. 8. Note again the emphatic position of ἐγώ. Cf. Rom. 7. 14 ff.

Vv. 16, 17. ἀλλὰ κτέ., introduces the contrast between the thought just expressed, — the chief of sinners, — and God's dealing with him. — διὰ τοῦτο points to what follows, *inasmuch as*. — ἐν ἐμοὶ πρῶτῳ, *in me as chief*; in the same sense as πρῶτος. — ἐνδείξεται (ἐν-δείκνυμι, mid., *to show forth one's self, or what is one's own*) . . . τὴν ἅπασαν μακροθυμίαν, *might show forth his own entire long-suffering*. Note the emphatic ἅπας, st. *pās*, bet. the art. and noun, *the whole, the sum total*. Good. § 142, note 5; H-A. 672. — πρὸς ὑποτύπωσιν, *for the making a sketch, an outline* (of his long-suffering), *to present an ensample*. Note the force of the ending -σις, denoting action. — τῶν μελλόντων κτέ., *for those* (gen. of cause) *about to rest their faith upon him*. ἐπὶ w. the dat., *upon him as a foundation*. Surely the Christian experience of Paul, the mercy shown him, and the long-suffering exercised towards him, may serve as an encouragement to repenting and believing men up to the end of time. — εἰς ζωὴν αἰώνιον, (looking forward) *into life eternal*. The rapturous thought in verse 16 suggests the ascription of praise in verse 17. — τῷ δὲ βασιλεῖ κτέ., lit. *And to the King of the ages* (or *æons*), *incorruptible, invisible, alone God, (be) honor and glory into the ages of the ages* (or *into the æons of the æons*). *Amen*. The strongest possible form of words in the Greek language to signify for all eternity.

Vv. 18-20. Ταύτην τὴν παραγγελίαν. Cf. vv. 4, 5. — κατὰ τὰς . . . προφητείας, *according to, or in keeping with the prophecies going before (and applying) to thee*. It is going beyond what is written to suggest that these predictions were uttered at the time of his circumcision or of his ordination; Paul says simply προαγοῦσας ἐπὶ σέ. As in the case of young persons of special promise now, these predictions may have been often, on many occasions, uttered. Note here προαγοῦσας seemingly intrans. Thayer Lex. προάγω, 2. ἐπὶ σέ is, I think, connected grammatically more directly with προαγοῦσας. Greek order, *the going before* (and applying) *to thee prophecies, or the leading-the-way to thee prophecies*. — ἵνα στρατεύσῃ (1 aor. subjunc. mid. 2 pers. sing.) ἐν αὐταῖς (referring to προφητείας) κτέ., *that thou mayest in them war the good, the noble warfare,*

ἐν αὐταῖς, *in them*, "marks, as it were, the armor *in* which Timothy was to wage his spiritual warfare," Ell. — ἔχων . . . συνέλθουσιν, *having, or holding* (R. V.), *faith and a good conscience*. Note the close connection of these two; the former cannot well exist without the latter. Cf. verse 5 above. — ἦν τινες ἀπωσάμενοι (ἀπ-ωθέω) . . . ἐναυάγησαν (ναυαγέω), *which some persons have thrust away, and (thus) made shipwreck concerning the faith*. It is more in accordance with the English idiom to translate the participle here by the indicative. So often. As to the solemn thought, is it not probably true that all who have made "shipwreck concerning the faith" have first thrust away a good conscience? — οὓς παρέδωκα τῷ Σατανᾷ, *whom I have given over, have delivered up, to Satan*. The meaning of this, and the similar passage in 1 Cor. 5. 5, has been, and probably will continue to be, much discussed; and no one will be much wiser after all the discussion. The meaning of the words is simple enough; but do they imply some special apostolic authority or not? The former is the usual, and may be the correct opinion; yet the words here do not in themselves necessarily imply anything more than simple abandonment. The sentence in 1 Cor. is much more specific. There the act is spoken of as done *in the name of the Lord Jesus*, and *with the power of our Lord Jesus*. τῷ Σατανᾷ, "to the Evil One in his most distinct personality," Ell. — ἵνα παιδευθῶσιν (παιδεύω), *that they may be chastised, chastened, taught by chastisement* (cf. Luke 23. 16, 22; 1 Cor. 11. 32; 2 Cor. 6. 9; Heb. 12. 6, 7, 10), as children are chastised and taught. — μὴ βλασφημεῖν, *not to blaspheme*. This shows that they had not only made shipwreck concerning the faith, but had gone so far as even to defame, to speak evil of, their Lord. The object of this severe discipline was their own instruction and reformation. So also in 1 Cor. 5. 5.

CH. II. Exhortations to Timothy continued, and general instruction: public prayers; one God, one Mediator. Specific directions for men; also for women.

Vv. 1, 2. παρακαλῶ οὖν (noting the transition from the more general charge to instruction more specific) πρῶτον πάντων, *I exhort therefore first of all* (as the first instruction which is given). — ποιεῖσθαι may be viewed as mid., depending directly on παρακαλῶ, *I exhort . . . to make*, etc. (in which const. I should expect that σέ would be expressed); or as pass., the following words being the subj. of the infin. The latter const. seems preferable. — δεήσεις (akin to δέομαι, *to want, need, beg, entreat*), *supplications*, προσευχάς (cf. προσεύχομαι, *to offer prayers and vows*), *prayers* (with the added idea of *vows*), ἐντεύξεις (cf. ἐντυγχάνω, Rom. 8. 27, 34, 11. 2, Heb. 7. 25), *intercessions*, εὐχαριστίας (cf. εὐχαριστῶ), *thanksgivings*. By the use of so many words of kindred meaning, the apostle

dwells on the thought and emphasizes it. "Thanksgiving was to be the perpetual concomitant of prayer," Ell. Cf. Phil. 4. 6; Col. 4. 2. — ὑπέρ w. gen., *for, in behalf of*. First the general, then the more special objects of prayer are mentioned. — τῶν ἐν ὑπεροχῇ ὄντων, *those who are in high position, in authority*. Cf. ἐξουσία, Rom. 13. 1. It may hardly have occurred to the Christians of that day to offer prayers for the men in civil authority. — ἵνα . . . διαγώμεν κτέ., *that we may lead a tranquil and quiet life in all piety and gravity*. The history of the first century shows how difficult it was to lead and enjoy such a life; and shows by contrast how much we in our day have to be thankful for. If some of us, even now, in our country, were to cultivate somewhat more of the tranquil and quiet element, it might not be amiss.

Vv. 3, 4. τοῦτο (sc. ἐστίν), *This*; i. e. the thought contained in verses 1 and 2, beginning with παρακαλῶ. — ἐνώπιον . . . θεοῦ, *in the sight of our Saviour God* (cf. 1. 1), or *in the sight of God our Saviour* (R. V.). The order of the Greek words suggests the former; so Alf., Ell. Expositors are not agreed whether this clause is to be connected in sense with καλόν as well as with ἀπόδεκτον, nor can the point be decided either grammatically or logically. *This is good* (*per se*), and *acceptable in the sight of*, etc.; so Ell., De Wette, et al. Or, *This is good and acceptable in the sight of*, etc.; so Alf., Huth., Wiesing., et al. — ὅς . . . θέλει σωθῆναι κτέ., *who wishes, who desires* (B. U.), *that all men be saved*, etc. This wish is shown conclusively in the infinite sacrifice which he made for this purpose, in providing the means for the salvation of all. That there shall be at last any to whom the terrible language will be applicable, εἰς κόλασιν αἰώνιον (Matt. 25. 46), ὅλεθρον αἰώνιον (2 Thess. 1. 9), θάνατος ὁ δεύτερος (Rev. 21. 8), will not be owing to any defect in God's plans and provisions, but to the fact that he has made men free agents, and that there are those who sin deliberately and wilfully against their own better judgment. This fact is declared by our Lord himself, *ye will not* (οὐ θέλετε) *come unto me that ye might have life* (John 5. 40). — καὶ . . . ἔλθειν, *and come into a definite knowledge of the truth*; i. e. the truth which is above all other truths, and most important for the perishing sinner to know, the truth which is contained in the gospel.

Vv. 5-7. εἰς γὰρ θεός, εἰς κτέ., *For (confirmatory) there is* (sc. ἐστίν) *one God, one mediator also between God and men* (ἠνθρώπων, *human beings*), *a man* (ἄνθρωπος, *a human being*), *Christ Jesus*. The human nature of Christ is here placed in the foreground, because in this nature he appeared to men as mediator. — ὁ δούς ἑαυτόν, *who gave himself*; therefore a voluntary act. Elsewhere in many passages the Father is spoken of as having given, or having sent, his Son into the world; therefore a voluntary act on his part also. Cf. especially Jno. 3. 16. — ἀντιλυτρον, *a ransom instead of* (see Lex. ἀντί, *instead of, in the place of*). — ὑπέρ πάντων,

in behalf of all. We have here distinctly stated the two ideas, *instead of* and *in behalf of*. Note also that we have here πάντων, not πολλῶν, provision thus being made *for all*. The actual atonement (*at-one-ment*) is however experienced only by those who accept fully and freely the terms of salvation. Cf. verse 4, note. — τὸ μαρτύριον καιροῖς ἰδίους, *the testimony* (to this great truth) *in its own seasons, in peculiar, appropriate seasons or times*. See Lex ἴδιος, and καιρός. — εἰς ὃ κτέ., *for which* (directing attention *into which*) *I was appointed a herald and an apostle*; ὃ, i. e. μαρτύριον. — The following strong asseveration seems to be made in view of the fact that numerous false teachers were denying the apostolic authority of Paul. — ἐν πίστει καὶ ἀληθείᾳ, *in faith and truth* (the faith and truth belonging to the gospel); the sphere in which he was *a teacher of the gentiles*.

Vv. 8-10. Βούλομαι οὖν, *I wish, or I desire, therefore* (in view of the responsible work to which I am called and the responsible office which I hold). This introduces some specific directions for the men and for the women. — προσεύχεσθαι . . . ἐν παντὶ τόπῳ, *that the men offer prayer in every place* (in every locality, i. e. where public prayer is offered, cf. ἐν παντὶ τόπῳ, 1 Cor. i. 2); προσεύχεσθαι, *to direct, or offer, prayers and vows*. Cf. προσευχάς, verse 1. — ἐπαίροντας, *lifting up*, the attitude which was regarded among the Jews and early Christians as reverent. "The folding together of the hands in prayer has been shown to be of Indo-Germanic origin," Ell. — ὁσίους (is I think here an adj. of two endings with) χεῖρας, *holy, pure hands*; in opposition to the idea of hands that have been employed in wicked, impure deeds. — χωρὶς . . . διαλογισμοῦ, *without* (or *apart from*) *anger and debating, or doubting*, i. e. with minds calm and decided, full of faith. — ὡσαύτως (sc. βούλομαι) γυναῖκας (subj. of κοσμεῖν) κτέ., *in like manner that women, in comely apparel, with modesty and sobriety* (or *good sense*, see Lex. σωφροσύνη) *adorn themselves*. This doubtless is directed against the excessive ornamentation to which women were prone, but by no means forbids adorning themselves "in comely apparel," with the exercise of becoming modesty and good sense. The thought is made still more definite and pointed in what follows. The word *shamefastness* (R. V.) may have been good for the version of 1611, but not for that of 1881. The word is to most readers of the English language now obsolete; besides, the definition in Stormonth, "excess of modesty," does not suit this connection. "Modesty" is a correct rendering. — μὴ ἐν πλέγμασιν (cf. πλέκω, *to plait, twine, twist*) κτέ., *not in plaited work* (wreaths, chaplets, see Lex. πλέγμα) *and gold, or pearls, or costly clothing*. In 1 Pet. 3, 3, we find ὁ ἔξωθεν ἐμπλοκῆς τριχῶν . . . κόσμος, *the outward adorning consisting in plaiting, or braiding, of the hair*; but πλέγμασιν alone does not limit the idea to *braided hair*. — ἀλλ' . . . δι' ἔργων ἀγαθῶν, sc. κοσμεῖν ἑαυτάς, *but — that which is becoming to women*

professing piety — (*adorn themselves*) *through good works*; διὰ w. the gen. denoting the manner or means, — in this manner, rather than by anything outward.

Vv. 11, 12. The leading idea in the connection, propriety in conducting the public meetings of the church (see verse 8), should not be lost sight of. — Γυνὴ κτέ., *Let a woman in quietness learn in all subjection, and I do not permit a woman to teach.* "Every form of public address or teaching is clearly forbidden, as at variance with woman's proper duties and destination," Ell.; *not to teach* ("in the church primarily, or, as the context shows, anywhere else"), Alf. Few people in this country will accept these comments. The value of woman's services in our public schools and in our Sunday schools forbids this. How, then, shall we view this passage? Like the directions to servants (δοῦλοι) in this same church in Ephesus (Eph. 6. 5), so these instructions respecting women are, I think, intended for the time and place. Is slavery not intended to be a perpetual institution, then may we with equal propriety conclude that the prohibition of woman from teaching is not intended to be perpetual. Where the circumstances are the same, or similar, the obligation is still binding; but where the situation and surroundings are completely changed, then those higher, more lasting, more general principles of Christianity, announced in Galatians 3. 28, become the rule; namely, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." The full meaning of this passage may yet hereafter be better understood than now. There is, however, another view of the meaning of the passage before us, which I am inclined to think the correct one, as suggested by the context; namely, *I do not permit a woman to teach* (in the public assembly). This accords with the instructions in 1 Cor. 14. 34 ff. It is also entirely consistent with the statement in Acts 18. 26, where Priscilla and Aquila are declared to have expounded the way of God more carefully to Apollos. Many other similar passages respecting the position and work of woman in the apostolic age might be referred to. Note particularly Tit. 2. 3, καλοδιδασκάλους, *TEACHERS of that which is good*, qualifying πρεσβύτιδας, *aged women*. I do not think Paul would carelessly contradict himself in two letters written about the same time to different persons. — οὐδὲ αὐθεντεῖν ἀνδρός, *nor to have (absolute) authority over a man*. See Lex. αὐθεντέω (only here in N. T.) and αὐθεντία. Eng. word from this root, *authentic*. — ἀλλ' εἶναι ἐν ἡσυχίᾳ, *but to be in quietness*. All these directions seem to apply to the conduct of woman in the public assemblies.

Vv. 13-15. A reason for the above directions. — Ἀδάμ γὰρ πρῶτος ἐπλάσθη (πλάσσω, Eng. word *plastic*), *For Adam was first formed, moulded*, — a word used with reference to the narrative in Gen. 2. 7,

ἐπλασεν (ἡϛϛ) ὁ θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς. Cf. Rom. 9. 20. Note πρῶτος, adj. w. Ἀδάμ, not πρῶτον, adv. — εἶτα, adv. *afterwards*, i. e. after Adam had been fashioned from the clay. In verse 13, the first reason for the injunction in verses 11, 12; in verse 14, a second reason. — ἡπατήθη (ἀπατάω), ἐξαπατηθεῖσα (ἐξ-απατάω, *to deceive thoroughly*). — ἐν παραβάσει, *in transgression*; ἐν w. the dat. denoting rest in, continuance in, a state; γέγονεν, perf. tense, denoting an act, the effects of which continue up to the present time. — σωθήσεται δὲ διὰ τῆς τεκνογονίας. Two principal renderings, with two different ideas, are proposed. Thus: *yet she* (collective) *shall be saved through child-bearing*, i. e. by fulfilling her proper destiny as woman (so Beng., De Wette, Huther, Alf., et al.); or, *she shall be saved through the child-bearing (her child-bearing)*, reference being made to the Messiah, born of a woman (so Ell., Wordsworth, et al.). May not both of these ideas be included in the one expression? — ἐὰν μείνωσιν (aor. subjunc. of μένω), sc. αἱ γυναῖκες, *if they* (directing the thought to the individuals) *remain in faith and love and sanctification with sobriety*, — an essential condition of σωθήσεται, *she shall be saved*, in its full N. T. sense, and adding force to the second interpretation above of διὰ τῆς τεκνογονίας. Note here the fut. σωθήσεται, expressing a general truth, — what has been and will continue to be true. Winer, p. 280.

CH. III. Qualifications of pastors (overseers) and deacons (vv. 1-13). Object of these instructions, and the glorious subject to which they relate (vv. 14-16).

V. 1. πιστὸς ὁ λόγος (this is connected by some with the preceding sentence in ch. 2), *Faithful (trustworthy) is the saying (the word)*. The expression is found only in the Pastoral Epistles; in ch. 1. 15 referring to what precedes, here probably to what follows; in ch. 4. 9 to what precedes; in 2 Tim. 2. 11, reference not certain; in Tit. 3. 8, to what follows. — εἴ τις ἐπισκοπῆς ὀρέγεται, *if any one seeks (stretches forth his hand for, yearns for, see Lex. ὀρέγω) the office of pastor*. I think, as we now generally use the word *pastor* in this country, it conveys the idea of ἐπίσκοπος more perfectly than any other English word. The usual title, *Pastoral Epistles*, is in keeping with this. The words πρεσβύτερος and ἐπίσκοπος in the Pastoral Epistles seem to be applied to the same persons. The former denotes particularly *the dignity and the age* of the person, and is more in accordance with Jewish ideas; the latter, more Grecian in its conception, points more directly to *the duties* of the position. — καλοῦ ἔργου ἐπιθυμεῖ (note ἐπιθυμέω here used in a good sense), *he desires a good work*.

V. 2. δεῖ οὖν . . . ἀνεπίλημπτον (ἀν- neg. and ἐπί-λημπτος, Att. ἐπί-

ληπτος, detected, caught, culpable) εἶναι, *Wherefore it is necessary (it is a duty) that the pastor be irreproachable.* — μιᾷς γυναικὸς ἄνδρα, *husband of one wife.* This is understood by many to mean that a second marriage, even after the death of a first wife, is a disqualification for the office here referred to. So Alf., Ell., Wiesinger, et al. This opinion is not common in this country, and the words by no means necessarily mean this. Such an interpretation is opposed to the primal law, Gen. 2. 18, and also to what is implied in Rom. 7. 2, 1 Cor. 7. 15, 27, 28, 1 Tim. 5. 14. I cannot doubt that the expression of Paul here was suggested by the prevalence, more or less extensive, of polygamy at that period: *husband of ONE wife* at a given time, as opposed to more than *one*. Note that μιᾷς has the emphatic position. The interpretation of some, that a pastor should be a married man, is forbidden by the proper meaning and use of μιᾷς. — νηφάλιον κτέ., *temperate* (cf. νήφω, Lex.), *sober-minded, orderly, hospitable, fitted to teach.* (The word *apt* has so far changed its meaning in common use that it is liable (apt) to be misunderstood.)

Vv. 3, 4. μὴ πάροινον (παρά, οἶνος), *not addicted to wine, not "befitting a drinking party"* (L. & Sc.). — μὴ πλήκτην κτέ., *not a striker (a man ready to use his fists), but gentle (reasonable), not pugnacious (not ready for a fight), not a lover of money, standing honorably at the head of his own household (or family).* — τέκνα ἔχοντα (agrees w. τὸν ἐπίσκοπον) ἐν ὑποταγῇ κτέ., *having children in subjection with all gravity.* This last clause is understood by Van Oost. as qualifying ἔχοντα, *having with all gravity his children in subjection.* But the kindred expression in ch. 2. 3 is opposed to this view, and leads us to connect it closely w. ἐν ὑποταγῇ; so Alf., Ell., Huther, Wiesinger.

Vv. 5, 6. εἰ δέ τις . . . οὐκ οἶδεν (note the neg. οὐκ in a conditional sentence, belonging to οἶδεν, not to the condition as a whole), *But if any one fails in knowing how to preside over his own household.* — πῶς . . . ἐπιμελήσεται (ἐπιμέλομαι and ἐπιμελέομαι), *how shall he take care of (have charge of) the church of God?* — μὴ νεόφυτον, ἵνα μὴ κτέ., *not a recent convert* (Ell.), *a new convert* (Thayer), *lest, being puffed up with vain conceit* (lit. *being wrapped in a mist*), *he fall* (ἐμπίεση, ἐμπίπτω) *into the condemnation of the devil* (i. e. *into the condemnation belonging to, or pronounced upon, the devil*). κρίμα, *judgment*, and κρίνω, *to judge*, often denote, especially in the N. T. and the LXX., an unfavorable judgment; hence, like κατάκριμα and κατακρίνω, are rendered *condemnation, to condemn.*

Vv. 7-9. δεῖ δὲ καὶ μαρτυρίαν κτέ., *And it is a duty that he have, it behooves him to have, a good reputation also from those without (the church).* It is important that he have not only the characteristics above named, but also honorable testimony, a good reputation. — παγίδα τοῦ διαβόλου, *the snare of the devil*, i. e. *the snare which the devil lays for him.* If we understand τοῦ διαβόλου as limiting both παγίδα and ονειδισμόν (as is

indicated by the fact that *εἰς* is expressed only once), then the idea would be, into reproach such as is cast upon the devil and into the snare (or a snare) such as the devil lays. The wide range of meanings of the gen. in N. T. Greek is something to be particularly noted. — **Διακόνους** (sc. *δεῖ εἶναι*) *κτέ.*, *It is necessary that deacons in like manner be grave, not double-tongued (not ambiguous and doubtful in what they say), not given to (or inclined to) much wine, not avaricious (not sordidly greedy of gain, L. & Sc.).* — **ἔχοντας** *κτέ.*, *having, or holding, the mystery of the faith in a pure conscience*; cf. 1. 19, *having, or holding, faith and a good conscience*: **τὸ μυστήριον τῆς πίστεως**, *the mystery of the faith*; i. e. the N. T. doctrine of faith, which hitherto had not been made plain to the world, but was now clearly revealed in the gospel. (Other explanations of this expression have been given, as *the mystery in which we place faith*; but the above seems most in keeping with Paul's use of *μυστήριον*: cf. verse 16, Eph. 1. 9, 3. 4, 6. 19, notes): *in a good conscience*, the sphere in which this doctrine and all the great truths of Christianity must be held. Without a good conscience there can be no clear view, no just comprehension, of spiritual truths.

Vv. 10, 11. **καὶ οὗτοι δὲ δοκιμαζέσθωσαν** (*δοκιμάζω*) *κτέ.*, *And (δέ) let these (διάκονοι) also (καὶ) be proved first*, i. e. before entering upon the duties of the office; *be proved, tested, tried*; not by any formal examination (which *proves* very little), but by their daily walk as Christian men; let them not be *νεόφυτοι*, *novices, new converts*. — **εἴτα διακονείτωσαν** (*διακονέω*), *after that let them serve as deacons*. — **ἀνέγκλητοι ὄντες**, *while they are, if they are, because they are, blameless, or unaccused*. For the full meaning of the particip. see Good. § 277; Had. Allen, 969. Note that no formal ordination of the deacons is here spoken of. — **γυναῖκας** (sc. *δεῖ εἶναι*) *κτέ.*, *It is a duty that women in like manner be grave, etc.* Does this mean the wives of deacons, or rather women who serve as deaconesses? From the connection and the form of the expression (it is not *τὰς γυναῖκας, or γυναῖκας αὐτῶν*), the latter seems more probable. So Chrys., Alf., Ell., De Wette, Wiesinger, et al. — **μὴ διαβόλους**, *not calumniators, or slanderers*; a very expressive word in the Greek. Cf. just above, *τοῦ διαβόλου*, verses 6, 7. — **νηφάλους**, *temperate (wineless, L. & Sc.)*. Cf. verse 2, note.

Vv. 12, 13. **διάκονοι ἕστωσαν** (*εἰμί*) *κτέ.*, *Let deacons be husbands of one wife*. Cf. verse 2, above, note. — **τέκνων . . . προϊστάμενοι . . . οἴκων**, *ruling well (standing at the head of, cf. Titus 3. 8, 14) (their) children and their own households*. The same general character required of the deacons as of the pastors; cf. verse 2 ff. — **οἱ γὰρ . . . διακονήσαντες** *κτέ.*, *For those who have served well as deacons secure to themselves* (cf. Acts 20. 28, also *περιποίησις*, Eph. 1. 14, 1 Thess. 5. 9, 2 Thess. 2. 14, Heb. 10. 39, 1 Pet. 2. 9) *a good standing, or degree, and much boldness of speech (free-spokenness,*

L. & Sc.), *in the faith which is in Christ Jesus*, — the sphere in which the freedom and boldness of speech would exist, — the sphere in which faith exists and is genuine.

Vv. 14, 15. Ταῦτά σοι γράφω, *These things I write to thee*. Expositors are not agreed as to the reference of ταῦτα, whether it refers to what just precedes, or to the entire Epistle up to this point. The question is of the least possible importance. Note here γράφω, st. ἔγραψα, epistolary aor. — ἐλπίζων ἔλθειν . . . τάχιον (Att. θάπτον), *hoping to come to thee very soon*. The particip. seems to denote simply the relation of time, *while hoping, in the hope*. The concessive meaning, *though I hope*, is preferred by some. τάχιον, comparat., *very quickly, very soon*. — ἐὰν δὲ βραδύνω, *but if I am slow (in coming)*. βραδύς opp. to ταχύς. — ἵνα εἰδῆς (subjunc. of οἶδα) πῶς κτέ., (I write) *that thou mayest know in what manner it is a duty to conduct one's self in God's house (ἀναστρέφεσθαι, see Lex. ἀνα-στρέφω)*. Cf. Eph 2. 3. The form of the expression is general, and may apply to Timothy in his duties as pastor, or to the other officers and private members of the church. — ἥτις ἐστὶν κτέ., *which indeed is the church of the living God, the pillar and foundation of the truth*. ἥτις, cf. Eph. 1. 23, note: it agrees in gender here, not with its antecedent οἶκω, but with the predicate ἐκκλησία, Winer, § 24, 3. For the omission in Greek of the article with οἶκω, ἐκκλησία. σῦλος, and ἐδραίωμα, see Winer, § 19. The statement is, the house of God is the church of the living God, and this is the pillar (viewed as a support) and the foundation (the firm ground) of the truth.

V. 16. καὶ ὁμολογουμένως κτέ., *And confessedly (by common consent, L. & Sc.) great is the mystery of godliness*; i. e. the true character of godliness, or piety, so often perverted, distorted, and misunderstood in all the preceding ages of the world, but now made plain in the manner described in the words following. Cf. τὸ μυστήριον τῆς πίστεως, verse 9, note. — ὃς ἐφανερώθη (φανερώω) ἐν σαρκί, κτέ. The grammatical const. of ὃς is explained in a variety of ways; all, however, conveying the same idea. The reading θεός, st. ὅς, is found in some MSS., but is not generally adopted in the most critical editions. ὅς manifestly refers to the idea contained in τὸ τῆς εὐσεβείας μυστήριον, *the mystery of godliness*, as made plain and embodied in the person of the Christ. We may translate, *Who (Ell., et al.), or He who (R. V.) was manifested in (the) flesh, was shown to be righteous in (the) spirit, was seen of angels, was heralded among (the) nations, was received with faith in (the) world, was taken up in glory*. It seems very probable that this was part of an ancient and familiar hymn, a detached sentence; and hence the explanation of ὃς. It may be arranged as follows:—

*Ὁς ἐφανερώθη ἐν σαρκί,

*Ἐδικαιώθη ἐν πνεύματι,

*Ὡφθη ἀγγέλοις·

Ἐκηρύχθη ἐν ἔθνεσιν,
Ἐπιστεύθη ἐν κόσμῳ,
Ἀνελήμφθη ἐν δόξῃ.

The words *in the spirit* are to be understood of his own spirit, not of the Holy Spirit: *was seen of angels*, or *appeared to angels*, i. e., as the connection would indicate, during the period of his incarnation. Whether any particular event is here referred to is not certain. The last clause most naturally refers to his ascension, after the resurrection.

CH. IV. False teachers about to come (vv. 1-5). Timothy exhorted to avoid all idle and useless discussions, and to strive after godliness (vv. 6-10). He should seek to be a pattern to those who have faith (vv. 11-16).

V. 1. Τὸ δὲ πνεῦμα ῥητῶς λέγει, *But the Spirit* (the Holy Spirit) *says expressly* (distinctly communicated in words). This fact was declared by our Lord (Matt. 24. 11); was foretold by other apostles (1 John 2. 18, 2 Pet. 3. 3, Jude 18); and was revealed also to Paul. Cf. 2 Thess. 2. 3 ff. — ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται (ἀφίστημι) τινες κτέ., *that in later times* (not the same as ἐν καιρῷ ἐσχάτῳ, 1 Pet. 1. 5, ἐπ' ἐσχάτου τοῦ χρόνου, Jude 18) *some shall depart from* (stand away from) *the faith*. — προσέχοντες κτέ., *giving heed to spirits that wander*, or *cause to wander* (see Thayer, Lex. πλάνος), and to doctrines of demons, i. e. doctrines taught by demons.

Vv. 2, 3. ἐν ὑποκρίσει ψευδολόγων, *in the hypocrisy* (the sphere in which they move and the atmosphere they breathe) *of men speaking falsehoods*. — κεκαυστηριασμένων (καυστηριάζω) τὴν ἰδίαν συνείδησιν, *branded as with a hot iron* (cauterized) *in their own conscience*, — a terrific but truthful description of many teachers of error. — κωλύόντων γαμεῖν, *forbidding* (hindering or trying to hinder) *to marry*. This appeared in the asceticism of the Essenes and Therapeutæ, but more fully afterwards among the Gnostics. From this clause we may see that those who have ranked Paul among the false teachers who have forbidden to marry entirely mistake the true meaning of his instructions elsewhere, particularly in 1 Cor. ch. 7. — ἀπέχεσθαι βρωμάτων, (commanding) *to abstain from* (certain) *things which are eaten*. ἀπέχεσθαι depends on a word suggested by κωλύόντων, perhaps κελευνόντων. Winer, § 66, 2, e. Cf. εἶναι, 1 Tim. 2. 12. The word *meat* as now used signifies *flesh*, and hence is not accurate as a translation of βρῶμα, which means *anything eaten*, *food in general*. — ἃ . . . ἔκτισεν (κτίζω) κτέ., *which God created to partake of with thanksgiving by those who have faith and a definite knowledge of the truth*; εἰς μετέληψιν, *with a view to partaking of*; τοῖς . . . ἐπεγνωκόσι (ἐπιγινώσκω) is perhaps best viewed as dat. of interest, *for those who have*

faith, etc. Note one article, τοῖς, with both words, thus connecting them more closely in thought.

Vv. 4, 5. ὅτι πᾶν κτίσμα κτέ., *Because* (introducing a reason for what was just stated) *everything created of God is good*: κτίσμα, *a thing created*. The word *creature* suggests to most minds the idea of a *living creature*, and hence is not an accurate rendering of κτίσμα — καὶ οὐδὲν ἀπόβλητον . . . λαμβανόμενον, *and nothing is to be thrown away (rejected) if received with thanksgiving* (particip. denoting condition). — ἀγιάζεται γὰρ κτέ., *for* (explaining and confirming) *it is sanctified (made clean or pure) through the word of God and intercession* (cf. 2. 1). Note here one prep. with both nouns, thus uniting them more closely in sense: *through the word of God*, “uttered in and with the ἔντευξις,” Van Oost. It is thought by many that reference is here made to the prayer offered at meals.

Vv. 6, 7. Ταῦτα ὑποτιθέμενος κτέ., *In suggesting these things to the brethren* (*If thou put the brethren in mind of these things*, R. V.), *thou wilt be a good servant*, etc. — ἐντρεφόμενος τοῖς λόγοις κτέ., *being nourished in the words of the faith* (in the words belonging to the faith, “words in which faith expresses itself,” Ell.) *and of the good doctrine which thou hast closely followed* (as a disciple): παρηκολούθηκας, παρακολουθέω. — τοὺς δὲ βεβήλους κτέ., *but the profane (impure, vulgar) and old-womanish* (see Lex. γραῶνης, fr. γραῖα, *an old woman*, and εἶδος, *a likeness*) *myths, or stories*. The word *fable*, as now used and understood, conveys a very different idea, — “a fictitious story, designed to convey some moral precept.” — παραιτοῦ (παραιτέω), *beg off from, deprecate, refuse to hear*. These myths are thought to have been chiefly of Jewish origin. Cf. 1. 4, 2 Tim. 4. 4, Tit. 1. 14, 2 Pet. 1. 16. — γύμναζε δὲ σεαυτὸν κτέ., *and exercise thyself (train thyself) unto godliness (or piety)*. The word γυμνάζω (from which the Eng. word *gymnastic*) is spoken ordinarily of physical training; *unto godliness*, in distinction from the end kept in view by the trained gymnast, i. e. physical development, dexterity, and strength.

V. 8. Enforcing the exhortation, and giving a reason for it. — ἡ γὰρ σωματικὴ γυμνασία κτέ., *For bodily training (exercise of the body) is profitable (beneficial, ὠφέλιμος, adj. of two endings), for a little, towards a little*, may mean *for a little time*, or, more generally, *for a little*, denoting extent and application. The contrasted πρὸς πάντα makes the latter idea more prominent. The *bodily training* here referred to may mean the training of the athlete, with which the Greeks were so familiar, or that of the ascetic. Cf. note on κωλύνωντων γαμεῖν, verse 3. Perhaps the latter idea — the training of the body so as to keep it in proper subjection, so as to be temperate in all things — may be more prominent in this connection, and form a more suitable antithesis to what follows. — ἡ δὲ εὐσέβεια κτέ., *but godliness (piety) is profitable for all things, in every direction, and to an unlimited extent*. — ἐπαγγέλλαν ἔχουσα κτέ., *having (since it*

has, causal use of the particip.) *promise* (or a *promise*) of life (in the highest N. T. sense of this word), *that which now is, and that which is future* (*that which is to come*). The full meaning of this we shall better comprehend ere long, when the realization comes.

Vv. 9, 10. πιστὸς ὁ λόγος κτέ., *Faithful (trustworthy) is the statement (the declaration)*, etc., referring here to what precedes; cf. 1. 15. — εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, *For with this end in view* (looking into this, namely, the realization of the promise), *we toil and struggle for the prize*; pres. tense, denoting what is continued. Some editors read here *ὀνειδίζομεθα*, *we bear reproach*, — a reading far less expressive. — ὅτι ἡλπίκαμεν (ἐλπίζω) ἐπὶ θεῷ ζῶντι, *because we have placed our hope upon the living God* (as a foundation). The words *the living God*, so often found in the N. T., seem to contrast him in whom we hope with the false and unreal divinities whom the Gentiles worshipped. — ὃς ἐστὶν σωτὴρ κτέ., *who is the Saviour of all men, in a special manner of those who have faith*. He is the Saviour, the Preserver, of all men, in that "he gives to all life and breath and all things" (Acts 17. 25); but to those who have faith he is a Saviour in a far higher sense (μάλιστα). Cf. Gal. 6. 10 for a similar thought.

Vv. 11-13. Παράγγελλε . . . διδάσκει, *Command (transmit with authority) these things* (mentioned above, vv. 8-10) *and teach*. Pres. tense, denoting what was to be continued. — μηδεὶς . . . καταφρονεῖτω, *Let no one despise thy youth*. Let your life be so exemplary that it will be impossible for any man to look down on you. — ἀλλὰ τύπος γίνου τῶν πιστῶν, κτέ., *but become thou an example (a pattern) for those who have faith, in word, in conduct* (or *manner of life*, cf. 3. 15, ἀναστρέφεισθαι), *in love, in faith, in purity*. Note that the prep. is repeated with each noun, thus making each more distinct and emphatic. — ἕως ἔρχομαι πρόσχε τῇ ἀναγνώσει, κτέ., *Until I come, give heed to reading, to exhortation, to teaching*, — the article expressed with each noun, making each more distinct. Note ἕως here with the pres. indic., a rare const. for the fut. Winer, § 40, 2, a. § 41, 3. In classic Greek, ἕως meaning *until*, implying expectation, takes ἄν w. the subjunc. τῇ ἀναγνώσει, *the public reading of the Scriptures*, particularly of the O. T., and probably such parts of the N. T. as were accessible to him: τῇ παρακλήσει, the two ideas combined, *exhortation and consolation*, such as belongs to every good sermon: τῇ διδασκαλίᾳ, the two ideas of *doctrine* and *teaching* united.

V. 14. μὴ ἀμέλει (note the force of the pres. imperat.) κτέ., *Do not neglect the gracious gift (the free gift of God's grace) in thee: do not neglect, i. e. cultivate and use*. Cf. ἀναζωπυρεῖν, 2 Tim. 1. 6. — δ' ἐδόθη σοι διὰ προφητείας κτέ., *which was given to thee through prophecy with an imposition (a laying on) of the hands of the elders (the company of elders)*. These outward and public ceremonies, like the ordinance of baptism, are to be

viewed, not as the means, but as the signs, of the inward grace. This inward grace was the direct gift of God : τὸ χάρισμα τοῦ θεοῦ, 2 Tim. i. 6. Cf. 1 Tim. i. 18.

Vv. 15, 16. ταῦτα μελέτα (pres. imperat. μελετάω), ἐν τούτοις ἵσθι (εἰμί) κτέ., *Care for and practise these things, in them continue to be, that thy progress (advancement, cf. προκόπτω) may be plain to all.* The progress of Timothy might refer not only to his own personal improvement, but also to his work in the church. — ἔπεχε σεαυτῷ κτέ., *Give heed to (be attentive to) thyself and the teaching* (cf. verse 13, note). — ἐπίμενε αὐτοῖς, *continue upon them*, as the objects of thought and care : αὐτοῖς, *them*, seems to be used here in the sense of τούτοις, *these things*, and to refer, like ταῦτα, verses 11, 15, to the preceding exhortations and instructions. — τοῦτο γὰρ ποιῶν (particip. denoting time and also means), *for by doing this* (or *in doing, while doing*). — καὶ σεαυτὸν σώσεις (σώζω) κτέ., *thou wilt save both thyself and those who hear thee.* Both his own salvation and that of others, who heard his teaching and preaching, depended on his fidelity to duty. This was a necessary accompaniment and condition of salvation ; and so is it ever with the preacher of the gospel, — σώσεις, fut., expressing continued action (see Gram.), *thou wilt be in the act of saving.* This expression is not intended by any means to ignore the great doctrine of salvation through our Lord Jesus Christ. No thought could be farther from the mind of Paul ; but he here uses this language to encourage and stimulate Timothy in his great work.

CH. V. Special instructions respecting the older and younger members of the church, and respecting widows. A warning against hasty and partial action.

Vv. 1-3. πρεσβυτέρῳ μὴ ἐπιπλήξῃς (ἐπι-πλήσσω, aor. subjunc.) ἀλλὰ παρακάλει (pres. imperat. denoting continuance) κτέ., *Rebuke not an elderly man, but exhort (encourage, comfort) him* (sc. αὐτόν) *as a father.* πρεσβυτέρῳ here in the general sense. ἐπιπλήσσω, *to strike at or upon* ; hence *to reprimand, speak sharply to.* — νεωτέρους ὡς ἀδελφούς, sc. παρακάλει, *younger men (exhort) as brethren.* — πρεσβυτέρας κτέ., *elderly women (exhort) as mothers, younger women as sisters, in all purity.* — χήρας τίμα (pres. imperat. of τιμάω) τὰς κτέ., *Widows, those who are actually widows, — i. e. women who are bereaved and left entirely alone in the world* (verse 5), — *hold in honor, treat with respect* ; and afford material proofs of this by giving them all necessary aid.

V. 4. εἰ δέ τις χήρα . . . ἔχει, *But if any widow has children or descendants* (probably meaning grandchildren, not nephews). — μανθανέωσαν . . . εὐσεβεῖν κτέ., *let them* (the children or grandchildren) *learn in the first place* (as their first lesson) *to respect* (to show filial piety towards) *their*

own household. Note that *εὐσεβής*, like the Latin *pious*, is spoken of reverence towards parents as well as towards God, while the English words *pious* and *piety* refer almost exclusively to our feelings towards God. — *καὶ ἀμοιβὰς ἀποδιδόναι κτέ.*, and to give in full (*ἀπο-*) recompense to their parents (or grandparents). Note *ἀποδιδόναι*, pres. tense, denoting continuance; and *ἀμοιβὰς*, plur., indicating repeated acts in recompense. Such obligations cannot be all discharged at once. — *τοῦτο γάρ ἐστιν κτέ.* Cf. 2. 3.

Vv. 5, 6. *ἡ δὲ ὄντως χήρα καὶ μεμονωμένη (μονῶ) ἤλπικεν (ἐλπίζω) κτέ.*, But she who is actually a widow, and left alone, has placed her hope on God, and continues in, etc. — *νυκτὸς καὶ ἡμέρας*, gen. of time, *by night and by day*. This order, always followed by Paul, but not always by Luke and John, may have been suggested by the Rabbinical reckoning of the day beginning at evening. — *ἡ δὲ σπαταλῶσα (σπαταλάω, to live luxuriously, to give one's self to pleasure, Thayer) ζῶσα (ζάω) τέθνηκεν*, But she who gives herself to pleasure (to the enjoyments of the senses) is dead (spiritually) while living (while in this life). Cf. Rev. 3. 1, *ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ*.

Vv. 7, 8. *καὶ ταῦτα παράγγελλε* (pres. denoting continuance) *ἵνα ἀνεπιλημπτοὶ* (adj. of two endings) *ᾧσιν*, These things also (the things just mentioned) command (cf. 4. 11, note), in order that they may be without reproach (irreproachable). — *εἰ δέ τις . . . οὐ προνοεῖται*, But if any one (referring, it is usually thought, to τέκνα and ἔκγονα, verse 4) fails to take thought beforehand for his own relatives, and especially for his own household. Note here again *οὐ* in a conditional sentence. Cf. 3. 5, note. — *τὴν πίστιν ἡρνήται (ἄρνέομαι) κτέ.*, he has denied the faith, and is worse than one without faith; "the faith," as affording a rule of Christian conduct, he has in practice denied. He is worse than one without Christian faith, having had a more complete knowledge of duty. Cf. Matt. 5. 46, 47.

Vv. 9, 10. *Χήρα καταλεγέσθω . . . γεγονυῖα*, Let (one) be enrolled as widow having become not less than sixty years of age. (*γεγονυῖα* has been connected with what follows by some, — Vulg, Luther, Bib. Un., et al., — but not by the majority of recent editors.) This injunction has been understood by many to mean, *Let her be enrolled for some special service of the church, similar to that of deaconess*. Others, and apparently the great majority of ancient expositors, with many of modern times, understand it to mean, *Let her be enrolled on the list of those to be aided or supported by the church*. The connection certainly suggests the latter; and the reason why she should be not less than sixty years of age is given in what follows, verses 11 ff. — *ἐνὸς ἀνδρὸς γυνή*, (having been) the wife of one man. This I understand as the corresponding expression in ch. 3. 2; not meaning having been married but once, but rather having been faithful to her lawful husband, whether in a first or second marriage, — having been a vir-

tuous, and not a "loose" woman. Cf. Huther. No doubt the state of society at that time throughout the Roman world made such an injunction pertinent and readily understood. Note that the word *γυνή* signifies both *wife* and *woman*, as *ἀνὴρ* signifies both *husband* and *man*. — ἐν ἔργοις καλοῖς μαρτυρουμένη, *in good works attested (having an established reputation)*. The character of these good works is specified in what follows: εἰ . . . εἰ . . . εἰ . . . εἰ . . . εἰ κτέ., *if she has nourished children* (may mean her own children, or the children of others also, destitute children), *if she has entertained strangers, if she has washed the feet of saints, if she has furnished aid* (ἐπήρκεσεν, fr. ἐπ-αρκέω) *to persons in affliction, if* (summing up all) *she has followed close upon* (ἐπηκολούθησεν, ἐπ-ακολουθέω) *every work (that is) good*. Note the sequence, — kindness to children (her own and others that were destitute), kindness to strangers, washing the feet of the saints (according to Oriental custom, the humblest service), relief to the afflicted, readiness for any and every kind act. Such a character is by no means very common; yet it has existed under the influence of Christianity, and does still exist.

Vv. 11, 12. νεωτέρας δὲ κτέ., *But younger widows refuse*, i. e. refuse to enroll them in the list referred to in verse 9; and that for the reason following. — ὅταν γὰρ καταστηνιάσωσιν (κατα-στηνιάω) κτέ., *for when they have become reckless (unrestrained, lascivious) against Christ, they wish to marry*, — a violation of the understanding when they were enrolled as widows, and rendering them incapable of discharging such duties as devolved on the widows who were enrolled. This is distinctly stated in the next clause. — ἔχουσαι . . . ἠθέτησαν (ἀθετέω), *having judgment (condemnation) because they have set aside (disregarded) their first faith*, i. e. the actual or implied pledge when they were enrolled as widows. The interpretation of Ell., *bearing about with them a judgment that, etc.*, I cannot adopt.

V. 13. ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν κτέ., *And at the same time they learn to be idle also*. This and what follows is added 'o the breaking of their pledge. — περιερχόμεναι τὰς οἰκίας, *going (loitering) about the houses (from house to house, R. V.)*. The construction of the Vulg. connects περιερχόμεναι w. μανθάνουσιν, simul autem et otiosæ discunt circuire domos, *but at the same time (being) idle also, they learn to go about houses*; Greek idiom, *they learn going about (or to go about) the houses*. This const. is preferred by De Wette, Wiesinger, Van Oost., et al., and seems logically more natural. — οὐ μόνον δὲ ἀργαὶ κτέ., *and not only (are they) idle, but gossips (tattlers) also, and busybodies (meddlers, Lat. curiosæ) speaking the things which ought not (to be spoken), or telling the things which ought not (to be told)*. Do any similar characters exist now? τὰ μὴ δέοντα, cf. ἀ μὴ δεῖ, Tit. I. 11.

V. 14. βούλομαι οὖν νεωτέρας γαμεῖν, *I wish therefore that (the) younger*

widows (or *women*) *marry*. Alf., Ell., Wiesinger, et al., supply *χήρας* w. *νεωτέρας*, *the younger* (*widows*). If a second marriage was in any way disreputable, contrary to the spirit and precepts of Christianity, could Paul have written this sentence? I trow not. The distinction between *βούλομαι* and *θέλω*, in verse 11, is not very marked. Both are rendered *desire* in R. V. Chrysostom also renders them alike, — *ἐπειδὴ αὐται βούλονται, βούλομαι καὶ γὰρ κτέ.* — *τεκνογονεῖν, κτέ.*, *bear children, rule their household* (yet cf. *οὐδὲ αὐθεντεῖν ἀνδρός*, 2. 12), *give no occasion* (or *excuse*) *for reviling to the one who is opposed*. Note *χάριν* as prep. w. the gen., *for reviling*, i. e. to further or promote it. Cf. Eph. 3. 1, 14, Tit. 1. 5, 11. It may denote the moving cause (Gal. 3. 19), or the end in view, the final cause, as here.

Vv. 15, 16. *ἤδη γὰρ τινες ἐξετράπησαν* (*ἐκ-τρέπω*) *κτέ.*, (And I express this wish, verse 14), *for already some have been turned out* (of the right way), (to follow) *behind Satan*. Note that *τινές*, common gender, is here doubtless feminine. In what particular manner they had been turned out of the way we are not told. *ὀπίσω* often used as prep. w. the gen. — *εἴ τις πιστὴ ἔχει χήρας, κτέ.*, *If any (woman) who believes has widows*: *πιστὴ*, fem., suggesting the word to be supplied in Eng. — *ἐπαρκέσθω* (*ἐπ-αρκέω*) *αὐταῖς*, *let her (from her own resources, mid.) provide for them a sufficient supply*. — *καὶ μὴ βαρεῖσθω* (*βαρέω*, later form for *βαρύνω*) *ἡ ἐκκλησία*, *and let not the church be burdened* (the church having already a list of those who were not otherwise provided for, verse 9). — *ἵνα . . . ἐπαρκέσῃ*, *in order that there may be a sufficient supply* (at the command of the church) *for those who are actually widows*. Cf. verse 3, note. This verse presents a case of destitution and dependence quite different from that in verse 4.

Vv. 17, 18. *Οἱ καλῶς προεστῶτες* (*προ-ίστημι*) *πρεσβύτεροι . . . ἀξιούσθωσαν* (*ἀξιόω*), *Let the elders who preside well (govern well) be counted worthy of double honor*. The position of an elder here referred to seems analogous to that of pastor, or elder, or bishop, in the various churches of our time, as is indicated by *προεστῶτες*. Cf. Tit. 1. 5, 7, where *πρεσβύτερος* and *ἐπίσκοπος* are spoken of the same person. "We must fairly acknowledge with Jerome that in the Pastoral Epistles the terms *ἐπίσκοπος* and *πρεσβύτερος* are applied indifferently to the same persons," Ell., note on 3. 1. Mark the full meaning of *τιμῆς*, *honor, estimate, reward, that which is paid in token of worth, remuneration*. See Lex. — *διπλῆς*, an intensive word, not to be taken in the literal sense: *πολλῆς τιμῆς*, Chrys.; *πλείονος τιμῆς*, Theod. Cf. *τίμα*, verse 3. — *μάλιστα οἱ κοπιῶντες* (*κοπιᾶω*) *κτέ.*, *especially those who toil* (implying that not all the *πρεσβύτεροι* were engaged in this way) *in word* (i. e. in public address) *and in teaching*. — *λέγει γὰρ ἡ γραφή*, *For the scripture* (the Old Test.) *says*. These citations show that the idea of compensation is included in *τιμῆς*. — *βοῦν*

ἀλοῶντα (ἀλοῶω) οὐ φιμώσεις, *thou shalt not muzzle an ox while treading out the grain (while treading the thrashing-floor)*; Deut. 25. 4, cited from the LXX. Note οὐ φιμώσεις as a substitute for the imperat. Winer, § 43. 5, c. Frequent in N. T. Cf. Vulg., non alligabis os bovi trituran- ti. — καὶ introduces another confirmation of verse 17; not, indeed, a quotation from the O. T. (ἡ γραφή), but a proverbial declaration from the lips of our Lord, found in Luke 10. 7, and with a slight variation in Matt. 10. 10. — ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, *The laborer is worthy of his pay (his wages)*. The word “hire” as a subst. (“worthy of his hire”) is no longer in general use.

Vv. 19, 20. κατὰ πρεσβυτέρου . . . μὴ παραδέχου (παρα-δέχομαι), *Do not receive (be not in the habit of receiving, pres. imper.) an accusation against an elder (the word probably used here in the official sense)*. — ἐκτὸς εἰ μὴ (not a mere pleonasm, but an emphatic expression) ἐπὶ . . . μαρτύρων, *except in the presence of (or on the testimony of) two or three witnesses (ONLY ON THE CONDITION that two or three witnesses bring in their testimony)*; ἐπὶ w. gen., *in the presence of*, Lat. coram. Cf. Acts 23. 30, 24. 19, 20, 25. 9, 10, 26, and often. Would it not be well if the caution to which Timothy is here exhorted were more strictly observed in our day? — ἐνώπιον πάντων, join w. ἐλέγχε, *reprove in the sight of, or before, all*. This verse is not in conflict with Matt. 18. 15, as we have here the pres. tense, τοὺς ἁμαρτάνοντας, *those who keep on sinning, those who habitually sin*; but in Matt. *if thy brother shall have sinned, ἁμαρτήσῃ, aor.* Cf. note on ἀποθέμενοι and λαλεῖτε, Eph. 4. 25. — ἵνα καὶ οἱ λοιποὶ κτέ., *in order that the rest also (i.e. all the rest who indulge in sin, occasionally or habitually) may have fear*. This verse seems to be a general precept, not applying in particular to elders. On the number of witnesses, cf. Matt. 18. 16, Deut. 19. 15.

Vv. 21, 22. Διαμαρτύρομαι ἐνώπιον κτέ., *I solemnly conjure (thee) in the presence of God and Christ Jesus and the elect angels*. Note that ἐνώπιον is expressed but once, thus uniting more closely the genitives following, and viewing them all as one great company of witnesses. Note also one article, τοῦ, before θεοῦ and Χριστοῦ Ἰησοῦ. By the term “elect angels” is usually understood those who kept their first estate, who will attend the Lord at his final coming to judge the world. — ἵνα . . . φυλάξης κτέ., *that thou observe (guard) these things (referring to the injunctions above) apart from prejudgment (prejudice), doing nothing by way of partiality (πρόσκλινιν, an inclining towards)*. — Χεῖρας . . . ἐπιτίθει (imperat. pres.), *Be in the habit of laying hands hastily (quickly) on no man*; referring, I can have no doubt, to the imposition of hands at ordination. So the majority of expositors, ancient and modern, understand it. Cf. 4. 14, Acts 6. 6. That it refers to “the χειροθεσία on the absolution of penitents and their readmission to church fellowship” (Ell. et al.),

I cannot think. — *μηδὲ κοινώνει κτέ.*, and do not (by hasty action) become a sharer in other men's sins; as he might be if he assisted in the ordination of a man of bad private character. Cf. the exhortation in 3. 10. The importance of this injunction has lost none of its weight in our day. The thought is still further strengthened by the next sentence: *σεαυτὸν ἁγνὸν τήρει*, keep thyself (habitually) pure.

V. 23. We have an unusual succession of sentences (beginning with verse 19) without connectives (asyndeton, Winer, § 60), and the logical connection in the mind of the writer at this point is not at first very apparent; yet the thought of purity, both spiritual and physical, may not unnaturally have led to that of health, and the proper means of restoring and preserving it. — *μηκέτι ὑδροπότει*, Drink no longer water (i. e. water only). This implies that Timothy had been in the habit of abstaining entirely from wine, which was then and is now so generally used in that part of the world. — *ἀλλὰ οἶνον ὀλίγον χρῶ* (imperat. pres. fr. *χράσμαι*), but use (be in the habit of using) a little (note this word) wine. — *διὰ κτέ.* (introduces the reason why he should use a little wine, — precisely the principle now adopted by temperance people), on account of thy stomach and thy frequent infirmities. This shows that Timothy, though still a young man, was in delicate health.

Vv. 24, 25. The thought in these verses is natural in connection with the exhortation *Lay hands hastily on no man*, thus giving your indorsement to his character; for though the sins of some men are apparent beforehand, and their actions readily understood, yet this is far from being true of all. Hence the need of great caution. — *Τινῶν* (emphatic position) *ἀνθρώπων κτέ.*, Of some men the sins are openly manifest, or manifest beforehand (*προ-*), going before (them) into (the judicial) trial. So now a suit may be regarded as virtually decided in some cases even before the formal trial comes on. — *τισὶν δὲ καὶ κτέ*, but in the case of some men (those who have had the public confidence, but were secretly corrupt and unprincipled) they (the sins) even follow afterwards (come on behind them into the judicial trial). Human nature in its different types does not seem to have changed very much from that time till now. — *ὡσαύτως καὶ τὰ ἔργα κτέ.*, In like manner the works also, those which are good, are manifest beforehand, or are openly (*προ-*) manifest, and those which are otherwise. (Otherwise than what? Otherwise than openly manifest, the most understand it. Yet the structure of the preceding statement, the emphatic position of *τὰ καλὰ*, suggests to some the antithesis, otherwise than good.) — *κρυβῆναι* (*κρύπτω*) *οὐ δύνανται*, cannot be concealed. In verse 24 we have a statement respecting sins. Some of them are openly manifest; others may remain concealed for a time, but only for a time. In verse 25 we have a statement respecting works which are good. Some of them are openly manifest; and those which are not so (not openly

manifest, as the majority of expositors understand it) cannot be hid. These thoughts are very naturally and properly suggested as a caution to the youthful and comparatively inexperienced Timothy against hasty and premature action.

CH. VI. Respecting servants; a warning against false teachers, and against covetousness (vv. 1-10). An exhortation to Timothy (vv. 11-16). A charge respecting the rich (vv. 17-19). A word to Timothy in conclusion (vv. 20, 21).

Vv. 1, 2. "Ὅσοι . . . ἡγήσθωσαν (ἡγέομαι), *Let as many as are under a yoke, (being) bond-servants, consider their own masters worthy of all honor (or appreciation).* Cf. τιμῆς, 5. 17. πάσης τιμῆς, *of all honor, i. e. all which belongs to the position.* Cf. ἐν πάσῃ σοφίᾳ, Eph. 1. 8, note. — ἵνα μὴ . . . βλασφημῇται, *that the name of God and the doctrine may not be blasphemed (may not be spoken of with reproach); ἡ διδασκαλία, so often used, would be readily understood as meaning the Christian doctrine.* This exhortation, and those of a similar import, so frequent in Paul's Epistles (cf. Rom. 13, 1 Cor. 7. 21, Eph. 6. 5 ff., Col. 3. 22, Tit. 2. 9), were of great practical importance at that time, in order that the principles of Christianity might gradually and peacefully obtain a firm foothold in the world. That these principles would work like leaven in human society, eventually destroying all oppressive and cruel distinctions, Paul saw very clearly. See the remarkable statement in Gal. 3. 28. — οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν (κατα-φρονέω), ὅτι κτέ., *And those who have believing masters, let them not despise (them), because (or in view of the fact that) they (the masters) are brethren (and hence in the Christian view no higher in rank than themselves).* Paul evidently understood human nature. Those bond-servants, who were elevated by Christianity to the same level with their believing masters, might very naturally feel a little pride, or even go beyond this and show disrespect. Against such an unchristian feeling this exhortation is directed. — ἀλλὰ . . . δουλεύετωσαν (δουλεύω), ὅτι . . . ἀντιλαμβανόμενοι, *but the rather let them continue to serve (pres. imperat.), because those who partake of the benefit (the good service) are believing and beloved, or are worthy to be trusted and to be loved.* (Note the force of the verbal adj. ending -τός.) The force of μᾶλλον is not quite certain. We may render and understand the clause, *but rather* (i. e. rather than show disrespect) *let them, etc.*; or, as above, *but the rather* (i. e. all the more zealously) *let them continue to serve.* So the majority of expositors and translators: *vielmehr*, Luther; *plutôt*, Martin; *encore mieux*, De Sacy; *molto più*, Diodati. Again, ἀγαπητοί is understood by some to mean *beloved of God* (Ell. et al.). This is adding to what is written, and limiting the thought quite unnecessarily. τῆς εὐεργεσίας is

referred by Beza to the divine beneficence (*beneficentia Dei*, *nimirum in Christo*); by Chrys. et al., to the kind acts of the masters towards the slaves. These interpretations seem entirely foreign to the connection; *of the benefit, of the good service*, i. e. rendered by the bond-servant to the master, is the idea which suits the connection; and οἱ . . . ἀντιλαμβάνόμενοι, *those who share in, those who partake of*, I understand to mean the masters. — Ταῦτα διδάσκει καὶ παρακάλει (*imperat.*), *These things teach and exhort (habitually)*: connected usually with what precedes; by Tisch. et al. with what follows.

Vv. 3, 4. εἴ τις ἑτεροδιδασκαλεῖ, *If any one teaches another (and different) doctrine*. Note the difference between ἕτερος, *another*, with the idea of *difference*, and ἄλλος, simply *another*, it may be of the same kind. — καὶ μὴ προσέχεται κτέ., *and does not give heed to healthful words, those of our Lord Jesus Christ, and to the doctrine which is according to piety*. The protasis extends to this point. Instead of προσέχεται, W-H. et al., read προσέρχεται, *does not assent to*; ὑγιαίνουσιν, cf. 1. 10. — τετύφωται (*τυφώω*), *he is puffed up (enveloped in mist or smoke)*. Cf. 3. 6, note. — μηδὲν ἐπιστάμενος, *knowing nothing*. Like many now, who depart from the simple teaching of our Lord Jesus Christ, he may be very conceited, opinionated, positive in assertion, yet knowing nothing of those saving truths which are all-important, and compared with which all other knowledge is as worthless chaff. — ἀλλὰ νοσῶν (*νοσέω*, fr. νόσος, *sickness, disease*) περὶ κτέ., *but being sick, unsound (in mind), in regard to (lit. around) questionings (or investigations) and wars of words (wordy wranglings, pugnas verborum, Vulg.)*. Are such things now unknown? — ἐξ ὧν γίνεται φθόνος, κτέ., *from which come envy, strife, railings (injurious remarks, sc. against one another), evil suspicions (under-thoughts)*.

V. 5. Same construction continued. — διαπαρατριβαὶ διεφθαρμένων (*δια-φθείρω*) κτέ., *violent contentions (conflictationes, Vulg.) of men corrupted in mind*: νοῦς both in classic and N. T. Greek denotes not merely the mind, the intellect, but also the faculty of feeling and willing; see Lex. — καὶ ἀποστερημένων (*ἀπο-στερέω*) τῆς ἀληθείας, *and divested of the truth, or (viewing the particip. as mid.) having withdrawn from the truth*. What system of truth the apostle here refers to cannot be a matter of doubt. — νομιζόντων . . . τὴν εὐσέβειαν, *who suppose that piety is a means or source of gain (a means of making money)*. Cf. Tit. 1. 11.

Vv. 6-8. ἔστιν (note the emphatic form and position of ἔστιν) δὲ πορισμὸς μέγας κτέ., (Greek order of the sentence) *And it is a great means of gain, piety with contentment (with a sufficiency)*. The sort of gain here referred to is not that which most men seek, but is far more substantial, real, permanent. — οὐδὲν γὰρ (introduces the confirmation of the last statement by a well-known fact) εἰσηνέγκαμεν (*εἰσ-φέρω*) εἰς κτέ., *For we brought nothing into the world*. — ὅτι οὐδὲ ἐξενεγκεῖν (*ἐκ-φέρω*) τι

δυνάμεθα, *it is a fact that we are able not even to carry anything out*. Some editors read **δῆλον** before **ὅτι**, but even with **δῆλον** omitted I regard **ὅτι** as introducing a well-known fact (as declarative, not causal).—**ἔχοντες δὲ . . . ἀρκεσθῆσόμεθα** (fut. pass. of **ἀρκέω**), *and having (if we have) articles for sustenance and covering, with these we shall be sufficiently supplied, or we shall be satisfied*. Note **διατροφάς** and **σκεπάσματα** in the plur. The latter means *articles* not only of *clothing*, but also of *shelter*, as a tent or roof. The truth in verse 7 being undeniable, why should we grasp at earthly treasures, which are so transitory and unsatisfactory? How often at the death of some prominent man we see the statement, “he left” half a million or a million. Yes! “he left it,”—left it all! He did not take a cent of it with him. To-day (Dec. 8, 1885) the richest man in the world, having enjoyed (?) his vast fortune less than twenty years, entered eternity. He died suddenly of overwork and anxiety. What has he done with his vast wealth for the cause of Christ? What treasure has he laid up in heaven for millions of years to come? Important questions!

V. 9. **οἱ δὲ βουλόμενοι πλουτεῖν**, *But those who wish to be rich*. The note of Chrys. suggests an important distinction: Paul did not say, **οἱ πλουτοῦντες**, *those who are rich*, but **οἱ βουλόμενοι πλουτεῖν**, *those who wish to be rich* (those who set their hearts on riches); for there are those who possess earthly treasures and use them rightly, wisely. Yes, in our own day emphatically there are many wealthy men and women who are using their earthly possessions for the highest and best ends.—**ἐμπίπτουσιν κτέ.**, *fall into temptation and a snare and many desires (longings)* (which are) *senseless (stupid) and hurtful*: **ἐπιθυμία** and the verb **ἐπιθυμέω** are by no means limited to the idea *lust*, as the word is now commonly understood; hence in rendering them thus we are liable to convey to most minds an erroneous idea. They may even be used to signify a strong desire which is perfectly proper. Cf. Matt. 13. 17, Luke 22. 15, Phil. 1. 23, 1 Thess. 2. 17.—**αἵτινες βυθίζουσιν κτέ.**, *which (such as, Alf., R. V., which indeed, seeing they, Ell.) sink men (generic, mankind) into (a depth of) destruction and ruin*. Note the full meaning of **βυθίζω**, fr. **βυθός**, *a depth*, esp. of the sea. The two words **ὑλεθρον** and **ἀπώλειαν** used to intensify the idea.

V. 10. **ρίζα γὰρ . . . φιλαργυρία**, *For a root of all the evil (things) is the love of money*. As **ρίζα** is predicate, and as we often render a pred. noun with the article, though anarthrous in Greek, we may here translate *the root*, etc. Yet this rendering is not required, and I cannot think Paul meant to make such a statement. The love of money, though active in evil, has been no more so than the love of power. Probably at the time when Paul wrote this sentence, Nero—the wicked, cruel, ambitious Nero—was at the height of his power. One of the temptations which the cunning Satan presented before our Lord rested on this foundation,—

the love of power. — ἦς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν (ἀπο-πλανάω) κτέ., *which* (ἦς relates logically to a part only of the idea in φιλαργυρία, namely, *money*) *some men* (not *all men*, hence not the sin of all) *have reached out after* (lit. *reaching*, etc.), and (thus) *have been led to wander away from the faith*; the particip. here denoting the manner or means. — καὶ ἑαυτοὺς περιέπειραν (περι-πείρω only here in N. T.) ὀδύναις πολλαῖς, *and have pierced themselves through with many agonies* (or *torments*; cf. Luke 16. 24, 25, for the corresponding verb). The usual words for *sorrow* and *to be sorry* are in N. T. λύπη and λυπέω: for *affliction* or *tribulation*, θλίψις. The figure in περιέπειραν is that of fastening a piece of meat or something else on a sharp instrument (a spit) to be broiled or toasted over a fire, — a terrific picture! Has not the inordinate grasping after money occasioned such pains? It should be recollected that Timothy was now in Ephesus, a large and prosperous commercial city, midway between Italy and the Orient. Note the emphatic position of πολλαῖς: ὀδύνη only here and in Rom. 9. 2.

Vv. 11, 12. Σὺ δέ, κτέ., *But do thou, O man of God* (in contrast with τινὲς above), *flee* (pres. infin.) *these things*; ἄνθρωπε θεοῦ, cf. 2 Tim. 3. 17. — δίωκε δὲ κτέ., *and follow after* (or perhaps, as in Phil. 3. 14, *press on towards*, so as to reach and secure) *righteousness*, etc. The verb διώκω implies a very earnest and eager pursuit. Note that the imperatives φεύγε, δίωκε, ἀγωνίζου, are pres. tense. They do not imply that Timothy had not yet begun to do these things, but may equally well imply the continuance of what was already begun. — ἀγωνίζου τὸν καλὸν ἀγῶνα κτέ. An evident allusion to the games with which the Greeks were familiar. Cf. 1 Cor. 9. 24, Phil. 3. 12, 2 Tim. 4. 7. We have hardly the words in Eng. to bring out the figure fully and vividly. Perhaps we may render it, *Contend in the prize-contest of the faith* (i. e. such as belongs to the Christian faith): ἀγῶνα, acc. of kindred meaning. — ἐπιλαβοῦ (aor. imperat. mid., fr. ἐπι-λαμβάνω) . . . ζωῆς, *lay hold of the life* (*which is*) *eternal*; and if the figure in the preceding clause is continued, *the life eternal* may be viewed as the prize; the aor. imperat., to denote an accomplished fact. — εἰς ἣν ἐκλήθης (καλέω) καὶ ὁμολόγησας (ὁμολογέω) κτέ., *into which* (to enter into which) *thou wast called*, and (looking into which, with a view to which) *thou didst make the good confession* (*profession*, B. U.), lit. *thou didst confess the good confession in the presence of many witnesses*. When he did this we are not informed. Perhaps in some peculiar trial or persecution; perhaps Paul refers to the time of his baptism, perhaps to that of his ordination. All these suggestions have been made by the expositors. May it not mean, *In all thy past Christian life thou hast confessed the good confession before many witnesses*? The words may certainly mean this. If Paul referred to some particular occasion, Timothy would probably understand the reference; but for us to undertake

to settle the point is going "beyond what is written," and it is really of no importance whatever that we should know.

Vv. 13, 14. παραγγέλλω (note here in Tisch. the omission of σοί, and of τοῦ before θεοῦ) ἐνώπιον κτέ., *I charge, in the presence of God, who preserves all things alive* (see Lex. ζωογονέω), and of Christ Jesus, who testified before Pontius Pilate (or bore witness to) the good confession. A remarkably solemn appeal. — τηρῆσαι σε (depends on παραγγέλλω) τὴν ἐντολὴν ἄσπιλον ἀνεπίληπτον (adjs. of two endings, agreeing more probably w. ἐντολὴν, although they may agree w. σέ, and the construction is so understood by some, Beza et al.), *that thou keep the commandment spotless (stainless), irreproachable (not open to reproach)*. The commandment here referred to is, I think, the commandment of Christ, — the gospel as a rule of life; and this Timothy was by his godly life to keep free from spot and irreproachable. The solemnity with which this charge was given was certainly warranted. — μέχρι τῆς ἐπιφάνειας κτέ., *until (up to) the appearing of our Lord Jesus Christ*. ἐπιφάνεια occurs in N. T. only in 2 Thess. 2. 8 (rendered *manifestation*, R. V.), in 2 Tim. 1. 10 (referring to the incarnation), in 2 Tim. 4. 1 and 10, in Titus 2. 13 (rendered *appearing*), and in this passage. (As distinguished from παρουσία, it gives more prominence to the idea of *visible appearing*; παρουσία, to the idea of *presence* and of *coming*.) But what is the meaning of the passage before us? Did Paul expect the *final* appearing of Christ to judge the world in his own day? Was he thus mistaken? I can hardly think so. Such an interpretation seems to me forbidden by Paul's own statements in 2 Thess. 2. 2 ff. It does no violence to the meaning of ἐπιφάνεια to suppose that Paul here refers to that appearing of our Lord which we are all individually (not collectively) looking for, when he shall, according to his gracious promise in John 14. 3, come and take us to himself in the heavenly mansion, so that where he is there we may be also. The appearing of our Lord to Stephen, the first martyr, must have made a deep and lasting impression on the minds of the early disciples; also on the mind of Paul after his conversion, in his recollection of that event. It is not improbable that Timothy and Paul may both have looked forward to a martyr's death, and that they may have expected a similar manifestation to themselves. In the above sense the passage has been understood by some of the best expositors, Chrys., Theoph., et al. The note of Chrys. reads, μέχρι τῆς σῆς τελευτῆς, μέχρι τῆς ἐξόδου. Many others, however, understand the word ἐπιφάνεια here as referring to the final coming of Christ, and seem to feel no embarrassment in supposing that Paul respecting the nearness of that event was entirely mistaken. In connection with this general question, two passages should ever be borne in mind, — the words of our Lord in Acts 1. 7, 8, and the declaration in 2 Peter 3. 1-9. Cf. note on Phil. 1. 6; also Hackett (foot-note in Lange's Commentary)

and Ell on the same passage. See also Farrar on the 1st Epistle to the Thessalonians, ch. xxix. end.

Vv. 15, 16. ἦν . . . δείξει, *which (appearing) he will make plain in his (or in its) own times* (when he will come at successive times to call this one or that one individually home to himself). The sing. of καιρός is much more common; and I think the plural here, and in the few other passages where it occurs, has the proper plural signification. — ὁ μακάριος καὶ μόνος δυνάστης, *he, the blessed (the happy) and only potentate*. It seems inaccurate and unsatisfactory to a linguist to render the two words μακάριος and εὐλογητός, so widely different in meaning, by the one Eng. word *blessed*. Can we not generally render μακάριος *happy*, and εὐλογητός *blessed*? μόνος, *alone, only*, true in both senses: δυνάστης, *one who wields power*; he, and he alone, in his own independent and absolute right and might, wields power. — ὁ βασιλεὺς κτέ., *the King of those who reign as kings, and Lord of those who rule as lords*. Cf. Rev. 17. 14, and 19. 16. where we find βασιλεὺς βασιλέων and κύριος κυρίων predicated of the Son. — ὁ μόνος ἔχων ἀθανασίαν, *who only (and alone) hath immortality* (exemption from death). This he enjoys “neither derivatively nor by participation,” Ell. With the ascriptions in this connection, cf. 1. 17. — φῶς οἰκῶν ἀπρόσιτον, *dwelling in light unapproachable*. Note the two emphatic positions in the Greek sentence, *light . . . unapproachable*. (οἰκῶν, w. direct obj. in the acc., only here in N. T., often in classic Greek.) With the thought here, cf. Ps. 103 (104). 2, ἀναβαλλόμενος φῶς ὡς ἱμάτιον, *who coverest thyself with light as with a garment*, Ezek. 1. 26 ff., Dan. 2. 22. Cf. also John 1. 4 ff., and 1 Ep. of John 1. 5. — ὃν . . . δύναται, *whom no one of men has seen or even (Greek nor even) can see*. Note particularly the words οὐδεὶς ἀνθρώπων, *no one of men*, i. e. *no mortal eye*. Cf. Ex. 33. 20, Deut. 4. 12, John 1. 18, 1 Ep. of John 4. 12. These words rightly interpreted do not conflict with the statements respecting what we shall hereafter see with the spiritual eye (but not with the eye of flesh), Matt. 5. 8, Heb. 12. 14, 1 John 3. 2, *we shall be like him, for we shall see him as he is*. — ᾧ (sc. εἴη) τιμὴ κτέ., *to whom be honor and power eternal. Amen*.

V. 17. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, *To the rich (those who are rich, not the same as in verse 9, those who wish to be rich) in the present world or age*. Paul would make a vast distinction between those who are rich in the present world and those who are heirs of God and joint heirs with Jesus Christ, Rom. 8. 17. Cf. Gal. 3. 29, 4. 7, Titus 3. 7; cf. also 1 Pet. 1. 3-5. — παράγγελλε (pres. imperat., an exhortation to be continued and repeated) . . . φρονεῖν, *transmit the message, give the charge, not to keep in mind lofty, proud thoughts*. Probably there may have been more than the usual proportion of rich men in the church of the great commercial city of Ephesus; “multi divites Ephesi,” Beng. — μηδὲ ἔλπι-
κέναι (ἐλπίζω) κτέ., *and not to have their hope resting upon the uncertainty*

of riches. — ἀλλ' ἐπὶ θεῷ κτέ., *but upon God* (surely a safe and enduring foundation), *the one who furnishes to us all things richly for enjoyment* (but not to be proud of, and not to place our hopes on): *all things*, i. e. all which we actually have; and how much we have in the midst of all life's trials for enjoyment! how much to be thankful for!

Vv. 18, 19. ἀγαθοεργεῖν, πλουτεῖν κτέ. (the infinitives in this verse depend on παράγγελλε), *to be continually doing good* (kind acts), *to be rich in good works*. ἀγαθός, *good, kind*; καλός, *good, beautiful, noble, honorable*. Notice the frequent combination in classic writers, καλός τε καὶ ἀγαθός. — εὐμεταδότους . . . κοινωνικοὺς (both words only here in N. T.), ἀποθησαυρίζοντας κτέ. (in the acc., agreeing w. the subj. of εἶναι understood, and that too although τοῖς πλουσίοις is in the dat., a frequent change of case, as in classic Greek), *that they be readily imparting, generous* (see Lex.), *companionable or social* (see Lex.), *laying away* (ἀπο-) *treasure* (θησαυρός) *for themselves* (as a) *good foundation* (looking) *into the future* (i. e. the heavenly future). It is a most encouraging and rapturous thought that we may here make such a use of our worldly possessions that they may be a veritable and good foundation for an inheritance above, which is incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us (cf. 1 Pet. 1. 4). Cf. the exhortation of our Lord, Matt. 6. 20, Luke 12. 33. Let it not be said of us at our departure, "He left," etc. — ἵνα ἐπιλάβωνται (ἐπι-λαμβάνω) τῆς ὄντως ζωῆς, *that they may lay hold of* (and secure for themselves, mid.) *the life which is real (actual)*. Ζωή, *life, the principle of life*, as opp. to death; βίος, *the course of life, lifetime*.

Vv. 20, 21. Ὡ Τιμόθεε. "The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. 13. 11, al., contains the sum and substance of the Epistle, and brings again into view the salient points of the apostle's previous warnings and exhortations." Ell. — τὴν παραθήκην φύλαξον (φυλάσσω), *that which is committed to thee (the deposit) vigilantly guard*. The three ideas, *watch, guard, protect*, are all combined in this one word φύλαξον: see Lex. The question may arise, What was the sacred trust which had been committed to Timothy? It may be said in reply, Just that which is committed to every faithful minister of the gospel. — ἐκτρεπόμενος . . . κενοφωνίας, *turning thyself away from* (avoiding) *the profane* (unhallowed, impure) *babblings* (lit. *empty voices*): βεβήλους (cf. 4. 7) connect also w. ἀντιθέσεις κτέ., *and oppositions of the falsely named knowledge* (ψευδωνύμου, fr. ψευδής, *false*, and ὄνυμα = ὄνομα, *a name*): γνῶσις, root of the words *Gnostic* and *Gnosticism*. For an account of the Gnostics and their teaching, here referred to, see Conybeare and Howson (Ep. to the Col.), Farrar (Life and Work of St. Paul, ch. xlix.). Cf. ch. 1. 4. The day has not yet passed when this exhortation to Timothy has become antiquated. — ἦν τινες . .

ἡστούχησαν (ἄστοχέω, *a* priv. and στόχος, *an aim*), *which* (knowledge) *some persons have professed* (lit. *professing, proclaiming*), (and thus) *as it respects the faith have aimed amiss* (have missed the mark); *the faith*, i. e. *the Christian faith*. And this is equally true now. On ἄστοχέω, cf. 1. 6; on περί w. acc., 1. 19. — Ἡ χάρις μεθ' ὑμῶν (sc. εἴη), *Grace* (*be*) *with you*.

II. TIMOTHY.

THIS was the last Epistle written by Paul and was sent from the Roman prison, about 68 A. D.

It urges his beloved Timothy to hasten at once to Rome, to be with him and help him in the closing scenes of his life. But in the possibility that Timothy may fail to reach him in time, he sends him various exhortations to steadfastness, courage, sound doctrine, insistent preaching of the Gospel, and assures him of his own unalterable faith in Christ, in the full view of his approaching execution.

Its authenticity is generally accepted.

SECOND EPISTLE TO TIMOTHY.

FOR collateral questions consult the Bible Dictionaries, Conybeare and Howson, and Farrar.

“The apostle’s purpose in writing the Epistle was to nerve and sustain Timothy amid the now deepening trials and persecutions of the Church from without (ch. i. 8, ii. 3, 12, iii. 12, iv. 5), and to prepare and forewarn him against the still sadder trials from threatening heresies and apostasies from within (ch. iii. 1 ff.). The secondary purpose was the earnest desire of the apostle . . . to see once more his true son in the faith (ch. iv. 9, 21).” — ELL.

This was probably the last Epistle of St. Paul, written in his prison in Rome not long before his martyrdom (probably in A. D. 68). How precious these last words of the great Apostle to the Gentiles may well be to every Christian !

It is not certain where Timothy was at the time when this Epistle was written, but probably “at Ephesus, or visiting some of the churches in its immediate neighborhood.” See Ell., and Conybeare and Howson.

CH. I. Vv. 1, 2. Salutation. Vv. 3-14. The apostle’s constant remembrance of Timothy and desire to see him. The faith of Timothy, as also that of his mother and grandmother. An exhortation to bear affliction, and to keep that which had been committed to him. Vv. 15-18. The apostle forsaken in the hour of peril by his friends, Onesiphorus excepted.

Vv. 1, 2. διὰ θελήματος θεοῦ, *through the will* (made definite by the limiting gen.) *of God*. A frequent expression: 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Col. i. 1. The apostle would appear to have borne this thought continually with him. Not his own will, nor any human will, but God's will, had made him an apostle of Christ Jesus. θέλημα means strictly *that which has been willed*; not *will* as a faculty of the mind, nor *the act of willing* (θέλησις). The study of this word may help us to a distinction between βούλομαι, *to wish, desire*, and θέλω, or ἐθέλω, *to wish*, "implying *purpose or design*." See L. & Sc. sub ἐθέλω: for a yet fuller discussion see Thayer, Lex. sub θέλω. — κατ' ἐπαγγελίαν ζωῆς τῆς κτέ., *according to the promise* (made definite by the limiting gen.) *of the life* (made definite by the article following it) *which is in Christ Jesus*. This clause is usually connected with ἀπόστολος, not with θελήματος, *an apostle according to* (i. e. with a view to the fulfilment of) *the promise*. Yet why may we not connect it with the combined idea of what precedes? — *an apostle through the will of God*, i. e. a divinely appointed apostle, with a definite end in view, and this end being in accordance with the will of God. The order of the clauses suggests this connection of the thought. — ἀγαπητῷ τέκνῳ, *beloved child*. In 1 Tim. and Titus, γνησίῳ τέκνῳ, *genuine child*; but here, as the hour of earthly separation drew near, the one predominant emotion of love, warm affection, finds expression. Many of us understand this. — χάρις, κτέ. I much prefer the punctuation (here and in 1 Tim. i. 1) of W-H., — placing a colon, not a period, before these words, and thus connecting them more clearly with Τιμοθέῳ. Cf. 1 Tim. i. 2, note.

Vv. 3, 4. Χάριν ἔχω τῷ θεῷ, *I thank God*. χάριν ἔχω, or χάριν οἶδα, is the usual expression in classic Greek, but in the N. T. (and in modern Greek) εὐχαριστῶ. Note the word χάρις above: on the part of the doer, *grace, favor*; on the part of the recipient, *a sense of favor, gratitude*. — ᾧ λατρεύω (spoken especially of religious service), *whom I serve*. — ἀπὸ προγόνων, *from my forefathers*, — referring, no doubt, to his immediate ancestors, not to those more remote, Abraham, etc., whom he commonly designates as πατέρες (Rom. 9. 5, and often); "whom I serve from my ancestors" is equivalent to saying, "whom I serve as did also my ancestors, or in common with my ancestors." — ἐν καθαρᾷ συνειδήσει, *in a pure conscience*, — the spiritual sphere in which the service was rendered. — ὡς ἀδιάλειπτον is variously rendered, *how unceasing* (R. V., Alf., et al.); *that without ceasing* (B. U., Chrys. ὅτι); *when or as often as* (Calvin, *quoties*); *since, because* (Vulg. *quod*); *as unceasing, unintermitted* (Ell. et al.). It is well known that ὡς may have all these various meanings, and the connection alone, here as elsewhere, suggests the preferable rendering. The combined ideas of time and cause (expressed by ὡς and the Eng. *as*) seem most suitable; thus, *I have gratitude to God, . . . as unceasingly I*

have the remembrance concerning thee. Note *μνείαν*, remembrance, not mention. Cf. Eph. 1. 16, note. On the doubtful meaning of *ὡς* in another passage, cf. Rom. 1. 9, note. — *νυκτὸς καὶ ἡμέρας*. Cf. 1 Tim. 5. 5, note. — *ἐπιποθῶν* (*ἐπὶ*, towards, and *ποθέω*, to yearn after, fr. *πόθος*, a fond desire) agrees w. the subj. of *ἔχω*, having a fond desire, longing. — *μνησθῆναι* . . . *δακρύων*, in close connection w. *ἐπιποθῶν*, and explaining it more fully, remembering thy tears, — probably at the time when they last parted. — *ἵνα* . . . *πληρωθῶ* (*πληρώω*). Connect w. *ἐπιποθῶν σε ἰδεῖν*.

V. 5. *ὑπόμνησιν λαβὼν κτέ.*, being reminded, lit. having received a reminding: *μνείαν*, remembrance; *ὑπόμνησις*, the act of calling to mind or of suggesting to the memory. So in the account of the institution of the Supper, *εἰς τὴν ἔμνην ἀνάμνησιν*, for the purpose of bringing me to mind; Luke 22. 19, 1 Cor. 11. 24. Whether in this expression, having received a reminding, etc., reference is made to some definite recent occurrence, is not certain, but it seems not improbable. — *τῆς* . . . *πίστεως*, lit. of the in thee unfeigned faith, i. e. of the unfeigned faith (that is) in thee. This was the special reason for his thankfulness. — *ἥτις* (somewhat more emphatic than the simple relative *ἣ*) *ἐνώκησεν* (*ἐν*, οἰκέω) *κτέ.*, which (or such as, Alf.) dwelt first, etc. — *μάμμη*, only here in N. T., and in the sense of grandmother; not of *mamma*, in several languages in the sense mother. The grandmother of Timothy is not elsewhere mentioned. His mother is alluded to in Acts 16. 1, but not mentioned by name. The word *ἐνώκησεν*, dwelt in, is noteworthy as indicating that this faith was no passing, transitory feeling, but an abiding, living principle (cf. Van Oost.). — *πέπεισμαι* (*πείθω*) *δέ*. I cannot think that *δέ* is adversative (*but*), or that the expression indicates, as some expositors have suggested, a lack of entire confidence in Timothy. Very far from it! and I am persuaded. How could he truthfully say this if a shadow of doubt was in his mind? He had just spoken of the faith which was in Timothy as *unfeignea* (*ἀν-υπο-κρίτου*), without any hypocrisy. — *ὅτι* (sc. *ἐνοικεῖ*) *καὶ ἐν σοί*, that (it dwells) in thee also.

V. 6. *Δι' ἣν αἰτίαν*, For which cause, i. e. because I am persuaded, etc. — *ἀναμνησκω σε κτέ.*, I put thee in remembrance, I remind thee, to light up again the gracious gift of God, i. e. the faith just alluded to; *ἀνα-ζω-πυρεῖν*, to fire up again into life, to make the gracious gift of God a living fire. It is quite possible that Timothy may have become greatly depressed, discouraged, and even despondent, in view of the situation of Paul, and of the accumulating dangers on every hand under the reign of Nero. Many an eminent Christian has had like experiences. But this does not imply any want of genuine faith. The exhortation and encouragement (not reproof) of Paul was something needed just then, as it often is by us under like depression. — *ὅ ἐστιν ἐν σοί*, which is in thee. Paul had no doubt of this fact. If he had doubted, he would not have said this. —

διὰ τῆς ἐπιθέσεως κτέ., *through the laying on of my hands*. Cf. 1 Tim. 4. 14, note; also 5. 22, note. This latter passage shows that the apostle regarded the laying on of hands as an expression of confidence, an outward sign, and not as a *means* of imparting spiritual gifts. This, I think, is the understanding generally among Protestant churches in this country. Allowing that special power and authority were without doubt given to the apostles, few persons claim that it is possessed by any class of men now. The primary meaning of διὰ w. the gen., motion *through*, naturally suggests the idea of accompaniment. Cf. Rom. 12. 1, note on διὰ; also Rom. 2. 27, 4. 11, 14. 20, notes.

V. 7. γάρ assigns the reason why Timothy should make the gracious gift of God a living fire, and indicates the discouragement which he was now experiencing. — οὐ γὰρ ἔδωκεν κτέ., *for God did not give to us a spirit of timidity (of fearfulness, R. V.; of fear, B. U.; of cowardice, Alf., Ell.); or the Spirit (Alf.), or the spirit (Ell.)*. It is plain that πνεῦμα, according to N. T. usage, may be rendered here with the indefinite or with the definite article, and that it may be viewed as the spirit of man in which the Holy Spirit dwells, or as the Holy Spirit pervading the spirit of man. The difference in thought is indicated by the two forms "spirit" and "Spirit" (the latter with a capital letter). The question is a frequently recurring one, and cannot be settled by grammatical rules. See especially Romans, ch. 8. After all, are we not liable to distinguish too sharply between the Holy Spirit, and the spirit of man pervaded by the Holy Spirit? — ἀλλὰ δυνάμεως κτέ., *but of power and love and discipline (or sobering, R. V.; correction, Alf.; self-control, Ell.; chastisement, B. U.; sobrietatis, Vulg.)*. Perhaps the thought may be expressed thus: *for God did not give to us the Spirit imparting fearfulness, but power and love and a sobering of the mind*. σωφρονισμός, *the act of making sober, the making of sound mind*, occurs only here in N. T.; allied to σῶφρων, *sober*; σωφρόνας, *soberly*; σωφροσύνη, *sobriety, sobriety*; σωφρονέω, *to be sober-minded*; σωφρονίζω, *to make sober-minded*: fr. σῶς, *sound*, and φρήν, *mind*.

V. 8. μὴ οὖν ἐπαισχυνθῆς (aor. subjunc. pass. fr. ἐπαισχύνω) κτέ., *Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner*. Note the force of μὴ w. the aor. subjunc.; very different from μὴ w. the pres. imperat. This does not imply that Timothy had actually been ashamed, but is simply an earnest exhortation in view of his present discouragement. — τοῦ κυρίου, objective gen. w. μαρτύριον. — τὸν δέσμιον αὐτοῦ, *his prisoner, i. e. prisoner for his sake, or for the sake of his gospel*. Cf. Eph. 3. 1, note. — ἀλλὰ συνκακοπάθησον (συν-κακο-παθέω) κτέ., *but suffer hardship with the gospel (R. V.), but suffer hardship with me for the gospel (Alf., and nearly so Ell., B. U., et al.)*. The first const. seems to me far simpler and more natural, *the gospel* by metonymy being put for those who preach it. So the Vulg. *collabora Evangelio*; Luther, *leide dich mit*

dem Evangelio; Martin, *prends part aux afflictions de l'évangile*. — *κατὰ δύναμιν θεοῦ*, according to the power of God. Does this mean, according to the power which God imparts (verse 7), or according to the power which belongs to him and which he exhibits (verse 9)? It has been explained in both ways. Why may not the gen. here, as in so many other passages, cover both ideas?

V. 9. *τοῦ σώσαντος κτέ.*, who saved us and called (us) with a holy calling. Salvation is here again predicated of God the Father; cf. 1 Tim. 1. 1, note. The act of calling is regularly ascribed to the Father; cf. Gal. 1. 6. It is here *ἁγία*, holy. In 1 Cor. 1. 9, it is *εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν*. The order of the words, who saved us and called us, presents the thought in a form different from what we might have expected. We should rather expect the order, who called us and saved us. As the order now stands, it presents the picture of one who is wandering away from God. He is stopped in his course. This first divine act saves him. He is then called, invited, with a holy calling, — *holy* in contrast with the invitations to sin such as he had previously listened to. — *οὐ κατὰ τὰ ἔργα ἡμῶν*, not according to our works. Nothing that we had done would ever have led him to save and call us. There was no relation between our acts and his calling. See Lex. *κατά* w. acc. — *ἀλλὰ κατὰ ἰδίαν πρόθεσιν κτέ.*, but according to his own purpose and grace. The two ideas of purpose and grace are closely united, both being governed by one preposition; both belonged to God (*ἰδίαν*) and to Him alone. *πρόθεσις*, a placing beforehand. In the divine mind it was set, placed, accomplished beforehand. It was also purely an act of grace. The statement is remarkably clear and positive. The rest of the verse shows *how* the grace was bestowed and *when* it was purposed. — *τὴν δοθεῖσαν (δίδωμι) ἡμῖν κτέ.*, which was given to us in Christ Jesus before times eternal. The prep. *πρό*, like the German *vor*, is often used where we say *ago*. Thus we may say here, *eternal times*, or *eternal ages*, *ago*. Cf. Tit. 1. 2, note. "The meaning seems obviously from all eternity," Ell.

Vv. 10, 11. *φανερθεῖσαν δὲ νῦν*, but made plain (made *φανερός*, open to sight) now. Hitherto this grace had been promised, and was by faith viewed in the future, but was not made *open to sight*. — *διὰ τῆς ἐπιφάνειας κτέ.*, through the appearing of our Saviour Christ Jesus. On *ἐπιφάνεια*, cf. 1 Tim. 6. 14, note. Here it refers evidently to the incarnation and work of Christ on earth. The two following clauses, closely united by *μέν . . . δέ*, show what our Saviour accomplished through his appearing on earth. — *καταργήσαντος μὲν τὸν θάνατον*, who made death of none effect, lit. *having made*, etc.; *καταργέω*, to make *ἄργός*, without work (a priv. and *ἔργον*), to make idle, unemployed, inoperative. The rendering *who abolished death* seems to me less accurate, in fact untrue. The word *καταργέω* is used

twenty-six times in the Epistles of Paul and once in Hebrews; elsewhere not found in the N. T. The idea of annihilation does not belong to the word, and we should avoid so translating it as to imply this. — Closely connected with this statement is the following: φωτίσαντος (φωτίζω) δὲ ζωῆν κτέ., *and brought life and incorruption to light through the gospel.* ζωῆν in the higher spiritual sense, and in contrast with θάνατον. ἀφθαρσία only in the writings of Paul (eight times); it should not be confounded with ἀθανασία, *immortality*. The latter part of this verse implies that *life and incorruption* were first clearly revealed, brought into the light, through the gospel; that before the coming of Christ the world had been in comparative darkness on the great question of life and incorruption. Can there be any doubt of the truth of this statement? — εἰς ὃ (referring to εὐαγγελίου), *with a view to which* (looking into which). — ἐτέθην (τίθημι) ἐγὼ κήρυξ κτέ., *I was appointed a herald and an apostle and a teacher*. I think it far better and more in accordance with the actual force of the words in the N. T. to translate κήρυξ and κηρύσσω as in classic Greek, rather than by the words *preacher* and *preach*, thus confounding them, at least in the popular mind, with εὐαγγελιστής and εὐαγγελίζω. The difference in force between κηρύσσω and εὐαγγελίζω may, I think, everywhere be clearly seen, and ought for doctrinal reasons to be strictly observed. Paul here declares himself to have been appointed *a herald and an apostle* (one who had been divinely commissioned) *and a teacher*. These three offices are easily distinguished. Cf. 1 Tim. 2. 7, for a similar declaration regarding himself in an emphatic form. With ἐτέθην ἐγὼ (emphatic) cf. 1 Tim. 1. 12.

V. 12. δι' ἣν αἰτίαν, *For which cause*, referring to the statement in verse 11. — καὶ ταῦτα πάσχω, *I am suffering even these things*. Timothy would understand this very well. Paul was now in prison in Rome, with the prospect of speedy martyrdom. — ἀλλ' οὐκ ἐπαισχύνομαι, *but* (even in my situation) *I am not ashamed*. Compare with this the exhortation in verse 8. — οἶδα γάρ, *for I know*. What is the grammatical object of οἶδα? Is it αὐτόν understood, *I know him whom*, etc.? Or is it the clause ᾧ πεπίστευκα, *I know in whom I have put my trust, in whom I have placed my faith* (πίστις), or perhaps more literally *whom I have trusted*? The second const. of οἶδα seems to me preferable. To whom, then, is the reference? In whom had he trusted? "It is obvious that not God in Himself, but specially God in Christ, is the object of the believing confidence of the apostle." Van Oost. — καὶ πέπεισμαι (πείθω) ὅτι δυνατός ἐστιν κτέ., *and am persuaded that he is able to guard (to keep safely) my deposit into that day* (not simply *up to that day*, but *fairly and fully into that day*); "my deposit," *that which I have committed to him, my all*. Such seems to me in the connection to be the proper interpretation of τὴν παραθήκην μου: *into that day*, the final day, the day of final reckoning.

Vv. 13, 14. ὑποτύπωσιν ἔχε κτέ., *Have, or hold* (pres. imperat. *continue to hold*) *the pattern (the outline, the sketch, made definite by the limiting gen.) of sound words (of healthful or health-giving words)*. Cf. 1 Tim. i. 10. No doubt many words were very popular then, as now, which were far from healthful. The exhortation to Timothy has lost none of its force and importance. — ὧν (obj. of ἤκουσας, attracted to the gen. by its anteced. λόγων) . . . ἤκουσας, *which thou didst hear from me* (communicated by me; note the force of παρά w. the gen.). — ἐν πίστει καὶ ἀγάπῃ (both words governed by one prep., and thus closely united in meaning) τῇ ἐν Χριστῷ Ἰησοῦ, *in the faith and love which is (or which are) in Christ Jesus*. πίστει and ἀγάπῃ made definite by τῇ following them. Good. § 142, 2; H-A. 668, a.; Win. § 20, 4. The attributive clause may qualify both πίστει and ἀγάπῃ, *in the faith and love which are, etc.* So I view it. But what does the whole clause ἐν πίστει κτέ. qualify? Is the meaning *hold . . . in faith, etc., or which thou didst hear from me in faith, etc.*? The former const. is usually preferred, and the exhortation in this form is undoubtedly Pauline. Still it is equally Pauline to say, *thou didst hear in faith, etc.* I should therefore connect the words ἐν πίστει κτέ. with the entire preceding thought of the sentence. — τὴν καλὴν παραθήκην φύλαξον, *the good deposit (the good thing committed to thee) guard, keep safely* (cf. verse 12). "The good deposit" would include all that was committed to him as a Christian man and a minister of the gospel, — more comprehensive than "*the pattern of sound words*" (verse 13). — διὰ πνεύματος ἁγίου κτέ., *through the Holy Spirit who dwells (has his habitation) in us*. Not in his own strength and wisdom alone, or chiefly, was Timothy to keep safely the good deposit. Then, as now, men who were wise in their own conceit, who trusted more to their own strength than to the guidance of the Holy Spirit, were preaching doctrines far removed from the teachings of Christ and his apostles. Cf. 1 Tim. 6. 20, 21. Note the two important thoughts, *in the faith and love which are in Christ Jesus, and through the Holy Spirit who dwells in us*; both in the emphatic place in the sentence. How important to the Christian minister are both!

V. 15. Οἶδας (note this form in N. T., st. Att. οἶσθα) τοῦτο, ὅτι ἀπεστράφησάν (ἀπο-στρέφω) με κτέ., *Thou knowest this, that all those (who are) in Asia were turned away from me (or in respect to me), abandoned me*. The reference here is to something not well known. The probable explanation is: certain men professing to be Christians, who were in Asia at the date of this writing, — but before this, when Paul was tried, were in Rome, — had forsaken him at the trial, and not dared to present any testimony in his favor. Bear in mind the meaning of the word Asia in the N. T.; see Bible Dictionary. — ὧν ἐστὶν κτέ., *of whom are Phygellus and Hermogenes* (ἐστὶν agrees w. the nearest noun, and is understood with

the other. Of Phygelus and Hermogenes nothing more is known. What an unfortunate record!

Vv. 16-18. *δῶη* (Att. *δοῖη*, optat. of *wishing*) *ἔλεος κτέ.*, *May the Lord give (or grant) mercy to the house of Onesiphōrus*. Some have thought from this expression that Onesiphorus was now dead, and have cited this as an example of prayer for the dead, — a very insufficient authorization. — *ὅτι . . . ἀνέψυξεν* (*ἀνα-ψύχω*), *for he often refreshed me*; may be spoken either of physical or of spiritual refreshing, or of both, as would be very probable in this case. — *καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη* (augment omitted, fr. *ἐπ-αισχύνω*), *and was not ashamed of my chain*. Also in Eph. 6. 20 Paul alludes to this chain which he wore while a prisoner, — a chain binding him probably to the Roman guard. How little did Onesiphorus understand what a record he was making for himself, and that too for all time! — *ἀλλὰ γενόμενος κτέ.* *but, having arrived in Rome* (note the particip. *γενόμενος*, not *ὢν*: the expression implies that he lost no time on his arrival), *he diligently* (*σπουδαίως*, *with haste and zeal*) *sought for me and found (me)*. Some editors read *σπουδαιότερον*, *very diligently*. — *δῶη αὐτῷ κτέ.*, *May the Lord grant to him to find mercy from the Lord in that day* (the great and final day). Do *κύριος* and *κυρίου* both mean the same person, i. e. the Lord Jesus Christ? Some understand it thus; others that *κύριος* refers to the Son and *κυρίου* to the Father. This prayer may surely be offered for a man while still living with as much propriety as after his death. — The affection and gratitude of Paul lead him to add another remark respecting Onesiphorus. *καὶ ὅσα . . . διηκόνησεν* (*δια-κονέω*), *κτέ.*, *And how many services he rendered in Ephesus thou knowest very well* (*βέλτιον*, comparat., intens.). The reference may be to the services which he had formerly rendered to Paul, or to the entire church in Ephesus. Probably Timothy would understand more fully than the language expresses to what Paul referred. After the above references to his own experiences, and the exhortation to Timothy, and the allusion to the treatment which he had received from different persons now in Asia, he addresses Timothy again directly, affectionately, and earnestly in the next chapter.

CH. II. Vv. 1-13. Encouragements to endure and suffer as a good soldier of Christ Jesus. Vv. 14-26. Against vain discussions and investigations. Exhortation to pursue the Christian virtues and to be vigilant.

Vv. 1, 2. *Σὺ οὖν, . . . ἐνδυναμοῦ* (*ἐν-δυναμώω*) *κτέ.*, *Thou therefore (in view of the cowardice of some and the courageous devotion of Onesiphorus), my child* (note the affectionate address), *be strengthened (made powerful) in the grace which is in Christ Jesus* (the sphere, and the only sphere,

in which he could be strong). — καὶ ἃ ἤκουσας . . . διὰ πολλῶν μαρτύρων, *and the things which thou hast heard (didst hear) from me in the presence of many witnesses.* On διὰ w. the gen., cf. I. 6, note; also Rom. 2. 27, 4. 11, 12. 1, 14. 20, notes. It is not necessary to suppose that Paul here refers to any special occasion, as to the ordination of Timothy. Many times, no doubt, Timothy had heard Paul preach the doctrines of the gospel, and these were to be communicated to others who were trustworthy. — ταῦτα παράθου (παρα-τίθημι) κτέ., *these things do thou commit to faithful men.* Note the connection of παράθου with παραθήκη: I. 12, 14, and I Tim. 6. 20. — οἵτινες ἱκανοὶ . . . διδάξαι, *who (such as) shall be able to teach (shall be competent to teach) others also.* It should be borne in mind that the doctrines of Christianity at this early period, when this Epistle was written, were promulgated almost entirely by preaching and oral instruction. That portion of the N. T. which had already been written was in the hands of very few. Hence the importance of this injunction.

Vv. 3, 4. συνκακοπάθησον (cf. I. 8, note), *Suffer hardship (-κακο-) with (me).* μοί is readily supplied here, as no other dat. is expressed. Note the asyndeton. The transition in thought, from communicating the truth to soldier-like endurance, though seemingly abrupt, was very natural. — ὡς καλὸς στρατιώτης κτέ., *as a good soldier of Christ Jesus.* The life of the soldier and the gymnastic contests were familiar to all those to whom Paul wrote his epistles; hence many of his illustrations. The parables and illustrations of our Lord, on the contrary, were drawn chiefly from the natural world, — the objects by which he and his hearers were surrounded. — οὐδεὶς . . . ἐμπλέκεται κτέ. (the statement of a general and well-known truth), *No one while serving in an army becomes involved in the affairs of business life.* βίος, *life, livelihood, means of living,* is used here very much as we use the term *business* or *business life.* — ἵνα . . . ἀρέσῃ (ἀρέσκω), (having this end in view) *that he may please him who enrolled him in the army, or enrolled him as a soldier.*

Vv. 5, 6. ἐὰν δὲ καὶ ἀθλῇ τις, *And if one also contend in the games (contend as an athlete).* — οὐ στεφανοῦται, *he is not crowned, or as mid., he does not win a crown.* στέφανος, *a crown, a wreath, a garland;* usually, as the prize of victory; Lat. *palma*, Eng. *palm.* — ἐὰν μὴ νομίμως ἀθλήσῃ, *if he may not have contended lawfully (according to rule).* Note the constructions: ἐὰν w. pres. subjunc. and ἐὰν w. aor. subjunc. (Lat. fut. perf.). Winer, § 42, 3, b. — τὸν κοπιῶντα (κοπιῶ) γεωργὸν δεῖ κτέ., *It is necessary that the husbandman (or, as we say in this country, farmer), who labors, first take a share of the fruits.* This thought appears to be introduced at this point as an encouragement to Timothy, who was God's laborer, after the warnings in the two preceding verses against becoming too much involved in business affairs. The general truth (not the

specific application of τῶν καρπῶν, or of any one word in the sentence) is alone to be thought of; and such is the application of Paul in the next verse.

Vv. 7, 8. νόει (imperat. pres., fr. νοέω) δ λέγω, *Consider, bear in mind* (νοῦς), *what I say*. He was not to give it a mere passing thought. Or νόει may signify, *exercise your mind upon, perceive the meaning of, intellige* (Vulg.). — δώσει γάρ σοι κτέ., *for the Lord will give thee understanding, comprehension, intelligence, in all things*. On σύνεσιν, cf. Col. 1. 9, note. — Μνημόνευε (pres. imperat.) κτέ., *Remember (habitually), keep in remembrance, Jesus Christ*. This would enable him the better to live and act as above exhorted. — ἐγχερμένον (ἐγείρω) ἐκ νεκρῶν, *raised (or risen, R. V.) from the dead*. — κατὰ τὸ εὐαγγέλιόν μου, *according to my gospel, i. e. according to the gospel intrusted to me, which I preach*. Cf. 1 Cor. 15. 1, Rom. 2. 16. The descent of Jesus Christ from David in fulfilment of prophecy, and his resurrection from the dead, were leading topics in the preaching of the gospel. Cf. Rom. 1. 1-5.

Vv. 9, 10. ἐν ᾧ κακοπαθῶ κτέ., *in which (i. e. in preaching which, as the sphere of action) I am suffering hardship even to bonds as a criminal*. — ἀλλὰ ὁ λόγος . . . οὐ δέδεται (δέω), *but (introducing a sudden and joyful turn in the thought) the word of God is not (has not been) bound*. Note the paronomasia, μέχρι δεσμῶν . . . οὐ δέδεται. Paul in bonds had enjoyed more than one opportunity to tell the good news of Christ and the salvation which he offered to men, to say nothing of the Epistles written in his prison. Indeed, the word had been preached to many persons who would never have heard it if Paul had not been a prisoner. Besides this, a great multitude of others, men and women, throughout the Roman Empire, were telling the good news, thus confirming the statement, ὁ λόγος τοῦ θεοῦ οὐ δέδεται. Cf. Acts 8. 4. — διὰ τοῦτο, *On this account, therefore* (because the word of God is not bound; in the joyous assurance that it is preached and will continue to be preached). I see no logical difficulty in referring this clause to what precedes, — the more frequent reference of τοῦτο. Alf. et al., however, connect it with what follows, ἵνα κτέ. — πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, *I endure all things (i. e. all that I am called to endure) on account of the elect; ὑπομένω, to remain under, to bear, endure* (R. V.). Cf. verse 12. Note that ὑπομένω and ὑπομονή have the same stem. In the Old Version ὑπομονή is usually rendered *patience*; in the R. V., *patience or steadfastness*. May we not, making it correspond w. ὑπομένω, generally render it *endurance*? Cf. Rom. 5. 3, note. Does not the word *patience* as now usually understood correspond very nearly to μακροθυμία? (rendered *long-suffering*, a word little used in the ordinary language of to-day). διὰ τοὺς ἐκλεκτούς, cf. Eph. 1. 4, ἐξελέξατο, note. — ἵνα καὶ αὐτοὶ . . . τύχωσιν (τυγχάνω) κτέ., *that they also (they too) may obtain salvation, that which is in Christ Jesus, with glory eternal*. Surely a

strong motive to endurance for every minister of the gospel and every Christian. Who of us can estimate how much in the providence of God the endurance of Paul has had to do with the salvation of millions of human souls? Paul himself could not make the estimate.

Vv. 11-13. **Πιστὸς ὁ λόγος.** Cf. 1 Tim. i. 15, note. Whether this refers to what precedes or points to what follows is not certain. The expositors seem to be about equally divided in opinion. Referring it to what precedes, the force of **γάρ** in the next sentence is more apparent. Thus, *Faithful (trustworthy) is the word* (just spoken, that the elect shall obtain salvation in Christ Jesus with glory eternal); *for if we died with him, we shall also live with him*, etc. So Chrys., Theoph., Wiesinger, Ell., et al. Yet Alf., Van Oost., Huther, et al., understand **πιστὸς ὁ λόγος** as pointing to what follows, and **γάρ** as either explicative, or as giving a reason for **πιστός**. The three sentences introduced by **εἰ** are thought by some to have been part of an ancient hymn. Cf. 1 Tim. 3. 16. — **συναπεθάνομεν, συν-απο-θνήσκω. συνζήσομεν**, Lex. **συνζάω**. The dying here spoken of is understood, not as in Rom. 6. 2, 8, of death to sin, but of a constant exposure to physical death on becoming a Christian; as Paul says in 1 Cor. 15. 31, *I die daily*, and in 2 Cor. 4. 10, *always bearing about in the body the dying of Jesus*. — **συνβασιλεύσομεν**, *we shall reign as kings with (him)*. Note the four forms, **εἰ** w. the aor., **εἰ** w. the pres., **εἰ** w. the fut., and again **εἰ** w. the pres., all indic.; **ἀρνησόμεθα, ἀρνέομαι**. — **εἰ ἀπιστοῦμεν**, *If we are ἀπιστοί, without faith, faithless*. Note **ἐκεῖνος**, and above, **καὶ ἐκεῖνος** (= καὶ ἐκεῖνος), *that one, he* (emphat.), in distinction from us. — **ἀρνήσασθαι . . . οὐ δύναται**, *for he cannot deny himself*. Note the statement, *he cannot*. There are, then, some things which he cannot do, and which we need have no fear of his ever doing. To be faithless would be to deny himself.

Vv. 14, 15. **Ταῦτα ὑπομνήσκει**, *These things (these truths) suggest to the memory* (i. e. of those over whom he had charge, to whom he preached), *Remind (them) of these things*; implying that they had already heard these truths from Paul, and needed now to be reminded of them by Timothy. — **διαμαρτυρόμενος** (διαμαρτύρομαι) **κτέ.**, *solemnly charging (them) in the presence of God*. Cf. 1 Tim. 5. 21. — **μὴ λογομαχεῖν** (only here in N. T.; cf. **λογομαχία**, 1 Tim. 6. 4, Eng. *logomachy*), *not to war about words, not to engage in wordy controversies*. There must have been some important reason for so solemn a charge. — **ἐπ' οὐδὲν χρήσιμον, κτέ.**, (*a thing, a course*) *profitable for nothing, tending to a subversion (an overthrow) of those who hear*. A frequent result of wordy controversies. — **σπουδάσον (σπουδάζω) . . . παραστήσαι (παρίστημι) κτέ.**, *Be in earnest to present thyself approved in relation to, or unto (R. V.) God*. In other, and human, relations he might fail to meet with approval. That was a matter of secondary importance. But in his relations to God he could not be too much in

earnest to obtain approval. — ἐργάτην ἀνεπαίσχυντον (ἀν-επ-αἰσχυντος, verbal adj.; cf. ἐπαισχύνομαι), *a workman not to be put to shame, or that cannot be put to shame.* — ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *cutting, laying out, in a straight line* (a metaphor from the laying out of roads) *the word of truth*; not laying out any devious or side ways. Cf. in Gal. 2. 14, the metaphor in οὐκ ὀρθοποδοῦσιν: also τροχίᾱς ὀρθάς, Heb. 12. 13.

Vv. 16-18. τὰς δὲ βεβήλους κενοφωνίας περίστασο, *But profane* (1 Tim. 1. 9, 4. 7, 6. 20) *babblings* (1 Tim. 6. 20) *avoid, turn thyself about so as to avoid* (Thayer, περίστημι); *for they* (i. e. the persons who utter these vain babblings; this reference of *they* is indicated by the next clause) *will proceed to a greater degree of impiety, or further in impiety.* — καὶ ὁ λόγος αὐτῶν κτέ., *and their word* (the word of those who utter these vain babblings) *will eat* (lit. *will have pasturage or food*, see Lex. νομή) *as a gangrene, as an ulcer.* Luther translates γάγγραινα, *Krebs, a cancer.* — ὧν ἐστὶν κτέ., *Of whom are* (same const. as in 1. 15) *Hymenæus and Philētus.* Of Philētus nothing more is known; Hymenæus is perhaps the same as the one mentioned in a similar manner in 1 Tim. 1. 20. — οἵτινες . . . ἡστοχώσαν (1 Tim. 1. 6, 6. 21), *men who as it respects the truth have erred* (*have missed the mark*, see Lex. ἀστοχέω). — λέγοντες κτέ., *saying that a resurrection had taken place already.* This was the point where they had erred. If we adopt the reading τὴν ἀνάστασιν, we should render the clause *saying that the resurrection*, etc. On the subject of the resurrection, see 1 Cor. ch. 15. — καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν, *and (thus) they overturn (subvert) the faith of some.* An error like this was subversive of all true faith.

V. 19. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, *However the firm foundation of God* (that which he has laid, θεοῦ, gen. of author) *stands.* This firm foundation most naturally denotes the church of God on earth. This has not been, and never can be, overthrown by false teachers, of which there have been many in all the centuries. — ἔχων τὴν σφραγίδα ταύτην (introduces a further description of this foundation), *having this seal*, or, more properly here, *impression of a seal* (Lex. σφραγίς). This word denotes something more solemn and binding than ἐπιγραφὴν, *inscription.* The words following are the impression of the seal: ἔγνω κύριος τοὺς ὄντας αὐτοῦ, *The Lord knoweth those who are his* (*those who belong to him*): ἔγνω (γιγνώσκω), *gnomic aor.* — καὶ (introduces another inscription or impression of the seal), ἀποστήτω (ἀφίστημι) ἀπὸ ἀδικίας κτέ., *and (this), Let every one who names the name of the Lord depart from (stand away from) unrighteousness.* These sentences seem to be in allusion to Numbers 16. 5, and 26. — ἀδικία, sometimes rendered *iniquity*, is the opposite of δικαιοσύνη, *righteousness*, and hence is more accurately translated *unrighteousness.* ἀνομία, *a disregard of law*, is usually rendered *iniquity.*

Vv. 20, 21. Some one might at this point suggest, notwithstanding these sacred inscriptions on the firm foundation of God, there are as a matter of fact some who by profession belong to the visible church of God who do not depart from unrighteousness. This leads to the following illustration. ἐν μεγάλῃ δὲ (continuative) οἰκίᾳ κτέ., *Now in a great house there are not only golden and silver vessels (or utensils), but also wooden and earthen ones.* For a similar illustration, cf. 1 Cor. 3. 12, — the precious material and that which is comparatively worthless. — καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν, *and some are for honor, others for dishonor.* Cf. Rom. 9. 21, note. — ἐὰν οὖν τις ἐκκαθάρῃ (2 aor. act. subjunc. of ἐκκαθαίρω) κτέ., *If therefore any one cleanse himself (or shall have cleansed himself) from these.* The word *purge*, as now usually understood, is quite too limited in meaning for ἐκκαθαίρω. See Lex. — ἀπὸ τούτων. This refers most naturally to ἃ δὲ εἰς ἀτιμίαν, which represents in a figure the false teachers and their doctrines. — ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον (ἁγιάζω, κτέ., *he will be a vessel for honor (to be highly prized and honored), sanctified (set apart to a sacred use and cleansed), useful to the master, for every work (that is) good made ready (ἡτοίμασμένον, ἐτοιμάζω).*

V. 22. τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε, *But flee from* (an expressive word, *run away and escape from*, see Lex. φεύγω) *the desires incident to younger persons.* νεωτερικός, fr. νεώτερος, *younger*, and -ικός, *pertaining to*; ἐπιθυμία, *a desire* (fr. ἐπί, *upon or towards*, and θυμός, *mind, heart*). The word *lusts*, as now commonly understood of carnal desires, expresses but a small part of the meaning of the word. Here it includes all the evil longings of mind and heart. Sensual indulgences, which degrade a man to the level of a brute, are loathsome and wicked; but the intense selfishness of the human heart and the total disregard of a neighbor's welfare, which often exist under a very respectable covering, are far nearer the character of Satan, are far more prevalent and insidious, and hence far more dangerous. Cf. 1 Tim. 6. 9, note. — δίωκε (note the position, contrasting this word pointedly with φεύγε) δὲ κτέ., *but pursue* (with all possible earnestness, as a hunter pursues game, see Lex.; cf. 1 Tim. 6. 11) *righteousness, faith* (in the usual N. T. sense), *love* (also in the N. T. sense, *Christian love*), *peace with those who call on the Lord out of a pure (clean, cf. ἐκκαθάρῃ) heart.* Timothy could hardly expect peace with others than these, and is not exhorted to seek it. Were the exhortations of this entire verse generally obeyed, what a different world we should see!

Vv. 23, 24. τὰς δὲ μωρὰς . . . παραιτοῦ (παραιτέομαι), *But the stupid and ignorant questionings* (those which are prevalent, which characterize the false teachers) *refuse* (*eschew*, Ell., Wiclif, Coverdale, lit. *beg off from, decline, refuse to hear*). Has this exhortation lost its importance in our

day? — εἰδὼς (introducing the reason for the exhortation) ὅτι γεννώσιν (γεννάω) μάχας, *knowing that they beget (or engender) conflicts (or quarrels)*. The word *strife*, by which we render ξῖς, is not so strong as μάχη. — δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, *and a servant of the Lord must not engage in conflicts (or quarrels)*. The connection shows what sort of conflicts Paul here refers to.— ἀλλὰ ἥπιον εἶναι (sc. δεῖ) πρὸς πάντας, κτέ., *but must be gentle (kind) towards all men, fitted to teach, apt and skilful in teaching (Thayer), forbearing (ἀνεξίκακον, fr. ἀνέχομαι and κακός, enduring evil)*. These words, directed to Timothy, apply to all who are in a like position with him.

Vv. 25, 26. ἐν πραΰτητι παιδεύοντα κτέ., *in meekness disciplining those who set themselves in opposition*. παιδεύω, fr. παῖς, a child, implies (in distinction from διδάσκω, to teach) instruction, correction, discipline; often rendered *chasten* (1 Cor. 11. 32, 2 Cor. 6. 9, Heb. 12. 6, 7, 10). Observe that the discipline and instruction should be in meekness. Is there not often a failure in this particular? — μήποτε κτέ., an elliptical const., found chiefly in later Greek. In administering this discipline, the question is in the mind, *whether or not at any time (μήποτε) God may give to them repentance*. It may be rendered briefly *if perhaps*. Cf. Luke 3. 15 for a similar use. See Butt. p. 354, note.— δῶῃ (optat., Att. δοίῃ, W-H. read δφῇ or δῶῃ, Att. δῶ) . . . μετάνοιαν εἰς κτέ., *may give to them repentance (leading) into a definite knowledge of the truth (i. e. Christian truth)*. It is noteworthy how seldom Paul uses μετάνοια (four times) and μετανοέω (but once); yet Luke, the companion of Paul, uses both verb and noun oftener than any other N. T. writer. With Paul the words πιστις and πιστεύω are far more prominent. May we discover in the use of these words, *repentance, faith*, something of the progress of doctrine in the N. T.? — καὶ ἀνανήψωσιν (ἀνα-νήφω, to be sober, to drink no wine) ἐκ τῆς . . . παγίδος, *and they may become sober again (as if from a drunken revel), escaping out from the snare (or trap) of the devil*. — ἔξωγρημένοι (ζωγρέω, to take alive, take captive) ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *after having been taken captive by him (and led) into that which he (wicked as he is) has willed*. ἐκείνου has, I think, some such force as I have indicated. With the majority of expositors, I refer αὐτοῦ and ἐκείνου to the same noun, διαβόλου: and there certainly is not, as Ell. suggests, an "almost insurmountable objection" to this construction, if the proper force of ἐκείνου (*that person, that notorious character*) as distinguished from αὐτοῦ (the simple personal pron. *him*) be observed. I agree with Alf. that "there is no real difficulty whatever in the application of αὐτοῦ and ἐκείνου to the same person." See Thayer, Lex. ἐκείνος, 1. b. ff. The Eng. R. V. renders "having been taken captive by the Lord's servant unto the will of God." The Amer. R. V. does not adopt this, and comparatively few translators and expositors have understood the sentence thus.

These verses indicate the fearful state into which the Christian may fall, — yet with the hope of deliverance, — and also the means which his pastor should use to that end.

CH. III. Vv. 1-9. A prediction respecting the last days. Vv. 10-17. Exhortation to Timothy, who had known the life of Paul, to remain true to the instructions which he had received and to the teachings of the Sacred Scriptures.

Vv. 1-5. Τοῦτο δὲ γίνωσκε, *And know this* (pointing to what follows). This topic is in continuance of the last paragraph, where the dangerous tendencies of the time are dwelt upon. — ἐν ἐσχάταις ἡμέραις, *in the last days* (article omitted, Winer, § 19, p. 124). Cf. 1 Tim. 4. 1. It is useless to attempt to define these expressions more than the writer has done. — ἐνστήσονται (ἐν-ίστημι), *there will set in, will come*. — καιροὶ χαλεποί, *difficult, hard, grievous times* (or *crises*; note the difference between καιρός and χρόνος). — ἔσονται γὰρ οἱ ἄνθρωποι (generic article) κτέ., *For men will be lovers of self*. Note this first thought, the first trait before the mind of the writer, — the opposite of ἀγάπη, — “the true root of all evil and the essence of all sin,” Ell. The words following present special traits, all combining to form one general conception. — φιλάργυροι, *lovers of money*; closely akin to the preceding. Cf. 1 Tim. 6. 10. — ἀλαζόνες, κτέ., *boastful, haughty* (contains the ideas *arrogant and overbearing*), *railers* (those who speak evil of all that is good), *disobedient to parents, unthankful, unholy* (in character and conduct, regardless of law human and divine, see Lex. ὅσιος), *without natural affection* (from α priv. and στέργω, *to cherish, to love*, as a parent loves a child or as a husband loves a wife, see L. & Sc., perhaps *without family affection* would convey the idea more nearly), *implacable* (ἄσπονδοι, fr. α priv. and σπονδή, *a drink-offering*, as the sign of a truce, admitting of no truce), *calumniators* (or *slanderers*), *without self-control* (α priv. and κράτος, *incontinent, licentious*), *fierce* (ἀν- priv. and ἥμερος, *untamed, savage*), *not loving the good* (ἄ-φιλ-άγαθοι), *traitors, headlong* (rash, reckless), *puffed up* (wrapped in smoke, conceited, see Lex. τυφώω), *lovers of pleasure rather than lovers of God*. — ἔχοντες μόρφωσιν . . . ἡρνημένοι (ἀρνέομαι), *having* (or *holding*) *a form of godliness* (or *piety*), *but having* (practically) *denied the power of it*. — καὶ τούτους ἀποτρέπου, *from these also turn away* (pres. imperat., *continue to turn away*). This exhortation implies that such persons already existed; see below, εἰσὶν. A most remarkable and truthful description, which will bear study and reflection. What a careful observer of human character Paul must have been! Cf. Rom. 1. 29, where he describes in a similar manner those who were still in heathenism, who had made no profession of Christianity.

Vv. 6, 7. ἐκ τούτων γάρ εἰσιν κτέ., *For of these (the persons just described) are those who press into, creep into, the houses.* Note here the pres. εἰσίν. The above description was introduced by the fut. ἐνστήσονται and ἔσονται, but the characters described were already in existence. — καὶ αἰχμαλωτίζοντες γυναῖκάρια (diminutive of γυνή, expressing contempt), and taking captive (captivating) silly women (mulierculas, Vulg.). — σεσωρευμένα (σωρεύω, fr. σωρός, a heap) ἁμαρτίαις, *heaped with sins, having upon them heaps of sin* (a fearful metaphor). — ἀγόμενα ἐπιθυμίαις ποικίλαις, *led by various (manifold) lusts.* This rendering of ἐπιθυμίαις in this connection seems suitable. Cf. 2. 22, note. — πάντοτε μανθάνοντα . . . δυνάμενα (observe that these participles agree w. γυναῖκάρια, not w. οἱ ἐνδύνοντες), *always learning and never able to come into a definite knowledge of the truth* (i. e. gospel truth). Cf. 1 Tim. 2. 4. Note here μηδέποτε, where an Attic writer would probably use οὐδέποτε.

Vv. 8, 9. ὃν τρόπον . . . οὕτως, *In what manner, as . . . so.* — Ἰαννῆς καὶ Ἰαμβρῆς, *Jannes and Jambres*, — names transmitted by Jewish tradition. Timothy would readily understand the reference; and there is no reason to suppose that the tradition was untrue, although this passage affords the only knowledge which we now possess respecting these persons. "According to ancient Hebrew tradition, they were chief among the magicians who opposed Moses (Exod. 7. 11, 22). . . . Objections urged against the introduction of these names, when gravely considered, will be found of no weight whatever. Why was the inspired apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten?" Ell. — ἀντέστησαν (2 aor. act. intrans.) . . . ἀνθίστανται, *stood in opposition . . . stand in opposition, oppose.* Note the force of ἀντί in compos, — a meaning which it seldom or never has as a separate preposition. — καὶ οὗτοι, *these also* (i. e. οἱ ἐνδύνοντες), as well as Jannes and Jambres. — ἀνθρωποι κατεφθαρμένοι (κατα-φθείρω) τὸν νοῦν, ἀδόκιμοι κτέ., *men corrupted in mind* (cf. 1 Tim. 6. 5, note), *reprobate (not standing the test, see Lex.) concerning the faith.* — ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον, *But they shall not advance further.* Although, as is said in 2. 16, *they will advance to a greater degree of impiety*, and in 3. 13, *wicked men and impostors will advance upon that which is worse*, yet what is here said is also true, that *they shall not advance to a further degree*, i. e. of mischief and evil influence, without detection and exposure, for the reason assigned in the following words. — ἡ γὰρ ἄνοια αὐτῶν κτέ., *for their folly (want of sense) will be openly manifest to all, as that of those men* (Jannes and Jambres) also became.

Vv. 10, 11. Σὺ (emphat. posit.) δὲ παρηκολούθησάς (παρ-ακολουθέω) μου τῇ διδασκαλίᾳ, κτέ., *But thou (in distinction from these corrupt men) didst follow (or hast followed) my teaching, leading, purpose (end pro-*

posed), *faith, patience, love, endurance, persecutions, sufferings, such* (persecutions and sufferings) *as befell me in Antioch, in Iconium, in Lystra; such persecutions as I endured* (ὑπήνεγκα, ὑπο-φέρω). Cf. Acts 13. 50; 14. 2 ff. It may be supposed that Timothy was particularly well acquainted with these regions, and with all that befell the apostle there. Cf. Acts 16. 1 ff. παρακολουθέω (used in various relations, both physical and mental), *to follow closely, to follow an example; to follow with the mind, to know well*: in all the particulars here enumerated, Timothy had known well the life of Paul, and had sought to follow his example. ἀγωγή, *a leading, guiding, conducting*. μακροθυμία is, I think, best rendered by the English word *patience*; and ὑπομονή, *endurance* (lit. *a remaining under*). οἷα . . . οἷους, *such as, what sort or manner of*, Lat. *qualis*. — καὶ ἐκ πάντων με ἐρύτατο (ρύομαι) ὁ κύριος, *and from all the Lord rescued (delivered) me*. Note ὁ κύριος in the emphatic position.

Vv. 12, 13. καὶ πάντες δὲ οἱ θέλοντες ζῆν (ζάω) . . . διωχθήσονται (διώκω), *And all too who wish to live piously (to lead lives of piety) in Christ Jesus will suffer persecution (will be persecuted)*. The force of καὶ goes w. πάντες, *all also, or all too*; δέ connects the sentences; cf. 1 Tim. 3. 10, καὶ οὗτοι δέ, *and these also*; οἱ θέλοντες, *those who wish and purpose, those whose will is to live*, etc. With the statement here, cf. John 15. 20, *if they persecuted me, they will also persecute you*; Matt. 10. 22, *ye shall be hated*, etc.; also 1 Thess. 3. 3. "This declaration clearly refers to the outward persecutions which the apostles and their followers were to undergo; it may be extended, however, in a practical point of view, to all Christians." Ell. — πονηροὶ δὲ ἄνθρωποι . . . ἐπὶ τὸ χεῖρον. Cf. verse 9, note. — πλανῶντες (πλανᾶω) καὶ πλανώμενοι, *causing to wander and wandering, or deceiving and being deceived*. Cf. Tit. 3. 3, note. How often and how naturally the two — deceiving and being deceived — go together! Is the "being deceived" any less of a misfortune?

Vv. 14, 15. σὺ (emphat. posit., cf. verse 10) δὲ μένε ἐν οἷς . . . ἐπιστάθης (πιστόω), *But do thou abide in the things which (οἷς attracted from the acc. to the case of the omitted anteced.) thou didst learn (or hast learned) and (in respect to which) thou wast led to feel confidence (wast led to exercise faith)*. — εἰδὼς παρὰ τίνων ἔμαθες (μανθάνω), *knowing (particip. causal, since thou knowest) from whom thou didst learn (them)*. Some editors read here παρὰ τίνος, which would naturally refer to Paul. With the plur. τίνων, it would include what is said in ch. 1. 5; cf. ἀπὸ βρέφους, verse 15. — καὶ (sc. εἰδὼς) ὅτι ἀπὸ βρέφους (βρέφος), *and that from a little child (from an early age)*; ὅτι in the Vulg. is rendered as causal *quia*, also by Luther *weil*; but the declarative meaning seems more natural, and is now usually preferred. — ἱερὰ γράμματα (made definite by the attributive clause τὰ δυνάμενα κτέ.) οἶδας, *thou knowest (or hast known) the sacred writings (or scriptures, i. e. of the O. T.)*. The expression is not found elsewhere in

the N. T.—τὰ δυνάμενά σε σοφίσαι (aor. infin. fr. σοφίζω) εἰς σωτηρίαν, *which are able to make thee wise (to furnish thee with a wisdom leading) into salvation*. — διὰ πίστεως τῆς ἐν Χρ. Ἰησ. (this clause is to be taken with the entire preceding one, *which are able, etc.*), *through faith* (the means and the only means) *which is in Christ Jesus* (the sphere and the only sphere in which true saving faith can exist).

Vv. 16, 17. *πᾶσα γραφή θεόπνευστος κτέ.*, *Every scripture* (or *All scripture*, B. U.; the idea *all scripture* would be expressed regularly by ἡ πᾶσα γραφή: cf. *πᾶσα οἰκοδομή*, Eph. 2. 21, note) *being inspired of God* (is) *profitable also*, or *Every scripture* (is) *inspired of God and profitable*. It is by no means certain, either grammatically or logically, whether *θεόπνευστος* is an attributive or a predicate adj. here, nor is the idea materially changed. In the N. T. *γραφή* regularly refers to the O. T.; and the divine inspiration of that is repeatedly and emphatically affirmed in the N. T. — *πρὸς διδασκαλίαν, κτέ.*, *for teaching, for reproof* (*for the refutation of error and conviction or proof of the truth*; cf. the verb *ἐλέγχω*, Lex.; the idea is not materially changed whether we read *ἐλεγμὸν* or *ἐλεγχον* (Ell. et al.), yet the ending *-μός* denotes more distinctly *the act*; see Good., H-A.), *for correction* (*for a setting up again, a setting right again*), *for discipline* (cf. 2. 25, *παιδεύοντα*, note) *which is in righteousness*. This attributive implies that there may be *discipline* or *education* which is not *in righteousness*; and is it not true now that very much of the *discipline* or *education* in other books than the Bible is very far from being *in righteousness*? Note that all which Paul here says is affirmed of the Old Testament. Would the careful study of the New Testament also in our institutions of learning be any less profitable in either of the particulars here specified? Can we afford in a liberal (?) education to leave out THE BOOK, — that book which has exerted and is now exerting more influence in the world than any other book? — *ἵνα ἄρτιός ᾖ . . . ἐξαρτισμένος* (*ἐξ-αρτίζω*, same deriv. w. *ἄρτιος*), *that the man of God may be complete* (*fully equipped and on hand* NOW, *ἄρτι*), *for every good work made complete*. *τέλειος*, *complete, perfect, full-grown*, in opposition to the idea of *νήπιος*: *ἄρτιος*, *complete*, in opposition to the idea of that which is partial. *ἐξαρτίζω*, only twice in N. T. (cf. Acts 21. 5); *καταρτίζω*, in nearly the same sense, thirteen times.

CH. IV. Vv. 1-8. A solemn charge to Timothy to continue faithful in the midst of those who pervert the truth, since Paul himself will soon cease his labors and receive his reward. Vv. 9-18. Some special requests; items of information respecting individuals; a reference to his trial; and an expression of confidence in regard to his final deliverance and future reward. Vv. 19-22. Salutations; personal items; the farewell words.

Vv. 1, 2. Διαμαρτύρομαι κτέ. Cf. 1 Tim. 5. 21. — τοῦ μέλλοντος κρί-
νειν ζῶντας καὶ νεκρούς, *who is about to judge living and dead*; to be
understood, not of those who are spiritually living and spiritually dead,
but in the literal sense, those who are still living at his final coming,
and those who shall have departed from this life. Cf. 1 Pet. 4. 5. — καὶ
τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, *and (I solemnly charge
thee) by his appearing and by his kingdom* (acc. w. a verb of charging or
conjuring; see Gr.). The reference here seems to be to his final appear-
ing, and to his kingdom in which we expect to reign with him. Cf. 1 Tim.
6. 14, note on the different uses of ἐπιφάνεια. — κήρυξον (κηρύσσω) τὸν
λόγον, *Proclaim, publish as a herald (κήρυξ) the word*. Timothy would
have no doubt what *word* was meant. Note the asyndeton throughout
this sentence, imparting life and force to each member. — ἐπίστηθι
(2 aor. act. imperat. fr. ἐφίστημι), *stand by or near, be at hand, be ready*
(cf. ἐφέστηκεν, verse 6). — εὐκαίρως ἀκαίρως (εὐ-, ἀ-, καιρός, *a critical time,
a favorable time*, Lat. *opportunitas*), *when the opportunity is favorable (εὐ-),
when it is unfavorable (ἀ-)*; be ever ready for work, whether the signs are
favorable or unfavorable. — ἔλεγχον (ἐλέγχω), *prove, reprove, refute, con-
vict* (the word covers all these ideas), *bring to the test*. Timothy was to
resort to the closest logical argument as well as to exhortation. — παρα-
κάλεσον (παρα-καλέω), *exhort, beseech, comfort*; the word includes these
three ideas, and which is the most prominent it would be difficult to de-
termine. John does not use the verb, or the subst. παράκλησις, but he
alone uses παράκλητος, imperfectly translated *comforter*, and in 1 John 2. 1,
advocate. May we not expect that the earnest gospel preacher will *exhort,
beseech, comfort*, all in the same sermon? — ἐπιτίμησον (ἐπι-τιμάω), *rebuke*.
In W-H. and R. V. it stands before παρακάλεσον. The word occurs often
in Matt., Mark, and Luke; elsewhere in the N. T. only here, and in Jude
once. — ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ, *In all patience and teaching*
(πάσῃ, *every*, i. e. on every occasion and to the fullest extent). Connect
this clause with the three imperatives preceding.

Vv. 3, 4. ἔσται γὰρ καιρὸς . . . ἀνέξονται (ἀν-έχομαι), *For (introducing
a reason for making the most of the present opportunities) there will be
a time (a crisis) when they will not endure (will not hold up under) the
healthful doctrine: ὑγιαίνουσας*, cf. 1 Tim. 1. 10; 6. 3; 2 Tim. 1. 13; Tit. 1. 9;
2. 1, 2: διδασκαλία, as distinguished from διδαχή, signifies more properly
doctrine (the abstract idea), while διδαχή = δίδαξις, the act of *teaching*:
διδασκαλία occurs much oftener than διδαχή in the Pastoral Epistles. —
ἀλλὰ . . . κνηθόμενοι τὴν ἀκοήν, *but, with tickled ears* (lit. *tickled as to the
ear*, see Lex. κνήθω: I think the metaphor *tickled* is much more common
and intelligible than *itching*; we speak of a preacher who *tickles* the ears
of the multitude, but not of one who makes the ears *itch*! — so Martin,
aimant qu'on leur chatouille les oreilles, par des discours agréables), *they*

will heap up for themselves teachers according to their own desires. With ἐπισωρεύουσιν, cf. σεσωρευμένα, 3. 6; σωρεύσεις, Rom. 12. 20. "Heaps of teachers who tickle the ears" is an allusion rather more truthful than complimentary. This was something in the future (ἔσται κτέ.). When? — καὶ . . . ἀποστρέψουσιν (ἀπο-στρέφω) . . . ἐκτραπήσονται (ἐκ-τρέπω), and will turn away their ears from the truth and will be turned aside to the myths (or legends). Cf. 1 Tim. 1. 4, note on μύθοις, also 4. 7, Titus, 1. 4: στρέφω, to twist, to turn; "originally the same word with τρέπω," L. & Sc. Note καὶ . . . μὲν . . . δὲ κτέ. The καὶ connects the double sentence with what goes before, — and (two things they will do) they will not only turn away their ears from the truth, but will be turned aside (ἐκ-), etc. I can see no good reason for giving τραπήσονται (2 fut. pass.) the force of the mid. Cf. 1 Tim. 1. 6.

Vv. 5, 6. σὺ (emphatic position, *thou*, contrasted with those just mentioned) δὲ νῆφε κτέ., *But be thou sober* (free from everything that can stupefy, Lex. νήφω) *in all things.* — κακοπάθησον (cf. 2. 3, 9), κτέ., *suffer hardship, do the work of a preacher of the gospel.* The English word *evangelist* has now acquired a meaning more limited than the Greek word, which signifies *one who preaches the gospel* as pastor or in any other position. — τὴν διακονίαν σου πληροφόρησον (πληροφορέω), *thy service fully perform, bring to a full measure.* The word *ministry* has now acquired a meaning so professional that it no longer conveys the idea of διακονία. — Ἐγὼ (emphatic) γὰρ ἤδη σπένδομαι, *For* (introducing the reason for the preceding exhortation: Paul was soon to be called away from his earthly labors, hence the greater responsibility of Timothy) *I already am being poured out as a drink-offering*; see Lex. σπένδω. Cf. σπονδή, a drink-offering; see Philip. 2. 17, note. — καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφίστηκεν, and the moment of my departure (the moment for me to weigh anchor or to break up my tent; cf. Philip. 1. 23, note on ἀναλῦσαι) *is at hand.* I prefer this rendering to that of the R. V., *is come.* Cf. ἐπίσθηθι, verse 2, *stands by, is all but here* (Ell.); *instat* (Vulg.); I understand Luther's *vorhanden* to mean *impending, imminent*; *steht nahe bevor* (Huther); *s'approche* (De Sacy). Note καιρός, *the exact or critical time, the moment.*

Vv. 7, 8. τὸν καλὸν ἀγῶνα ἡγωνίσμαι (cf. 1 Tim. 6. 12; in Heb. 12. 1, ἀγῶνα with τρέχωμεν rendered *race*), *I have contended in* (and finished, pf.) *the good contest (prize contest)*; a figure in this and the next clause drawn from those games with which the Greeks were so familiar. — τὸν δρόμον τετέλεκα, *I have finished (have ended) the race.* — τὴν πίστιν τηρήκα (τηρέω), *I have kept* (as a sacred trust) *the faith.* Cf. 1. 14. With this triumphant passage written at the close of life, compare what Paul says at an earlier period in the midst of trials, 1 Cor. 9. 24-27, and, later than this, the record in Philip. 3. 12-14. — λοιπὸν . . . στέφανος. Note the

two emphatic words at the beginning and end of the sentence in Greek, *Henceforth . . . the crown*: ἀποκειται μοι, *is laid away (and safely kept) for me*: ὁ τῆς δικαιοσύνης στέφανος, *the crown of righteousness*. Not the crown of the victor in an earthly contest, — the crown of laurel, — nor even the golden crown such as Ctesiphon proposed for Demosthenes, but *the crown of righteousness*. The gen. is used as descriptive of the character of the crown, — the crown the sign of, or the proof of, the righteousness which is by faith, and which belongs to such righteousness. — ὃν ἀποδώσει . . . ὁ δίκαιος κριτής, *which the Lord, the righteous judge* (the umpire who will make no mistake and commit no injustice), *will award to me* (*will give freely*, see Lex. ἀπο-δίδωμι) *in that day* (the great day of final awards). — οὐ μόνον δέ μοι ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι (ἀγαπάω) κτέ., *and not only to me, but also to all those who have loved, have welcomed* (who shall be found at that day to have loved and welcomed) *his appearing* (used as in verse 1). That day will come to the true Christian with a loving, joyous welcome on his part; but how different will it be with him who has not accepted Christ as his Saviour, and has not welcomed the appearing of that day!

Vv. 9-12. Σπούδασον (σπουδάζω) . . . ταχέως, *Make haste, earnestly endeavor* (Ell., cf. 2. 15, note, Tit. 3. 12) *to come to me quickly*. The reason for this appears in what follows, — that he was almost alone. — Δημᾶς . . . ἐγκατέλιπεν (ἐγκαταλείπω, *to leave behind, to forsake*), *For Demas* (mentioned with Luke in Col. 4. 14, as sending a salutation; in Philem. 24, with Mark, Luke, and others, as οἱ συνεργοί μου *forsook* (*abandoned*) *me*. The feelings of Paul were evidently hurt by the conduct of Demas. — ἀγαπήσας τὸν νῦν αἰῶνα, *having loved* (or *because he loved*) *the present world*. On the meaning of αἰών, cf. Eph. 1. 21, 2. 2. Probably Demas would say in self-defence that "his business engagements were too pressing" to remain longer in Rome. — Θεσσαλονίκη. Thessalonica was perhaps the home of Demas; so Chrys., ἔλτετο οἴκοι τρυφᾶν. — Κρήσκης (the Greek form of the Latin word) κτέ., *Crescens* (sc. ἐπορεύθη) *into Gallia* (or *Gaul* or *Galatia*). It is uncertain whether Galatia or Gallia = Gaul is here meant. The legends respecting him are without historic foundation. — Τίτος εἰς Δαλματίαν, *Titus into Dalmatia* (part of Illyricum, on the coast of the Adriatic). No reproach seems to be cast on these two, yet it does not appear for what purpose they had gone to these countries. Perhaps the threatening and increasing dangers at Rome may have been the cause of their departure. — Δουκᾶς (perhaps a shortened form of Λουκανός) ἐστὶν κτέ., *Luke alone is with me*. Cf. Col. 4. 14, Philem. 24. Luke was with Paul in his second missionary journey (Acts 16. 10); goes with Paul to Asia (Acts 20. 6), to Jerusalem (Acts 21. 15); is with Paul, after he became a prisoner, at Cæsarea (Acts 24. 23), and at Rome (Acts 28. 16). Here we have the last authentic information of

him. Could he only have continued the narrative in Acts up to the date of this Epistle, or, still further, up to the date of Paul's martyrdom! — **Μάρκον ἀναλαβὼν κτέ.**, *Having taken up* (referring probably to taking Mark on board ship with him; cf. ἀναλαμβάνετε, Acts 20. 14) *Mark, bring (him) with thyself.* — **ἔστιν γάρ μοι . . . εἰς διακονίαν** (the end in view, that into which the thoughts are directed), *for he is to me useful for service.* Although the apostle had once refused to take Mark with him (Acts 15. 37 ff.), yet he had since then learned to value his assistance. For what kind of service Mark could be useful to Paul we are not informed. — **Τύχικον δὲ ἀπέστειλα (ἀποστέλλω) εἰς Ἔφεσον**, *But Tychicus (mentioned in Acts 20. 4, Eph. 6. 21, Col. 4. 7, Tit. 3. 12) I sent into Ephesus.* This would appear to be a second time that Tychicus had been sent to Ephesus; later than that mentioned in Ephesians and Colossians. Cf. Ell., Van Oost., Wiesinger.

V. 13. **τὸν φελόνην.** Both the form and meaning of this word are very doubtful. Perhaps the more common opinion is that *φελόνης* is a corrupted form of *φαινόλης* = Lat. *pænula*, a thick outer garment or cloak. Yet Chrys. suggests another interpretation, adopted by many, that it was the same as *γλωσσόκομον*, a bag (cf. John 12. 6; 13. 29) or sack; in this instance, one in which the books were kept, — **ἐνθα τὰ βιβλία ἔκειτο.** This appears to me not an improbable meaning. — **ὃν ἀπέλιπον . . . ἐρχόμενος φέρε,** *which I left in Troas with Carpus* (or *at the house of Carpus*, παρά w. the dat. often like the Latin *apud*, German *bei*, French *chez*), *in coming bring (with thee).* — **καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας,** *and the books (i. e. probably the papyrus rolls), especially the parchments* (probably the books written on parchment, a much more valuable material than papyrus). Of Carpus and the journey to Troas here alluded to nothing more is known. The visit mentioned in Acts 20. 6 was probably of a much earlier date, — six or more years. It has surprised some that Paul, with such a prospect of speedy death, should have asked Timothy to bring these articles. But Paul could not know how soon he would be put to death, and he wished, no doubt, to be active in the Master's service while life and strength lasted. What a valuable legacy he has left to the world in the Epistles which he wrote after he first became a prisoner! Does not the request here exhibit the intense activity of his mind?

Vv. 14, 15. **Ἀλέξανδρος ὁ χαλκεὺς . . . ἐνεδείξατο,** *Alexander the copper-smith (the worker in bronze or copper) showed many things to me (that were) evil, showed me much ill treatment* (Ell.). It is not certain whether this Alexander was the same as the one referred to in 1 Tim. 1. 20, or as the one mentioned in Acts 19. 33. The name was a common one, and they may have been three distinct persons. The one here mentioned appears to have been in Ephesus at this time. — **ἀποδώσει** (note here the fut., not

the optat. ἀποδῶν, which would express a wish) αὐτῷ κτέ., *The Lord will* (the simple statement of a fact) *reward him in full* (ἀπο-) *according to his works*. — δὲν καὶ σὺ φυλάσσου, *against whom be thou also on thy guard, or of whom do thou also beware* (Ell.). — λίαν γὰρ ἀντέστη (ἀνθίστημι) τοῖς ἡμετέροις λόγοις, *for* (introducing the reason why Timothy should be on his guard) *he greatly (exceedingly) withstood our words*. The close connection with what follows suggests that Alexander may have been in Rome at Paul's first defence, and may have acted violently against him. On that supposition τοῖς ἡμετέροις λόγοις would mean the words which Paul used in his first defence. They may, however, refer to something of an earlier date, — the words of Paul when he was preaching the gospel in Ephesus. Uncertain as the reference is to us, Timothy would without doubt understand it.

Vv. 16, 17. ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my first defence* (i. e. in the court of justice at Rome). The expression ἐν τῇ ἀπολογίᾳ . . . τοῦ εὐαγγελίου, Phil. i. 7, is used in a wholly different connection. — οὐδεὶς μοι παρεγένετο . . . ἐγκατέλιπον, *no one came forward with me* (to speak or act in my defence), *but all forsook me*; all left me behind (-κατα-) in (ἐγ-) my distress. Cf. verse 10. The word *all* must of course have reference to the Christians then in Rome. It would include that body of persons to whom the Epistle to the Romans had been written some years before. Of these no one came forward and stood by him. — μὴ αὐτοῖς λογισθεῖη, *May it not be laid to their account*, — such a prayer as only a Christian heart could utter. Cf. the words of Stephen, Acts 7. 60, *Lord, lay not this sin to their charge*; and the words of our Lord, Luke 23. 34, *Father, forgive them, for they know not what they are doing*. — ὁ δὲ κύριός μοι παρέστη καὶ ἐνδυνάμωσέν (ἐν-δυναμώω) με, *But the Lord stood by me and made me powerful within* (ἐν-), *gave me inward power*. Cf. 1 Tim. i. 12, note. Though the outward man may have been weak and perishing, yet the inward man was made powerful. Long before this he had written to the Corinthians that his inward man was renewed day by day (2 Cor. 4. 16). How often it has happened since then that there was within the Christian heart a power which the world could not understand! — ἵνα δι' ἐμοῦ . . . πληροφορηθῇ (πληροφορέω) κτέ., *that through me the proclamation* (of the gospel) *might be fully made, and that all the gentiles might hear*. Paul, a prisoner before a Roman court, had an opportunity such as he otherwise could never have had, to present publicly and fully the doctrines of Christianity. What a remarkable providence! And so it has often happened in a similar manner since his day. — καὶ ἐρύσθην (ρύομαι) ἐκ στόματος λέοντος, *and I was rescued out of a lion's mouth*. At this his first trial he was not condemned, and thus was rescued (for the time at least) out of a lion's mouth. This last expression has been very differently understood, — as referring to the principal accuser, or to Nero, or as

figurative, meaning the most imminent peril. Others (Mosheim and Neander) are inclined to interpret the expression literally. Considering the terrible and frequent public sports of that day, in which condemned persons were actually compelled to fight with half-starved lions, I am strongly inclined to take this, and the similar allusion in 1 Cor. 15. 32 (ἐθηριομάχῃσα), in the literal sense. Certainly this idea is not incredible, and in this view the expression has tenfold force. Still, the majority of scholars regard it as metaphorical.

V. 18. A general statement in close connection with the preceding special providence. *ῥύσεται με ὁ κύριος κτέ.*, *The Lord will rescue me from every evil work.* Note the force of *ἐκ*, *out of*, and *ἀπό*, *away from*, *departure from*. — *καὶ σώσει εἰς τὴν βασιλείαν κτέ.*, *and will convey (me) safely* (see Lex. *σώζω*) *into his heavenly kingdom*, lit. *into his kingdom the heavenly*. Paul had already entered into the kingdom of heaven as begun and established here on earth (cf. John 3. 5), but he had now the immediate prospect before him of realizing in full the salvation wrought by Christ. (Note everywhere in the N. T. the full meaning of *σώζω*.) This thought suggests to Paul, and may well suggest to every Christian, the following ascription of praise. — *ὣ ἡ δόξα* (sc. *εἴη*) *κτέ.*, *to whom (be) the glory into the ages of the ages. Amen.* Cf. Gal. 1. 5, note.

Vv. 19, 20. "*Ἀσπασαι* (1 aor. mid. imperat. of *ἀσπάσσομαι*) *Πρίσκαν κτέ.*, *Salute Prisca and Aquila and the house of Onesiphōrus.* Prisca, a shortened form of Priscilla, wife of Aquila, first mentioned in Acts 18. 2. They were with Paul in Ephesus, 1 Cor. 16. 19, and were in Rome when Paul wrote the Epistle to the Romans; cf. Rom. 16. 3, note. Onesiphorus, cf. 1. 16. — "*Ἐραστός ἔμεινεν* (*μένω*) *κτέ.*, *Erastus remained in Corinth.* Whether he was the same Erastus as the one mentioned in Acts 19. 22, and in Rom. 16. 23, is uncertain. — "*Τρόφιμον*. *Trophimus* went with Paul on his third missionary journey from Troas (Acts 20. 4) to Milētus, to Syria, and to Jerusalem (Acts 21. 29). Nothing more is positively known of him. A legend represents that he was beheaded under Nero. — *ἀπέλιπον κτέ.*, *I left behind in Miletus sick.* (*ἀπο-λείπω*, used six times in N. T., rendered *to leave*, in Hebrews *to remain*: *κατα-λείπω*, twenty-five times, *to leave*, with the idea of abandonment more prominent than in *ἀπολείπω*: *ἐγ-κατα-λείπω*, nine times, meaning *to abandon*, *to forsake*.) A reference is apparently here made to a journey later than the one mentioned in Acts. Cf. 1 Tim. 1. 3, note.

Vv. 21, 22. *σπούδασον πρὸ χειμῶνος ἔλθειν*. Cf. verse 9, note. The danger of travelling late in the autumn or in the winter at that day was very great, and Paul had experienced this on his own voyage. — *ἀσπάζεται σε Εὐβούλος καὶ Πιούδης* (the Greek form of the Latin *Pudens*, cf. *Κρήσκης*, Latin *Crescens*, verse 10) *κτέ.*, *Eubūlus, and Pudens, and Linus, and Claudia, and all the brethren salute thee.* Though they had

forsaken Paul at the time of the trial, it appears that they afterwards visited him in prison. Linus is thought to have been the first pastor in Rome. Of the others nothing certain is known. Notice in the list the name Claudia. It is remarkable how often women appear to have been prominent and active in the early Church. — Ὁ κύριος (sc. εἶη) μετὰ τοῦ πνεύματός σου, *The Lord be with thy spirit*. Remember the difference between σύν, *in company with*, and μετὰ (w. gen.), *in the midst of*. Cf. Gal. 6. 18, Philem. 25. — ἡ χάρις μεθ' ὑμῶν (note here the plur., including Timothy and those with him), *Grace be with you*, — the last recorded words of the great Apostle to the Gentiles.

TITUS.

THIS Epistle was written, about 67 A.D., to Titus, who had been put in charge of the church in Crete.

It gives him specific instructions for the organization and governance of the Cretan church.

It was meant to convey definite apostolic authority for the correction of certain errors and abuses.

Its authenticity is generally accepted.

THE EPISTLE TO TITUS.

See *Bible Dictionary*, art. *Titus*. Consult also Conybeare and Howson, and Farrar.

CHAP. I. Salutation (vv. 1-4). Qualifications of elders ; specially important in view of the character of the Cretans (vv. 5-16).

Vv. 1, 2. *δοῦλος θεοῦ*, a bond-servant of God. Occurs only here in Paul's Epistles ; elsewhere (cf. Rom. 1. 1) the expression *δοῦλος Χρ- Ἰησοῦ* (cf. also Philip. 1. 1). — *ἀπόστολος Ἰησοῦ Χρ-*, an apostle of Jesus Christ ; usually, in the salutations of Paul, in the order *Christ Jesus*. — *κατὰ πίστιν . . . θεοῦ*, according to the faith of God's elect, God's chosen ones. His work as an apostle was in keeping with, in agreement with, the faith of God's elect. The rendering, *for the faith*, "indicating the object of Paul's apostleship" (Van Oosterzee), seems too great a departure from the ordinary N. T. use of *κατά* w. the acc., and is by no means required by the connection. — *καὶ ἐπίγνωσιν κτέ.* (in close connection with the preceding), and the knowledge, the definite knowledge (cf. *ἐπίγνωσις* and *ἐπιγιγνώσκω*, in Lex.) of the truth. It was not an uncertain, vague, speculative knowledge, like that of the various sects of philosophers, but experimental and definite. — *τῆς* (agreeing w. *ἀληθείας*, and showing that it is qualified by *κατ' εὐσέβειαν*) *κτέ.*, that which is according to piety. The so-called truths of philosophy and science were then, as they are now, often far removed from reverence and piety. With *ἐπίγνωσις* cf. the words *Gnosticism*, *Gnostics*. The antithesis of their dreams is here pointed out. — *ἐπ' ἐλπίδι κτέ.*, resting upon (Thayer, *ἐπί* w. dat. 2) the hope of life eternal, — a pretty sure support in all earthly trials. — *ἦν* (referring to *ωῆς*) *ἐπηγγεῖλατο* (*ἐπαγγέλλω*) *κτέ.*, which the true God, the God who is without falsehood, promised eternal ages ago, lit. before times eternal. It is said, somewhat captiously, I think, that no such promise was made till the creation of man. But how do we know this? May not the promise have been made to the Son, the future Redeemer, in eternity? The purpose and the promise were naturally coeval.

Vv. 3, 4. **ἐφάνερωσεν** (φανερῶ, *to make φανερός, open to sight, manifest*) δὲ κτέ., *but* (continuative and slightly adversative) *he made manifest in times his own, or its own, his word; i. e. his word* (of promise) as revealed and embodied in Christ, and as preached in the world. *ἰδίους* more naturally refers to *θεός*, but the sense does not exclude a reference to *λόγον*. — **ἐν κηρύγματι**, (the sphere in which and the means by which he made manifest) *in a proclamation* (cf. *κηρύσσω* and *κῆρυξ*). The notion of a proclamation by a herald should not be lost sight of in *κήρυγμα* and *κηρύσσω*, as distinguished from *εὐαγγέλιον* and *εὐαγγελίζω*. — **δὲ ἐπιστεύθην ἐγώ**. Cf. 1 Tim. 1. 11, note. — **κατ' ἐπιταγὴν κτέ.** Cf. 1 Tim. 1. 1. — **Τίτῳ γνησίῳ τέκνῳ**. Cf. *Τιμοθέῳ γνησίῳ τέκνῳ*, 1 Tim. 1. 2. The word *τέκνῳ* is thought to be a more affectionate form of address than *παῖδ* would have been. — **κατὰ κοινὴν πίστιν**, *after, according to, a common faith*; a faith that is common to us both, in which we both have a share. In 1 Tim. 1. 2, *ἐν πίστει*, a briefer expression. — **χάρις καὶ εἰρήνη**. In 1 and 2 Tim., *χάρις, ἔλεος, εἰρήνη*. — **Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν**. Just above, *τοῦ σωτῆρος ἡμῶν θεοῦ*: also in 1 Tim. *σωτῆρος ἡμῶν*, in apposition w. *θεοῦ*. The same word predicated of the Father and of the Son. A comparison of the salutation in the three Epistles shows the freedom of style with which Paul wrote.

Vv. 5, 6. **Τούτου χάριν** points to what follows, *ἵνα κτέ.* — **Κρήτη**. See Bible Dict., art. Crete. — **ἵνα . . . ἐπιδιορθώσῃ** (*ἐπι-δι-ορθῶ, to set in order completely afterwards*), *that thou shouldst further set in complete order the things remaining* (to be set in order). — **καὶ** (introducing an additional and emphatic particular) **καταστήσης** (*καθίστημι*) *κτέ.*, *and from city to city, or in every city, appoint elders*. On the word *πρεσβυτέρους*, see Bible Dict., art. Bishop. Cf. 1 Tim. 3. 1. — **ὥς . . . διαταξάμην** (*δια-τάσσω*), *as I arranged for thee, gave thee charge*. The following words describe the charge, the requisites of the elders. — **εἴ τις . . . ἀνέγκλητος** (*ἀν-έγκλητος, ἐν* and *καλέω*), *if any one is not accused, is without reproach*. Cf. 1 Tim. 3. 10. — **μίας γυναικὸς ἀνὴρ**. Cf. 1 Tim. 3. 2, note. — **τέκνα ἔχων πιστά**, *having children that are faithful, trustworthy*. I understand *πιστά* here in the more usual and general sense, implying on the part of the children obedience to their parents and entire honesty. See the description in 1 Tim. 3, 4, *τέκνα . . . ἐν ὑποταγῇ μετὰ πάσης σεμνότητος*. — **μὴ ἐν κατηγορίᾳ ἄσωτίας ἢ ἀνυπότακτα**, *not accused* (lit. *not in an accusation*) *of dissipation or disorderly*. Note the form of *ἀνυπότακτα*, agreeing w. *τέκνα*, showing that these words are descriptive of the children.

Vv. 7, 8. **δεῖ γὰρ τὸν ἐπίσκοπον κτέ.**, *For it is necessary that the one who superintends* (*the overseer, the bishop*, here plainly identified with the elder or presbyter, verse 5) *be without reproach as God's steward*. On the force of *ὥς*, *as, as if, as being*, cf. Eph. 5. 28. — **μὴ αὐθάδῃ**, *not self-willed*, or, more strictly, *self-pleasing* (fr. *αὐτός, ἡδομαι*); **μὴ ὀργίλον** (*ὀργή*), *not*

inclined to anger, not irritable; *μὴ πάροινον* (παρά, οἶνος), *not given to wine, not (lingering) by the side of wine*; *μὴ πλήκτην*, *not a striker, not quarrelsome*; *μὴ αἰσχροκερδῇ* (αἰσχρός, shameful, and κέρδος, gain), *not greedy of base gain*. — *ἀλλὰ κτέ.* (a picture of a very different type of character), *but a lover of the stranger, i. e. hospitable, a lover of that which is good, sober-minded, righteous, holy, temperate*. ὁσιος, *sanctioned by the law of nature or of God, hence holy*; ἅγιος, *set apart to a sacred use, hence holy*.

V. 9. *ἀντεχόμενον τοῦ . . . λόγου*, *holding to the trustworthy word*, (which is) *according to the teaching*; Greek idiom, *the according to the teaching trustworthy word*; *the teaching*, i. e. the Christian doctrine as taught by the apostles. Cf. 2 Tim. I. 13, 3. 14; *trustworthy*, because *in accordance with the teaching*. — *ἵνα δυνατὸς ᾦ* (subjunc. 3d pers. sing. of εἶμι) *κτέ.*, *that he may be powerful* (see Lex. δυνατός) *both to exhort in the doctrine which is healthful (or which gives health)*. Note the full meaning of παρακαλεῖν, *to exhort, to comfort*. — *καὶ . . . ἐλέγχειν*, *and to refute those who contradict*; those who speak in opposition, i. e. to the doctrine which is healthful, the doctrine taught by the apostles.

Vv. 10, 11. *Εἰσὶν γὰρ κτέ.*, (And there is need of this) *For there are many unruly persons* (ἀν-υπό-τακτοί, *not submissive to order*), *vain talkers or empty reasoners* (ματαιολόγοι), *and inward deceivers* (Ell.), *mind-deceivers* (Thayer, φρεν-απάτης), *especially those of the circumcision*; referring without doubt to the Judaizing party within the church, as among the Galatians. — *οὓς δεῖ ἐπιστομίζειν*, *whom it is necessary, is one's duty, to curb* (ἐπι-στομίζω, *to bridle or stop up the mouth, to reduce to silence*, Thayer). — *οἵτινες . . . ἀνατρέπουσιν*, *since they overturn whole houses*, i. e. households, families. — *διδάσκοντες κτέ.*, *by teaching* (particip. denoting means) *things which it is not proper (to teach)*. Note the negative μή here, after the relative pron., as often in N. T. The careful student will notice, in general how much oftener μή is used in the N. T. than in classic Greek a few centuries earlier. An excellent article by Professor Gildersleeve on the encroachments of the negative μή in later Greek will be found in the American Philological Journal, Vol. II. No. 5. — *αἰσχροῦ κέρδους χάριν*, *for the sake of disgraceful gain*, — the unworthy motive of these false teachers. How they made money by it we are not informed; perhaps by seeking to vindicate the propriety of sensual indulgences. Some similar teachings seem to have been justified by a party in the Corinthian church. Cf. 1 Cor. 6. 12 ff.

Vv. 12-14. *εἰπὲν τις κτέ.*, lit. *A certain one of them* (i. e. of the Cretans), *a prophet peculiar to* (or *belonging to*) *them, said*. — Note the following quotation as forming in the Greek a complete hexameter verse:—

Κρήτες ἀεὶ ψεύσονται, κακὰ | θηρία, | γαστέρες | ἀργαί,

⏏ ⏏ ⏏ | ⏏ — | ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ ⏏ |

Cretans are always liars, evil beasts, slothful bellies (Ell.), *idle gluttons* (R. V.). See Thayer, γαστήρ, a gormandizer, a man who is, as it were, all stomach. For an account of this remarkable prophet and poet, see Classical Dict., art. Epimenides. The citation is referred by Jerome to a work entitled Περὶ Χρησμών (Concerning Responses of Oracles). — ἡ μαρτυρία αὐτῆς κτέ., *This testimony is true*. Note here the plainness and frankness of Paul. — δι' ἣν αἰτίαν κτέ., *For which cause* (i. e. because the traits of the people are such) *reprove them with severity*. Paul did not always approve of flattering words. ἀποτόμως, adv. fr. ἀπο-τέμνω, *to cut off, sever*. — ἵνα ὑγιαίνωσιν κτέ., *that they may be sound, healthful, in the faith*; the end in view in the severe reproof. — μὴ (note again this neg.) προσέχοντες κτέ., *not giving heed to, etc.* Cf. 1 Tim. i. 4. — ἐντολαῖς ἀνθ-, *commandments of men*. "The context seems clearly to show that these ἐντολαί were of a ceremonial character, and involved ascetical restrictions," Ell. — ἀποστρεφόμενων τὴν ἀλήθειαν, *turning themselves away from the truth*. (See Lex. ἀποστρέφω. Cf. 2 Tim. i. 15, ἀπεστράφησάν με.) More freely rendered, *who turn away from the truth*.

Vv. 15, 16. These verses are suggested by the allusion in verse 14. — πάντα καθαρὰ κτέ., *All things are pure* (with special reference to meats and drinks) *to those who are pure*. Cf. Rom. 14. 20. — τοῖς δὲ μεμιαμμένοις (μιαίνω) κτέ., *but to those who are defiled and without faith* (i. e. a Christian faith) *nothing is pure*. And the reason for this statement is given in what follows; not, indeed, in the form of a reason, but as the statement of an explanatory fact. — ἀλλὰ μεμιάνται κτέ., *but they have been (and are) defiled, both their mind and their conscience*. The order, by the inversion of subject and predicate, makes both parts of the sentence emphatic. Note also the unusual position of αὐτῶν, — *so far as relates to them, both mind and conscience, etc.* Observe that νοῦς is not the pure intellect, the thinking faculty alone, but includes with this the feelings, the heart; see Lex. νοῦς. — θεὸν ὁμολογοῦσιν κτέ. Note the asyndeton. A proof that they are defiled is pointedly introduced. *They profess (or confess) that they know God, but by their works (i. e. practically) they deny (him), or deny (that they know him)*. — βδελυκτοὶ ὄντες κτέ., *being (since they are) abominable (disgusting, βδελυκτοὶ only here in N. T., akin to βδελυγμία, nausea, filth, nastiness), and disobedient, and, with respect to every work that is good, disapproved (not standing the test)*. ἀδόκιμος is found only in the Epistles of Paul, and in Heb. 6. 8, and is variously rendered *reprobate, rejected, castaway*.

CH. II. Instructions suited to the aged men and women, to the young, to servants (vv. 1-10); enforced by a reference to the grace of God (vv. 11-14). A word to Titus respecting his personal bearing in giving all the above instructions (v. 15).

Vv. 1. 2. **Σὺ δὲ λάλει** (pres. imperat. denoting something continued), *But do thou* (emphat.) *speak the things which are becoming the sound, the healthful doctrine* (in distinction from all the corrupt teachings just referred to). — **πρεσβύτας** (fr. *πρεσβύτης*, not the same as *πρεσβυτέρους*) . . . **εἶναι, κτέ.**, *that aged men be* (acc. w. the infin., explanatory of ἃ) *temperate, grave, sober-minded, sound, healthful, in faith, in love, in endurance, or, as dat. of reference, in respect to faith, etc.* If I mistake not, *ὑπομονή* corresponds more nearly in meaning to our word *endurance* (cf. *ὑπομένω*, usually rendered *to endure*), and *μακροθυμία* to the word *patience* (cf. *μακροθυμέω* and cognate words, Matt. 18. 26, 29, Acts 26. 3, 1 Thess. 5. 14, Jas. 5. 7, 10, Heb. 6. 12, 15).

Vv. 3-5. **πρεσβύτιδας** (*πρεσβύτις*) **κτέ.**, sc. *εἶναι*, *that aged women in like manner be in their deportment* ("not only in their apparel, but also in their whole deportment," Van Oost.) *reverent* (*befitting that which is sacred*), *not calumniators* (*διαβόλους* is certainly a very strong word, considering its ordinary use in the N. T.), *and not enslaved to much wine.* That such exhortations should seem necessary and proper is very surprising. What a picture do they present of the condition of woman in that day, before Christianity had wrought such great changes! — **καλοδιδασκάλους**, *teachers of that which is good* (i. e. in their own proper sphere, whatever that might be). We need not suppose that Paul here contradicts what he wrote to Timothy, *I do not permit a woman to teach*, 1 Tim. 2. 12, note. — **ἵνα σωφρονίζουσιν** (note here the indic. after *ἵνα*) **κτέ.**, *that they may make sober-minded, may train, teach, the young (women) to be lovers of their husbands, lovers of their children, sober-minded, chaste, workers at home, kind, subject to their own husbands, to the end that the word of God may not be blasphemed*, — exhortations especially needed then and there.

Vv. 6-8. **Τοὺς νεωτέρους κτέ.**, *The younger men in like manner exhort to be sober-minded.* I think it much better to place a comma or colon before **περὶ πάντα**, and to connect these words with what follows. **παρεχόμενος** agrees w. the subj. of **παρακάλει** (imperat.). — **ἐν τῇ διδασκαλίᾳ ἀφθορίαν** (sc. *παρεχόμενος*), **κτέ.**, *in thy teaching showing, presenting, uncorruptness, gravity, sound discourse that cannot be condemned.* — **ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ** (*ἐντρέπω*), *in order that he who is of the opposite (party) may be (turned within, i. e. led to reflect and thus) made ashamed.* **ἐξ ἐναντίας**: cf. Mark 15. 39. Winer understands an ellipsis of *χώρας*, but that is hardly satisfactory. The expression has fully an adverbial sense, like many others where *χώρα* or *ὁδός*, or some other familiar word, may have been originally expressed. — **ἔχων . . . φαῦλον**, *having, or since he has, nothing to say concerning us (that is) evil.*

Vv. 9, 10. **Δούλους . . . ὑποτάσσεσθαι** (sc. *παρακάλει*), **κτέ.**, *Bond-servants (exhort) to continue in subjection to their own masters, in all things to be well pleasing, not contradicting, not laying aside for themselves.* The

expression in common use now would be *not pilfering*; *not purloining* (R. V.) is not a common expression, and by many persons would not be understood. — ἀλλὰ . . . ἀγαθὴν, *but showing all good faith, faithfulness, fidelity*. — ἵνα . . . κοσμῶσιν ἐν πᾶσιν, *that they may in all things adorn, be an ornament to*. A genuine Christian life is always an ornament to the Christian profession and doctrine. It would be especially marked in those days when seen in the bond-servants, — the slaves. No stronger proof of the transforming power of the Christian religion could be found. — τὴν διδασκαλίαν . . . θεοῦ, *the doctrine, that of our Saviour God*; “not Christ distinctively, but God in his whole indivisible essence,” Van Oost. Note the emphatic position of ἐν πᾶσιν.

Vv. 11, 12. Ἐπεφάνη (ἐπι-φαίνω) γὰρ κτέ., (And there is such a doctrine from such a source) *For the grace of God appeared (came suddenly into view, L. & Sc.)*. — σωτήριος (adj. of two endings) πᾶσιν ἀνθρώποις, *offering salvation, or as a means of salvation, to all men*. “The universality of the provision and offer of the gospel was a dear thought to the apostle,” Van Oost. It is far simpler and more natural grammatically to connect πᾶσιν ἀνθρώποις w. σωτήριος than w. ἐπεφάνη. — παιδεύουσα ἡμᾶς, *disciplining us, chastening us*. Cf. 1 Cor. 11. 32, 2 Cor. 6. 9, Heb. 12. 6, 7, 10: διδάσκω, *to teach*; παιδεύω, *to teach*, united with the idea *to chasten, discipline*. — ἵνα ἀρνησάμενοι (ἀρνέομαι) . . . ζήσωμεν (ζῶω), *in order that, having renounced impiety and the lusts, the desires, of the world, we may live soberly and righteously and piously in the present world (in the now era)*. On the meaning of αἰῶν, see Eph. 1. 21, 2. 2, notes.

Vv. 13-15. προσδεχόμενοι κτέ., *while expecting, or looking for, the blessed hope* (i. e. the realization of the blessed hope, the hope that makes one happy) *and appearing of the glory* (τῆς δόξης both w. ἐλπίδα and w. ἐπιφάνειαν). — τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, *of our great God and Saviour Christ Jesus*. This is the simplest and most natural construction grammatically; one article, τοῦ, with both genitives, and the pron. ἡμῶν limiting both. Thus in the beginning of this verse we have one article, τὴν, w. both nouns, and one gen., τῆς δόξης, limiting both. In Eph. 1. 3, I prefer the same const., ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν κτέ., *the God and Father of our Lord Jesus Christ* (so R. V.). The note of Ell., also of Van Oost., on the verse before us, presents strongly the view above given; so also Calvin, Wiesinger, Tholuck, Ebrard, et al. With this construction, Jesus Christ is termed *our great God and Saviour*. The order Ἰησοῦ Χριστοῦ, *Jesus Christ*, st. Χρ- Ἰησοῦ, is preferred by W-H., and adopted in the R. V. Winer and some others, for doctrinal reasons, reject the above, although acknowledging that it is the simplest grammatical construction, and read, *of the great God and of our Saviour Jesus Christ*. They think Paul “could not have called Christ *the great God*.” Yet see Rom. 9. 5, Col. 1. 15-20, 1 Tim. 3. 15, 16. The one who

could write these words could certainly, I think, call Jesus Christ *our great God and Saviour*. I prefer, therefore, the simplest construction of the Greek sentence. I think doctrinal considerations will generally take care of themselves if we adhere closely to the Greek. On the question when Paul expected this glorious appearing, and what he really meant by this language, see note on 1 Tim. 6. 14. — ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν. Cf. 1 Tim. 2. 6, note. — ἵνα λυτρώσῃται (λυτρόω) ἡμᾶς, *that he might redeem (ransom) us*: aor. denoting an accomplished fact; mid. voice, *for himself*. — ἀπὸ (from, away from) πάσης ἀνομίας, (and remove us away) *from all (or every) iniquity*. — καὶ καθάρισσῃ (καθαρίζω) κτέ., *and purify (aor. again) for himself a people for his own secure possession*. Cf. 1 Pet. 2. 9, λαὸν εἰς περιποίησιν. The rendering *a peculiar people* uses the word *peculiar* in the sense of the Latin *peculiaris*. περιούσιος only here in N. T. — ζηλωτὴν κτέ., *an emulator, a zealous admirer of*, etc. — Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε (pres. imperat. denoting what was to be continued, habitual), *These things (referring to the entire chapter) speak, and urge, and prove*. The simplest const. grammatically is to take ταῦτα as the object of the three verbs; and ἐλέγχω in its primary sense, *to examine, to test*, may, it seems to me, be rendered as above. Certainly the const. of the sentence suggests this rendering. Many, however, take ταῦτα as the obj. of λάλει only: *speak these things, and exhort and reprove*. — μετὰ πάσης ἐπιταγῆς, *with all authority*, as a divine command. Cf. 1. 3, 1 Tim. 1. 1. — μηδεὶς σου περιφρονεῖτω (περι-φρονέω, only here in N. T.), *let no one despise thee*. Cf. 1 Tim. 4. 12, where the same thought is probably conveyed, although κατα-φρονεῖτω is there used. A man, although young, may be so earnest, so consistent in his entire life, and so devout, that no man can despise him:

CH. III. Further instructions which Titus is exhorted to give to believers, reminding them of their former condition and of the mercy of God in rescuing them. He is exhorted to withdraw from any man who causes divisions (vv. 1–11). Some special personal requests (vv. 12–15).

Vv. 1, 2. Ὑπομνήνησκε . . . ὑποτάσσεσθαι, *Put them (the Christians in Crete) in mind to be subject (pres. infin. to continue in subjection) to governments, to authorities*. This exhortation (so emphasized in the Epistle to the Romans, ch. 13) is thought to have been quite important in Crete at this time. — πειθαρχεῖν (πειθαρχέω, fr. πείθω and ἀρχή), *to be obedient*. Van Oosterzee suggests that ὑποτάσσεσθαι indicates the internal *disposition*, πειθαρχεῖν the external act. I should certainly reverse this distinction, — the latter word denoting the spirit of obedience, the former the external condition. — πρὸς πᾶν ἔργον κτέ., *for every work (that is) good*

(πρός w. the acc., *in approaching every work that is good*) to be in readiness. — μηδένα βλασφημεῖν, *to speak injuriously of, to slander, no one*. This does not forbid our speaking the plain truth of wicked men and their conduct. In this respect no one ever spoke more plainly and pointedly than our Lord. But we are forbidden to malign others, to set them in a false light. — ἀμάχους εἶναι, ἐπιεικέις κτέ., *to be peaceful (not contentious), reasonable (gentle, forbearing, cf. Phil. 4, 5, note, 1 Tim. 3. 3), showing all meekness, etc. (ἐνδείκνυμαι, to show forth what is one's own, something within (ἐν), not something put on, a mere surface)*.

V. 3. ἡμεν (emphatic position, WE WERE, contrasted with the better present) γάρ (introducing a reason for the exhortation in verse 2) ποτε καὶ ἡμεῖς κτέ., *For we were once, we also, without reflection, foolish*. Cf. Rom. 1. 14, Gal. 3. 1, 3, 1 Tim. 6. 9. — ἀπειθεῖς, πλανώμενοι, *disobedient, wandering, errantes (Vulg.), going astray (B. U.), deceived (R. V.)*. Yet the usual word for *deceive* is ἀπατώ or ἐξαπατώ. Cf. 1 Tim. 2. 14, 1 Cor. 3. 18, et al. πλανώμενοι may, however, be pass., and mean *made to wander, led astray* (see Lex. Thayer); and this is closely akin to the idea, *deceived*. — δουλεύοντες (*being δοῦλοι, bond-servants*) . . . ποικίλαις, *serving manifold inordinate desires and appetites*. ἐπιθυμία (cf. ἐπιθυμέω) is general, denoting any *strong desire*; usually, however, some improper desire: ἡδονή, *pleasure*, properly *sensual pleasure*. The word *lusts*, as usually understood, would be rather a translation of ἡδοναῖς than of ἐπιθυμίαις. — ἐν κακίᾳ καὶ φθόνῳ διάγοντες, *passing the time in malice* (cf. Eph. 4. 31, note) *and envy*. — στυγητοί, μισοῦντες κτέ., *abhorred, and hating one another*: μισέω, the generic word *to hate*; στυγέω, *to hate with loathing or a shudder, to abominate, abhor, detest*. What a picture, and yet no doubt a true one, of their condition in heathenism, and what a contrast to the Christian ideal! Note also that Paul here uses the 1st pers. plur, ἡμεν, *we were*, thus including himself.

Vv. 4, 5. ὅτε δὲ κτέ., *But when* (the sentence begun as subordinate without a corresponding principal sentence) *the kindness and love for man of our Saviour God appeared*. The reference here, as appears from verse 6, διὰ κτέ., must be to God the Father. — οὐκ ἐξ ἔργων κτέ. (connect closely in thought with ἔσωσεν ἡμᾶς), *not as a result of works, those in righteousness, which WE had done*. (Note the emphatic position of ἡμεῖς.) — ἀλλὰ . . . ἔσωσεν (σώζω) ἡμᾶς, *but according to his own mercy he saved us* (τὸ αὐτοῦ ἔλεος, *the mercy of himself, his own mercy*; κατὰ κτέ., *according to, in accordance with, etc.*). — διὰ λουτροῦ παλινγενεσίας κτέ., *through the laver (or washing, R. V., bathing, B. U.) of regeneration*; “a reference to baptism, which might all the more easily be exhibited as a laver, λουτρόν, since it was originally performed by the entire submersion of the person baptized,” Van. Oost. — καὶ ἀνακαινώσεως πνεύματος ἁγίου, *and renewing of the Holy Spirit*. Notice the close connection of the two ideas, —

the outward sign or act (the *washing or bathing*), and the inward experience. Cf. Eph. 5. 26, note. It is not certain grammatically whether ἀνακαινώσεως is better viewed as governed by λουτροῦ or by διά. I prefer the former, making παλιγγενεσίας and ἀνακαινώσεως in the same const., gen. objective (the *laver pointing to, signifying, regeneration and renewing*), while πνεύματος ἁγίου is gen. of source. The clause may be rendered, *but according to his own mercy he saved us through the laver, signifying regeneration and renewal from the Holy Spirit*. The idea of the laver very naturally occurs here after the description in verse 3: παλιγγενεσία, *regeneration, the beginning of a new life*; ἀνακαινώσις, *the act of making new, i. e. progress in the divine life*.

Vv. 6, 7. οὐ (attracted to the case of the antecedent, πνεύματος) ἐξέχεεν (ἐκ-χέω) ἐφ' ἡμᾶς κτέ., *which he poured out upon us richly through Jesus Christ our Saviour*. It is worthy of note that σωτήρ is predicated both of the Father and of the Son, but not of any mere human being. Cf. 1 Tim. 1. 1, 2. 3, 4. 10, 2 Tim. 1. 10, Tit. 1. 3, 4, 2. 10, 13, 3. 4, 6. — ἵνα δικαιωθέντες κτέ., *that (the purpose of that which is affirmed in verses 5 and 6) being declared righteous by the grace of that One we may be made heirs, according to hope, of eternal life*. ἐκείνου, referring regularly to something remote, here refers, I think, to the subject of ἔσωσεν and ἐξέχεεν. It seems more natural to connect ζωῆς w. κληρονόμοι rather than w. ἐλπίδα.

Vv. 8, 9. πιστὸς ὁ λόγος, an emphatic confirmation of what precedes. Cf. 1 Tim. 1. 15, note. — καὶ περὶ τούτων . . . διαβεβαιουῖσθαι (διαβεβαιόμαι), *and concerning these things (mentioned above) I desire thee to be positive (L. & Sc.), to affirm strongly, assert confidently (Thayer)*. — ἵνα φροντίζωσιν . . . οἱ πεπιστευκότες θεῷ, *in order that those who have placed faith in God may be thoughtful to take the lead in good works (to stand at the head of, etc.)*. Such seems to me to be the meaning of καλῶν ἔργων προΐστασθαι. Cf. L. & Sc., Thayer. If we can generally render πιστεύω so as to show its radical connection in form and meaning with πίστις, *faith*, it will, I think, be decidedly better than to render it *believe*, which is so remote, in form and some of its meanings, from the word *faith*. — ταῦτά ἐστιν κτέ., *These things, these instructions, are good and profitable to men*, in contrast with what follows. — μωρὰς δὲ ζητήσεις . . . περιίστασο (περι-ίσταμαι, *to stand around* so as not to come in contact with, *to avoid*), *but foolish questionings (investigations), and genealogies, and strife, and fightings (contentions) about the law avoid*. — εἰσὶν (note the ν movable before a consonant in N. T.) γὰρ . . . μάταιοι (adj. of two endings), *for they are unprofitable and vain (empty)*.

Vv. 10, 11. αἰρετικὸν ἄνθρωπον . . . παραιτοῦ (παραιτέω), *A man who causes dissensions (by the means just referred to), after a first and second admonition, shun (beg off from)*. Note the use of μίαν here in the sense

of πρώτην: often so in N. T. — εἰδὼς (agrees w. the subj. of περιττασο) ὅτι ἐξέστραπται κτέ., *knowing (since you know) that such a man is perverted* (see Lex. ἐκ-στρέφω), *and sins (keeps on sinning) when (or though) self-condemned.*

Vv. 12, 13. "Ὅταν πέμψω (aor. subjunc.) κτέ., *When I shall have sent to thee Artemas or Tychicus* (apparently to take the place of Titus in Crete during his absence). Of Artemas nothing more is known. Tychicus, "the beloved brother and faithful servant in the Lord," is mentioned in Eph. 6. 21, Col. 4. 7, 2 Tim. 4. 12. — σπούδασον (σπουδάζω) . . . εἰς Νικόπολιν, *make haste to come to me into Nicopolis.* There were three cities of this name, — one in Cilicia, one in Thrace, one in Epirus. Probably the last is here referred to. See Ell., Conyb. and Howson, Van Oost. — ἐκεῖ γάρ . . . παραχειμάσαι (παρα-χειμάζω), *for there I have decided to pass the winter.* ἐκεῖ, *there*, indicates that he was not yet at that place; but where he was, we are not able to determine. The expression suggests, in regard to time, that the letter may have been written in the autumn. It would certainly seem that Paul was not at this writing in prison in Rome. — Ζηνᾶν τὸν νομικόν, *Zenas the lawyer*, of whom nothing more is now known. — καὶ Ἀπολλῶν (or Ἀπολλῶ, nom. Ἀπολλῶς) κτέ., *and Apollos zealously (or diligently) send forward*, providing them with means for the journey, as the next clause indicates. For other instances of this use of προπέμπω, cf. Rom. 15. 24, 1 Cor. 16. 6 and 11, 3 John 6. — ἵνα . . . λίπη (λείπω), *that nothing may be wanting to them.* Whether Titus personally possessed the means, or whether he solicited help from the church, is not stated. For other notices of Apollos, see Acts 18. 24; 19. 1; 1 Cor. 1. 12; 3 4, 5, 6, 22; 4. 6; 16. 12. He is thought by many to have written the Epistle to the Hebrews.

Vv. 14, 15. μανθανέτωσαν (μανθάνω) δὲ καὶ οἱ ἡμέτεροι, *And let those also who belong to us learn*, i. e. the brethren in Crete, they also (καὶ) as well as the Christian churches elsewhere. — καλῶν ἔργων προΐστασθαι. Cf. verse 8, note. — εἰς τὰς ἀναγκαίας χρεῖας, *for (with a view to) necessary wants (or uses); to take the lead in good works, so as to supply the necessary wants, or so as to furnish the means for necessary uses.* The prevailing meaning of χρεῖα in the N. T. is *need, necessity, lack, want*, and I much prefer that signification here. — ἵνα μὴ ὦσιν (εἰμί) ἄκαρποι, *that they may not be without fruit; that their lives may not be like barren trees, bearing "nothing but leaves."* They were to act in the particular referred to in verse 13, and thus help to form the habit of Christian activity and benevolence. — Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες, *Those with me (who they were we have no knowledge) salute thee.* — ἄσπασαι (aor. imperat. mid. 2d pers. sing.) κτέ., *Salute those that love us in the faith (our Christian brethren).* — Ἡ χάρις . . . ὑμῶν (sc. εἴη), *Grace be with you all.* "The key-note on which the Pauline Epistles usually close." Van Oost.

PHILEMON.

THIS Epistle was written from Rome, about 62 A.D.

It was directed to Philemon, at Colossae, in behalf of his slave Onesimus, who had run away to Rome, and there had become a Christian through Paul's preaching.

It is one of the most exquisitely beautiful letters in the whole range of literature. Delicacy, courtesy, sympathy, tact and broad humanity are singularly combined.

Its authenticity has never been seriously questioned.

THE EPISTLE TO PHILEMON.

"A masterpiece of persuasive tact and delicacy, and an enduring model of truest Christian courtesy." Ell.

For the literature relating to this epistle, see Bible Dictionaries, and especially Hackett's introduction in Lange's Commentary. Time and place of composition, same as of Ephesians and Colossians.

OUTLINE.

VERSES 1-3. Address and salutation.—Verses 4-7. A strong expression of Christian fellowship.—Verses 8-21. The main topic of the epistle, — a plea for Onesimus.—Verses 23-25. Request for a lodging, greetings, and closing wish.

Vv. 1, 2, 3. *δέσμιος Χρ-᾽Ιησ-*, a prisoner of Christ Jesus, i. e. on account of, because of etc.; gen. of source or cause. Cf. Eph. 3. 1. The expression was calculated to excite the sympathy of Philemon. It was quite unnecessary for Paul here to refer to his apostolic authority.—*καὶ Τιμόθεος ὁ ἀδ-*, and Timothy the brother, probably acquainted with Philemon personally. Cf. Col. 1. 1, Phil. 1. 1.—*Φιλήμονι . . . ἡμῶν*, to Philemon, our beloved and fellow-worker (*ἡμῶν* w. *τῷ ἀγ-* and *συνεργῷ*. So Meyer et al.), or the beloved and our fellow-laborer (*ἡμῶν* w. *συνεργῷ* only. So Hackett et al.).—*καὶ Ἀπφίᾳ τῇ ἀδελφῇ κτέ.*, and to Apphia our sister, or the sister (in Christ), and to Archippus our fellow-soldier. Apphia was probably the wife of Philemon; Archippus, probably pastor of the church in Colossae. Cf. Col. 4. 17.—*καὶ τῇ . . . ἐκκλησίᾳ*, and to the church in thy house, i. e. the house of Philemon, the person first and principally addressed: *κατὰ*, w. the acc., extension through. Cf. Rom. 16. 5, Col. 4. 15, notes.—*χάρις ὑμῖν κτέ.*, sc. *εἴη*, Grace be to you and peace etc.,—Paul's ordinary form of salutation. In closing an epistle, we usually find *μετὰ* w. the gen., st. dat., with you, in the midst of you, or with your spirit, instead of to you.

Vv. 4, 5. εὐχαριστῶ κτέ., cf. Phil. 1. 3, note. The same word is still in common use in modern Greek. — πάντοτε should not, I think, be separated by a comma, either from what goes before or from what follows. — μνείαν σου ποιοῦμενος is usually rendered, *making mention of thee*; but with other words than ποιοῦμαι, μνείαν is rendered *remembrance*. Cf. Phil. 1. 3, 1 Thess. 3. 6, 2 Tim. 1. 3. I do not think the expression implies either here or elsewhere any actual *mention* of a name, or even any form of words, in the prayers of the apostle. A lit. rendering would be, *making to myself (mid.) a remembrance of thee*. This is all which the words imply, — a simple calling to mind. — ἐπὶ w. gen., often of time, see Lex. — ἀκούων κτέ., *hearing of etc.* (particip. denoting cause), — the reason for the thanksgiving. — σοῦ τὴν ἀγάπην, *thy Christian love*. Cf. Col. 3. 14. — καὶ τὴν πίστιν ἣν ἔχεις πρὸς . . . εἰς κτέ., *and the faith which thou hast toward the Lord Jesus and toward all the saints*: πρὸς denotes simply direction *towards*; εἰς, *entering into*. In his daily walk, Philemon mingled with the saints, entered into the midst of them, exhibiting both his own Christian faith and imparting greater strength to their faith. I cannot by any means adopt the const. called *chiasm*, or *chiasmus* (see Winer, § 50. 2), by which σοῦ τὴν ἀγάπην is connected only w. εἰς πάντας τοὺς ἁγίους, and τὴν πίστιν only w. πρὸς τὸν κύριον Ἰησ-. The remark of Meyer, that Paul was fond of a change of prepositions, is undoubtedly true; but this does not obliterate the distinction between them, though there may be no *emphasis* on the distinction. Cf. Rom. 3. 30, Gal. 2. 16, note on ἐκ and διὰ.

V. 6. ὅπως κτέ., connect w. ἐπὶ τῶν προσευχῶν μου, *prayers, that etc.* — ἡ κοινωνία . . . γένηται, *that the communication, or fellowship, of thy faith may become effectual*: ἡ κοινωνία, *the sharing, the fellowship, the communication*. A life of faith in any church, or any community, has the effect to impart the same faith to others; to strengthen their faith. Thus, whether we render the expression, *the communication of thy faith*, or *the fellowship of thy faith*, the idea is plain and rests on a truth which we all recognize: ἐνεργής, *active, working, effective*. — ἐν ἐπιγνώσει κτέ. (the sphere in which his faith was to be effective), *in a definite knowledge of everything good which is among you (or which is in us, ἡμῶν), in a recognition of everything good*. Those who are without a Christian faith fail in such recognition, and make sad mistakes; often taking evil for good and good for evil. — εἰς Χριστόν, the end in view, *for Christ*; for his honor, for the advancement of his kingdom. Connect this last clause, which has the emphatic position, with the entire final sentence, ὅπως κτέ.

V. 7. χαρὰν γὰρ κτέ., *For I had much joy* (when I heard of thy love and faith): γὰρ refers naturally to the entire preceding sentence, — the thanksgiving and prayer (verse 4), the reason for it (verse 5), and the subject of the prayer (verse 6). — καὶ παράκλησιν ἐπὶ κτέ., *and comfort, or*

encouragement (both ideas belong to the word) *in thy love*: lit. *upon* etc. as a foundation for the comfort and encouragement. — *ὅτι κτέ.*, *because* (introducing a fuller explanation of *ἐπὶ τῇ ἀγάπῃ σου*) *the hearts of the saints have been refreshed through thee, brother*: τὰ σπλάγχνα, as distinguished from καρδιά, denotes more prominently the idea of *affections* (cf. Phil. 1. 8, note): ἀναπέπνυται (ἀνα-παύω) *have taken rest*, and thus *have been refreshed*. Note the form ἀδελφέ, st. Att. ἄδελφε.

Vv. 8, 9. Introducing the main object of the epistle. — Διό (= δι' ὅ), *On account of which, wherefore* (because I have had so much joy and encouragement in thy love). — πολλήν . . . ἔχων (concessive) κτέ., *though I have, or might have, much boldness, much frankness, in Christ* (the sphere and the only sphere in which he would have this boldness) *to enjoin on thee* (with apostolic authority) *that which is befitting* (τὸ ἀνήκον, fr. ἀν-ήκω, cf. Eph. 5. 4, Col. 3. 18). — διὰ τὴν ἀγάπην κτέ., (yet) *on account of our Christian love*. I understand this of the love which each had for the other: τὴν, an unemphatic possessive pronoun. — μᾶλλον παρακαλῶ, *I rather* (rather than command) *beseech* (thee), *exhort* (thee). Cf. παράκλησιν, verse 7. I prefer here the punctuation of W-H., placing a comma after παρακαλῶ, and at the end of the verse a comma and dash. — τοιοῦτος ὢν κτέ., *being such* (a person, such as I actually am, and presenting myself) *as Paul an elder, and now a prisoner also of Christ Jesus*. The whole address is adapted to excite sympathy, affection, confidence: τοιοῦτος . . . ὢς, are not to be understood as correlative (st. ὡς, οἷος or ὅς would be the word for that idea); but, as I have indicated above, independent clauses. I cannot adopt the word *ambassador* as a rendering of πρεσβύτης in this sentence.

Vv. 10, 11, 12. παρακαλῶ σε (a resumption of παρακαλῶ above) *περὶ κτέ.*, *I beseech thee for my child, my own child* (Ell., Alf., Meyer), *whom I begat in my bonds, Onesimus*. The clauses introductory to the name of the unfaithful, runaway servant, and the reservation of the name to the end of the verse, are worthy of note. — τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ κτέ., *the one once unprofitable to thee, but now both to thee and to me profitable, whom I have sent back to thee* (epistolary use of ἀνέπεμψα). — αὐτόν (emphat. Note the omission of σὺ δὲ . . . προσλαβοῦ). Cf. Lex. intensive use of αὐτός. — τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, *that is, my own heart*. — It would be difficult to conceive of language more expressive. The picture of Onesimus, presenting the letter, and standing by as Philemon read it, might task the powers of the best artist. It would be most interesting to know the circumstances in which Onesimus was first brought in contact with Paul, and led to embrace the gospel.

Vv. 13, 14. δὲ ἐγὼ (emphat.) ἐβουλόμην . . . κατέχειν, *whom I was wishing* (past tense with reference to the time when the letter would be read. Cf. ἀνέπεμψα, verse 11), *to retain with myself*. I think this is stated

as a simple fact; not as the apodosis of a conditional sentence. — ἵνα ὑπὲρ σοῦ μοι διακονῇ κτέ., *in order that for thee, in thy behalf, he might serve me in the bonds of the gospel*, i. e. while I am in the bonds of the gospel (gen. of cause. Cf. δέσμιος Χρ-ῖ Ἰησ-, verse 1). — χωρὶς δὲ τῆς σῆς γνώμης, *but without thy (emphat.) judgment, thy decision*: γνώμη, same root as γινώσκω, in which lies the idea of decision as well as knowledge. — οὐδὲν ἠθέλησα (aor., expressing an accomplished fact) ποιῆσαι, *I was unwilling to do anything, I purposed not to do anything* (cf. L. & Sc. ἐθέλω). — ἵνα μὴ . . . ᾤ, *in order that thy goodness (the goodness which thou art wont to exhibit) might not be (in this instance), as it were, lit. as if, by constraint; but voluntary (according to something voluntary)*. This rendering of τὸ ἀγαθόν σου (neut. adj. w. the article as an abstract noun) seems to me nearest the exact sense of the word; and also to suit the connection.

Vv. 15, 16. τάχα γὰρ κτέ., *For perhaps* (introduces Paul's reason for deciding not to retain him) *on this account* (pointing to what follows) *he was separated (from thee) for a season, that thou mightest have him in full forever* (ἀπέχης, ἀπέχω. Cf. Phil. 4. 18, note: αἰώνιον, adj. w. αὐτόν. This new relationship in Christ was one that would not end with death, but was to last forever in the world to come). — οὐκ ἔτι ὡς δούλον κτέ., *no longer as a bond-servant, but beyond a bond-servant, a brother beloved, especially to me* (ἐμοί, σοί, dat. of reference w. the combined idea ἀδελφὸν ἀγαπητόν), *but much more to thee, both in the flesh and in the Lord*, i. e. both in worldly and in spiritual relations. We have in verse 16 a conception which was new in the world; one of the characteristic features of Christianity. And what changes it has wrought already in the condition of human society! On this subject, see *Gesta Christi*, by C. L. Brace.

Vv. 17, 18. εἰ . . . ἔχεις κοινωνόν (εἰ w. indic. pres., the supposition of an actual fact), προσλαβοῦ (προσ-λαμβάνω) αὐτόν ὡς ἐμέ. *If therefore (a conclusion from what goes before, introducing the main object of the epistle indicated in verse 12) thou hast me (as) a partner, take him to thyself (mid. voice), receive him as (you would receive) me*. The rendering of εἰ ἔχεις, *if thou countest*, is a very rare meaning of ἔχω (only, I think, in Matt. 14. 5, and Mark 11. 32, in N. T.), and is quite unnecessary here (wenn du mich zum Genossen hast. Meyer). — εἰ δέ τι ἠδίκησέν σε . . . ἔλλόγα (pres. imperat. fr. ἐλλογάω, a rare word = ἐλλογέω), *And if in anything he did thee an injustice, or is in debt (to thee), proceed to charge this to me*. Certainly a very reasonable business proposition, preparing the way for the suggestion ἵνα μὴ λέγω κτέ.

Vv. 19, 20. ἐγὼ Παῦλος . . . ἀποτίσω (ἀπο-τίνω), *I Paul have written with my own hand, I (emphat.) will pay in full*; — an additional and solemn assurance of what he had just said. Whether Paul wrote the

entire letter with his own hand, or from this point only, is not stated. ἀποτίνω, *to pay in full*. Cf. ἀπέχης, verse 15, ἀποδίδωμι, often. — ἵνα μὴ λέγω σοι κτέ. (cf. Lat. *ne dicam*; a form of expression by which a writer suggests, what he seems not to assert; usually rendered by the infin. in English), *not to say to thee that thou owest to me even thyself besides* (προσ-). German idiom, *um dir nicht zu sagen* (Meyer). Philemon would have no difficulty in understanding this suggestion and would feel the force of it. Through the preaching of Paul he had received treasures infinitely superior to all his former possessions. — **ναί** (a word frequent in modern Greek), ἀδελφέ, ἐγὼ σου ὀναίμην (optat. without ἄν, expressing a wish; fr. ὀνύνημι) ἐν κυρίῳ, *Yea, brother, may I (emphat.) receive profit, or joy, from thee in the Lord*. I can see no reason for rendering the optat. here by the English imperat. The primary meaning of ὀνύνημι (found only here in N. T.) is *to profit, benefit, aid* (which seems suitable here); *Nutzen haben* (Meyer); and from this the secondary meaning to *gratify, delight*. Cf. Lat. *juvo*. That the word ὀναίμην was suggested and chosen from its radical connection with Ὀνήσιμος has occurred to many. — Note again ἐν κυρίῳ (emphat. posit.), the sphere in which all was to take place. — ἀνάπαυσόν μου (aor. imperat. fr. ἀναπαύω) κτέ., *cause my heart to rest* (let it be a finished act), *refresh my heart* (by a kind reception of Onesimus) *in Christ* (as a Christian act, from Christian motives; same general sense as ἐν κυρίῳ). — τὰ σπλάγχνα. Note the repetition of this word (verses 7, 12, 20) in this letter of the heart. Cf. note, verse 7, on the meaning of the word.

This epistle has often been compared with a letter of the younger Pliny (Epist. IX. 21), written on a similar occasion and for a similar purpose; but it would be simply impossible for Pliny, with only a knowledge of Grecian and Roman philosophy, to write anything like the above sentences of Paul. They are the expressions only of one who has a knowledge of Christianity and who has been taught by the Holy Spirit. The delicacy and the depth of feeling, the refinement and the pathos, have never been surpassed in human composition.

Vv. 21, 22. Πειθοῦς τῇ ὑπακοῇ σου, *Having confidence in (trusting to) thine obedience*; not so much obedience to Paul in his apostolic authority, as obedience to the principles of Christianity. — εἰδῶς (οἶδα) ὅτι . . . ποιήσεις, *knowing (feeling assured, cf. Phil. i. 25, note on οἶδα) that thou wilt do even beyond what I say*. The rendering, *that thou wilt also do*, suggests the order καὶ ποιήσεις. The force of καὶ belongs to the word or clause immediately following it. Paul's confidence and assurance in this case were founded on the conviction that Philemon was truly a Christian; and this, in all times, is the best, in fact almost the only, sure ground of confidence. Let us be thankful that we have such a ground of confidence in one another. — ἅμα δὲ . . . ξέναν, *And at the same time*

(at the same time with the kind reception of the returning servant) *make ready also for me a lodging*, or, in the fuller sense of the word, *entertainment, a hospitable reception* (L. & Sc.). This no doubt would be an additional, though indirect, motive for the kind reception of Onesimus. — ἐλπίζω γὰρ ὅτι (note this const. of ἐλπίζω, st. the usual Att. const. w. the infin.) κτέ., *For I hope that through your prayers* (referring to the persons mentioned in verses 1 and 2) *I shall be granted* (as an act of grace, of divine favor both to them and to himself) *to you*. It is not certain whether this letter was written at Caesarea, as Meyer argues, or at Rome, as is generally thought; nor do we know the grounds on which Paul rested the hope here expressed. For a similar expression, cf. Phil. 1. 25, 2. 24. The epistle to the Philippians is generally supposed to have been written a year or two later. The apostle may have planned to pass through Macedonia on his way to Colossae and other cities in Asia Minor. Whether these hopes and plans were realized by a temporary release from prison is not certain. Even the Apostle Paul may have been disappointed in his worldly plans and hopes only to make the heavenly realizations more glorious.

Vv. 23, 24. *Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-workers, salute you*. Mark, probably John Mark and the writer of the second gospel. Cf. Acts 12. 25, 13. 13, Col. 4. 10, 12, and 14, where also Aristarchus, Epaphras, Luke, and Demas are mentioned, — Epaphras and Luke with special commendation; Aristarchus, as the fellow-prisoner of Paul. Concerning Demas, cf. 2 Tim. 4. 10.

V. 25. Cf. Phil. 4. 23, note.

For many most interesting and important suggestions, both ethical and doctrinal, on this epistle, see Lange, particularly the additions by Dr. Hackett.

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